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THE BIBLE

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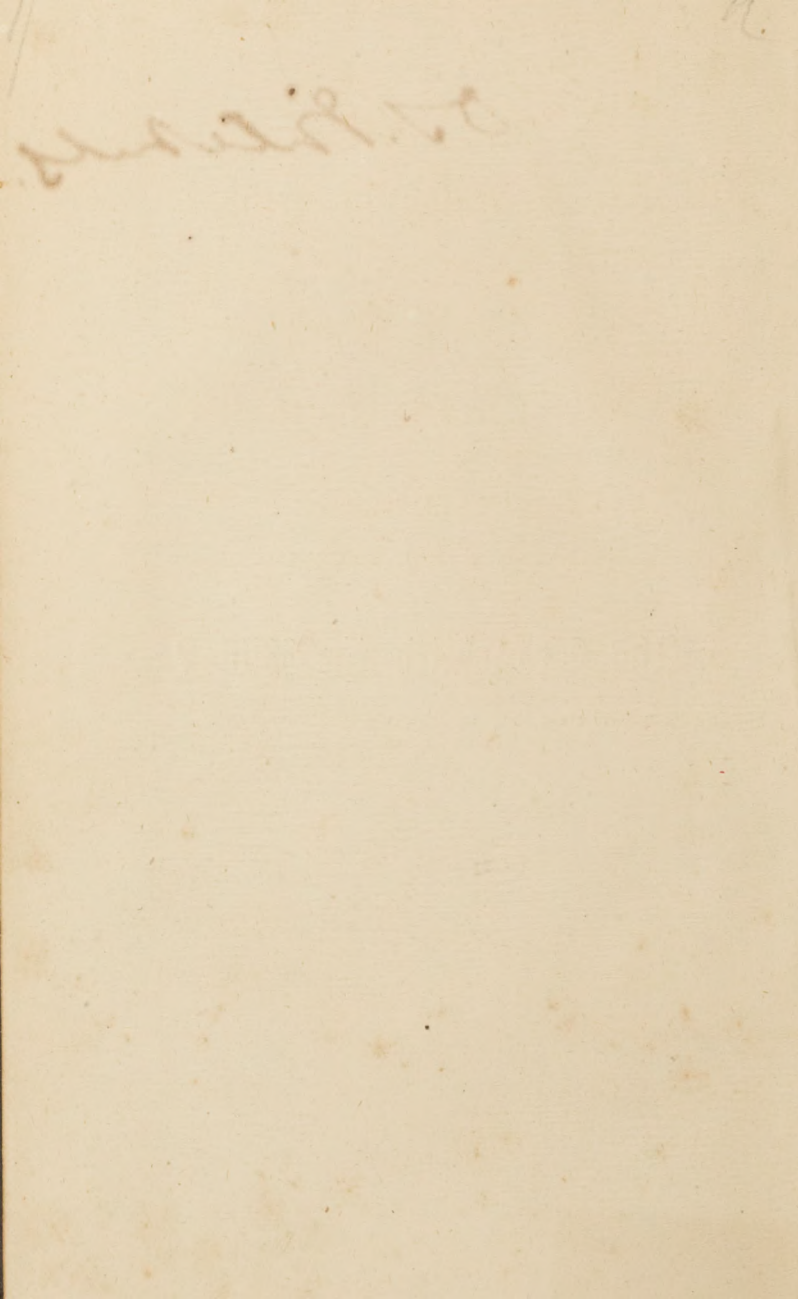
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Who Translated the Bible?





Who Translated the Bible?

OR

BIBLICAL MEMORANDA

CONCERNING THE

HOLY SCRIPTURES:

SHOWING THE PART TAKEN BY

The Catholic Church

IN THEIR TRANSLATION AND DISSEMINATION;

AND

GIVING A BRIEF CHRONOLOGICAL HISTORY OF
ANCIENT MANUSCRIPTS OF THEM IN HEBREW AND GREEK,
OF THE VARIOUS VERNACULAR VERSIONS,
AND OF THE PRINCIPAL PRINTED EDITIONS
BEFORE AND SUBSEQUENT TO LUTHER'S REVOLT FROM
THE CATHOLIC CHURCH.

BY

EDWARD SWARBRECK HALL,

MEDICAL PRACTITIONER,
HONORARY CORRESPONDING MEMBER OF THE STATISTICAL SOCIETY OF
LONDON, FELLOW OF THE ROYAL SOCIETY OF TASMANIA,
ETC., ETC., ETC.,

Hobart Town:

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Imprimatur.

HAVING read the proof-sheets of the book "Who Translated the Bible? by EDWARD SWARBRECK HALL," I commend its perusal to the Catholics of my Diocese as full of correct and important information on the history of the translations and editions of the Holy Scriptures, and the action of the Holy Catholic Church on this subject. To many of those not in communion with the Catholic Church, its contents will prove interesting and useful, as they are calculated to disabuse them of many erroneous statements frequently made regarding the history of the Bible.

I have testified my appreciation of the work by subscribing for a number of copies.

+ DANIEL MURPHY,

Bishop of Hobart Town.

FEAST OF ST. GREGORY,

March 12th, 1875.

Dedication.

TO HONOUR THE MEMORY

OF THE

POPES, CARDINALS, ARCHBISHOPS, BISHOPS,
PRIESTS, ABBOTS, MONKS, NUNS, LAYMEN, ETC.,
WHO, SINCE THE APOSTOLIC TIMES, HAVE ZEALOUSLY
USED THEIR TALENTS IN
TRANSCRIBING, TRANSLATING, AND DISSEMINATING
COPIES OF THE HOLY SCRIPTURES, AND
INSTRUCTING THE PEOPLE IN THE TRUTHS AND MEANING
THEREOF BY VOLUMINOUS COMMENTARIES, ETC.,
AND SPECIALLY
TO THE ILLUSTRIOUS GERMAN GENTLEMAN,

John Gutenberg,

WHO DEVOTED THE FIRST-FRUITS OF HIS GLORIOUS
INVENTION TO PRINTING

The Holy Scriptures

IN THE STANDARD VULGATE LATIN VERSION OF THE
CATHOLIC CHURCH:

THIS HUMBLE ATTEMPT TO GIVE A SLIGHT HISTORY OF
THEIR LABOURS IS LOVINGLY
DEDICATED BY THEIR ARDENT ADMIRER

THE AUTHOR.



PREFACE.

THE greater part of the contents of this volume was printed in this city in a bi-monthly periodical,—the CATHOLIC HERALD,—in the years 1872-3. The inciting cause was, the calumnious assertions made by clerical speakers at the Annual Meeting of the Tasmanian Branch of the British and Foreign Bible Society held in this city in the month of June 1872, about the enmity of the Popes and other ecclesiastics of the Catholic Church to the use and knowledge of the Holy Scriptures.

During the medical pupilage of the author—upwards of fifty years ago—he was for many years an inmate of a Presbyterian household, which was greatly visited by the celebrities of that creed from all parts of the United Kingdom, &c. Here he had his feelings frequently wounded, by the repetition at table of the many stale and unfounded accusations against the principles and practices of the Catholic Church; and hereby he was led to examine the data for and against them, with more zeal than youths, not educating for the Priesthood,

usually can devote to such studies. From that time to the present he has always felt the want of a short, clear history of the different versions of the Holy Scriptures translated into European and other languages, with the dates, &c., of those printed before and since Luther's revolt from the Catholic Church: hereby to refute the oft-repeated falsehood, that this so-called reformer of Christianity was the first to give the people a version of the Holy Scriptures in their own vernacular language. The author has therefore kept memoranda of all facts that relate to this subject, in the various books, written by members of different creeds, that he has read. Had he had the opportunity of consulting the stores in such libraries as those of Rome, Paris, Stuttgardt, London, Oxford, Lambeth, &c., &c., no doubt he could have made his book much more complete. It is thought, however, by many friends, and specially by well-educated converts from Protestantism, that, seeing how they had formerly been misled on this very subject, the publication will be useful, not only to Catholics, but others, who have not had the means of testing the inaccuracy of the prejudices which their education has instilled into them. Be the merits or defects of the work what they may, the author publishes it with due submission to the approbation of the Holy See, and that of the Catholic Bishop of the Diocese

of Tasmania, who, by the decrees of the Council of Trent, is the immediate legitimate judge of the orthodoxy of such a work: and with the fervent prayer and hope that the writer's labours may disabuse many of those, not in communion with the Catholic Church, of their erroneous impressions on this matter.

HOBART TOWN, TASMANIA:

Feast of Pope St. Gregory the Great,

12th March, 1875.



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History of the Sacred Scriptures.

CHAPTER I.

Introductory.

IN the newspaper report of the Bible Society meeting, to which I have alluded in my Preface, the following assertions by one of the clerical speakers were said to have been made, without eliciting any disapprobation from the Chairman or the meeting:—"For 340 years past, Rome had been the centre of an organised antagonism to the Bible, and against the Roman Paganism they had to contend." The speaker, when challenged as to this statement through the public press by me, replied that his words were:—"For the last 340 years, Rome"—meaning that city itself—"has been the centre and stronghold of a baptized and anti-Bible Paganism"; and added,—"that since the Council of Trent on to the Council of the Vatican, Rome is—in doctrine, in ritual, and in worship—apostate from all that is distinctive and characteristic of Christianity," &c. And again:—"That the old spirit of Paganism, which for

twenty-five centuries has lived on in the City of the Seven Hills, is speaking again with a new impiety in him who is the last of the long line of Pagan and anti-Christian Pontiffs, raising his voice beside and above the voice of God," &c.

Before I proceed to detail the history of the action of the Roman Pontiffs, and other eminent ecclesiastics of the Catholic Church, in the translation and dissemination of the Holy Scriptures, I will cite from the well-known writings of one of the long line of so called anti-Christian anti-Biblical Popes some remarks by way of introduction to my book, which I think my readers will scarcely consider to be anti-Biblical, anti-Christian, or Paganistic.

From an English edition, printed in London in 1699, of the "Works of L. E. Dupin, a Doctor of the Sorbonne, and Regius Professor of Philosophy in Paris, on the Canons and the Writers of the Books of the Old and New Testament," I give the following extracts from the writings of Pope Gregory I., surnamed "the Great" by posterity, but calling himself the "servant of the servants of the Lord," as all his successors in the chair of St. Peter have likewise done. In his 5th Homily on Ezekiel, he says—"Be very careful, I beseech you, my dear brethren, to meditate on the Word of God. Do not neglect the *Divine Writings*, which are as letters sent to us from our Creator. We receive a very great advantage by them; for by reading these writings our hearts are warmed, and our love is kept from being quenched, or growing cold through iniquity." This holy Pope could not declare his mind more fully upon this head than he has done in his 40th Letter of the 4th Book, written to a layman of great worth, named Theodorus. For thus he speaks to him upon this subject of reading the Holy Scripture,—

“The greater any man’s friendship is the more free and bold he is in declaring his thoughts to his friend. I have a complaint to make to the sweet and amiable heart of my son Theodorus, that having received from God the talent of ingenuity, the talent of prudence, the talent of mercy and charity towards the poor, yet he is so taken up with the affairs of this world, and satisfying those that come continually to him, that he neglects to read every day some of the Words of his Redeemer. For what is the Holy Scripture but a letter which Almighty God has vouchsafed to send to his creatures? And surely, whatever place you were in, if you received a letter from an Emperor, at any time whatsoever, you would not defer the reading of it: you would give yourself no rest or sleep before you knew what was his Imperial Majesty’s pleasure. And yet the King of Heaven, the Lord of men and angels, has sent you letters concerning your own happiness; and you neglect, my dear and excellent son, to read these divine letters, when you ought rather to be impatient to know what they contain. I beseech you, therefore, to apply yourself to them hereafter with a particular affection, and meditate every day on the words of your Creator. Learn out of the Word of God the greatness of His love towards you, that you may be excited to long more earnestly for eternal happiness, and your heart inflamed with more ardent desires after Heaven.”

Infine, so far was this Pope from thinking it an abuse or profanation of the Scripture for ignorant people to read it, that he allows even those who cannot read—which seems to be the highest degree of ignorance—to borrow the eyes of others, and get it read to them. For he tells us this story of St. Servulus, in his 15th Homily on the Gospels:—“Under

4 Pope Gregory on the Study of the Holy Scriptures.

the porch by which people pass to the Church of St. Clement, there was a poor man named Servulus, whom many of you knew as well as I, who in his poverty was rich in good works, and whom a long distemper had made impotent ; for he continued sick of the palsy from his youth to his dying day, and was so far from being able to stand, that he could not so much as sit up in his bed. He had not power to put his hand to his mouth, or turn himself from one side to another. He had only his mother and brother to assist him ; and all the charitable gifts he recieved, he distributed by their hands to the poor. He could not read ; but, having bought the Holy Scripture, he caused it to be read to him continually by pious persons to whom he exercised hospitality : so that he had perfectly learned as much of it as he was capable, though, as I said before, he could not read."

Nothing can be finer than what St. Gregory says about this matter in his letter to Leander, Archbishop of Seville, wherein he sends him his reflections on the Book of Job :—" As the Word of God," says he, " contains mysteries capable of exercising the most discerning minds, so it includes plain truths fit to nourish the most simple and ignorant. It carries on its surface wherewithal to suckle its children, and keeps in its recesses that which may wrap up in admiration the most exalted minds : being like a river whose water is so shallow in some places that a lamb may wade in it, and in others so deep that an elephant may swim in it." He represents the same excellency in the Holy Scriptures, in the preface of the 20th Book of his Morals, in these words :—" The Scripture," says he, " is incomparably beyond any other doctrine, not only because it contains nothing but truth, calls us to a heavenly country, and changes the hearts of

those that read it, by taking them off from the love of sensible things, and inducing them to place their affections upon Heaven ; but because at the same time that by its obscurity it exercises the wise and perfect, it cherishes and comforts by its sweetness the imperfect and weak : it is neither so obscure as to discourage men from reading it, nor so easy to be understood as to be contemptible : the more familiar we make it to ourselves, the less we nauseate it ; and the more we meditate on it, the more we love it. It eases our minds by the plainness of its words ; and by the sublimeness of its sense it seems to increase and grow, as they that read it grow and increase in knowledge : so that the most ignorant and simple understand something of it, and the learned and the ingenious find it always new."

This renowned Pope was a member of a noble Roman family, and in his 34th year was made Prætor, or Governor of Rome, by the Emperor Justin the Younger. In his 35th year he forsook all things to follow Christ, and, entering a monastery, became a monk in 575. Passing through the Slave Market at Rome on one occasion, he was much struck by the personal beauty of some youths, and enquired to what nation they belonged. He was told they were Angli, when he replied "Non Angli, sed Angeli"; that is, "Not Angles, but Angels." From this time he was filled with the desire to convert the Pagan English to Christianity ; and, after much delay and long importunity, he obtained the permission of Pope Benedict I. to undertake that mission to Britain. After his departure was known, the whole city was in an uproar, and the people ran in a body to the Pope, whom they met going to St. Peter's Church, and cried out to him in the greatest consternation,—

6 Pope Gregory sends St. Augustine to England.

“Apostolical Father, what have you done! In suffering Gregory to go away, you have destroyed Rome: you have undone us, and offended St. Peter.” At these pressing instances, the Pope despatched messengers; and the saint, being overtaken by them on the third day, was obliged, though with great reluctance, to return to Rome. He was, in 590, consecrated, after a lengthened resistance, Bishop of Rome. When Pope, he did not forget his interest in our Anglo-Saxon forefathers, but despatched St. Augustine and his companions on that mission which culminated in their conversion to Christianity. He furnished St. Augustine with all the necessities for celebrating Divine Worship in accordance with the Church of Rome, copies of the Sacred Scriptures being amongst the number. In a remonstrance of the English Catholics addressed to James I., they drew attention to the fact, that some of those books of Scripture were still in existence in English libraries. Westwood, in his beautiful work, “*Palæographia Sacra Pictoria*,” has given facsimiles and descriptions of two of them, still preserved, the one at Cambridge, and the other in the Bodleian Library. English monks, in succeeding centuries, were not idle in multiplying copies of the Sacred Scriptures; for we have the names of at least seven who translated the Scriptures, or some part of them, into the English language.

We have the authority of the Anglo-Saxon historian, Sir Francis Palgrave, to say, that “translations were multiplied; that several versions of the New Testament are still extant in manuscript; and that, from the Anglo-Saxon age down to Wycliffe, we in England can show such a succession of Biblical versions, in metre and in prose, as are not to be equalled in any other nation of Europe. But we have not yet produced our stores.

Pope Celestine sends Ss. Palladius and Patrick to Ireland. 7

Nay, though the greater part of the manuscripts of these versions are in the libraries of the University of Oxford, I regret to say that they remain to this hour utterly neglected and mouldering on their shelves."

Saint Patrick converted the Pagan Irish to Christianity about a century earlier than St. Augustine converted the English. He carried with him the Sacred Scriptures wherever he preached: the son of a Prince, "the blessed boy Benignus," afterwards his successor, holding the Sacred Volume in the same way that may be seen practised by neophytes in Catholic Cathedrals—St. Mary's, in this city, to wit—up to this time.

In 431, the year before Pope Celestine commissioned St. Patrick for the conversion of Ireland, the same Pope "consecrated his Archdeacon St. Palladius as the first Bishop, giving to him relics of the blessed Peter and Paul and other saints, and, moreover, the volumes of the Old and New Testaments." In a work, written it is supposed in the sixth century, cited by Colgan, it is stated that these gifts were still preserved in *Kill-fine*, which was probably the present Dunlavin. St. Palladius' life was short, dying in 432, and his success in converting the Pagan Irish very limited; so that his successor St. Patrick became truly the Apostle of Ireland. These important facts are thoroughly established in a work, printed in Dublin 1864, by the Vice-Rector of the Irish College at Rome—Rev. Dr. Moran—entitled "Essays on the Origin, Doctrines, and Discipline of the Early Irish Church."

The nun St. Bridget, in the year 525, made a Concordance of St. Jerome's Latin Vulgate, being the first Concordance of the Holy Scriptures ever made. The historian Giraldus Cambrensis testifies that he saw the original copy in the 12th century. No

8 Pope Gregory no enemy to the Holy Scriptures.

stronger evidence than this could possibly be given of the very general use of the Scriptures by the early Irish Catholics. The Venerable Bede, himself a translator of and lecturer on Holy Writ, tells us that English youths used to flock in great numbers to the Irish schools for education, particularly in Scriptural knowledge.

I should have remarked that the Great Pope Gregory most zealously defended the Jews from the plunder and oppression which many nominal Christians were so ready to inflict upon them. Can any reasonable man say that this Pope was an enemy to the Sacred Scriptures, anti-Christian, or Pagan? And yet, out of the 257 Pontiffs who have occupied the chair of St. Peter, few indeed were the number who were not, in words and deeds, counterparts, more or less, of St. Gregory the Great.

CHAPTER II.

The Hebrew Scriptures.

HISTORICAL records are silent as to when the autographs of the sacred writers of the Old and New Testament ceased to exist. A copy of that part of the Old Testament which had been written before the Babylonish captivity we know that Esdras brought to light, for the edification and instruction of the Jews, when Jerusalem was rebuilt ; but whether it was in the original handwriting of Moses and the other sacred writers, nothing is known. The oldest known manuscript of the Scriptures, the Pentateuch, or five Books of Moses, is in the Samaritan language and letters. It is known to all Biblical scholars that the square characters of modern or post-captivity Hebrew are not the characters of the primitive Hebrew, but that the latter were the same as the Samaritan. This codex is known to differ from the received Hebrew text by many hundreds of various readings. The oldest existing manuscript copy of the Hebrew Scriptures is said by the learned Protestant Dr. Kennicott to have been transcribed in the 10th century of the Christian era. Very recently another manuscript, supposed to be about the same age, was brought to England from Aden in Arabia ; but as yet the decision of the best Hebrew critics has not been pronounced upon it. One has also lately been brought from a synagogue in Grand Cairo, and another from Daghestan in Asia. Both are said to be of more ancient date than any previously known ; but that supposition has not yet been confirmed by reliable Hebrew scholars.

A Pentateuch in Hebrew was printed at Bologna in 1482, being the first portion of the Hebrew Scriptures ever printed.

The first printed Hebrew Bible issued from the press of the city of Soncino, in Catholic Italy, in the year 1488, and was followed by many others in various other Italian cities before it was printed elsewhere. The commonly received edition of Van-Der-Hooght was printed long subsequently in Holland (in 1705). Dr. Kennicott, however, and subsequently the great Catholic Hebrew scholar De Rossi, have shown indisputably how many thousands of various readings exist in the numerous Hebrew manuscripts they had each collated. "The Laudian, or oldest manuscript, contains fourteen thousand variations from Van-Der-Hooght's Hebrew Bible. More than two thousand are found in the Pentateuch, which confirm the Septuagint Greek version in one hundred and nine various readings, the Syriac in ninety-eight, the Arabic in eighty-two, the Vulgate or Latin version in eighty-eight, and the Chaldee Paraphrase in forty-two: it also agrees with the Samaritan Pentateuch against the printed Hebrew in seven hundred instances." De Rossi, however, claims for one of the many hundred Hebrew manuscripts he collated a much older date than that of the Laudian: he ascribed it to the eighth century. Moreover, about two hundred years before Van-Der-Hooght's edition was published, the Hebrew Scriptures were given to the world in the Complutensian Polyglott of Cardinal Ximenes, printed at the University of Alcala in Spain, (with the assistance and patronage of the Pope,) which had been compiled by several Jewish converts employed by him. It is somewhat remarkable that I found, in collating the "Hebrew and English Jewish School and Family Bible, trans-

lated, under the supervision of the Rev. the Chief Rabbi of the united congregations of the British Empire, by Dr. A. Benisch," this version to agree in its English rendering, in many important passages, more closely with the modern Catholic Douay version than with the Protestant authorised one. In 1527 or 1528, there was printed at Lyons, in France, a translation into Latin of the Hebrew and Greek copies of the Sacred Scriptures, at that time called the "Hebrew and Greek Verities." The author, a Dominican monk, named Sanctes Pagninus, had devoted twenty-five years to the work, with the approval and pecuniary assistance of the three Popes, Leo X., Adrian VI., and Clement VII. The translation was deemed literal, and esteemed for its fidelity. The Jews, who read the Old Testament, attested its correctness. It has often been reprinted. An edition, printed at Zurich in 1564, now lies before me. Other editions of the Hebrew Scriptures have emanated from Catholic scholars since that time: but it may suffice to mention only that of the learned Jesuit Lewis de-Biel, printed at Vienna, 1743; that of Houbigant, the Oratorian priest, published in Paris in 1753; and that of Professor Jahn, published in Vienna in 1806. In the year 1580, Cardinal Ferdinando de Medici, being appointed by the Pope protector of the Catholics in the East, established a printing press in Rome with Oriental types. The four Gospels, translated into Hebrew for the use of the Jews, issued from the press, and afterwards a Latin version of it, of which 3,000 copies were printed. The Cardinal had also intended to print the Bible in six of the principal Eastern languages. Horne says:—"A Hebrew translation of the four Gospels was published at Rome (with the Latin Vulgate text) by John Baptist Jonas, in 1668, in one volume folio. A copy is in the King's Library in

the British Museum." Several others have been published by Protestants. The Bible Society speaker, before alluded to, repeating objections often before made and as often refuted, says,— "That Rome rejects and repudiates as authoritative," in all public lectures, disputations, preachings, and expositions, "the one only inspired Book of God; that is, the Hebrew Bible and the Greek New Testament."

"Andreas Vega, one of the most able divines that were present at the Council of Trent, refuted Calvin and Melancthon on this head, and quotes the testimony of the most illustrious and the Most Rev. Cardinal de Sancta Cruce (afterwards Pope under the name of Marcellus II.), a person equally famous for his piety and learning, who was president of the sessions in which the decree respecting the Vulgate was passed:—"That the approbation of the Council is no bar to you, nor anybody else, to have recourse to the spring-head in case of any difficulty, and to communicate to the public whatever you may find conducing to assist and instruct the Latin divines, and to furnish them with fresh matter to render this vulgar version more perfect, and to receive what they may find most agreeable to the original and the sense of the Holy Ghost." Other divines who were present at this Council do agree with Vega that it was not the intention of the Council to prefer the Vulgar translation before the original text, but only before the other Latin versions; and that no prohibition was intended against the allegations of the various lections in the Hebrew and Greek, and to improve them (as Salmeron the Jesuit expressly says) not only for the establishment of good manners, but also for the proving and edifying of our faith and doctrine, by arguments drawn from the original text. Cardinal Bellarmine

objects against Calvin that it is no less than a calumny to affirm that the Council of Trent gave the preference to the Vulgate version before the Hebrew and Greek texts. Cardinal Pallavicino, the historian of the Council of Trent, asserts that the Council did not compare the Vulgar edition with the Hebrew or Greek, but only with other translations; that it suffices for a version to be declared *authentic*, if the same be not adulterated positively in any part, nor different from the original, even by inadvertency, in the essential parts; that the Council did not declare the Vulgar version perfect and free from all errors; that the Council did not take away from the Catholic interpreters the liberty of examining the Books of the Old Testament after the Hebrew and those of the New after the Greek originals, and to elucidate and rectify the sense of the Vulgate by the original text according to the appointment of the Chapter 'Ut Veterum,' &c. These assertions he maintains by the testimony of those divines who were present at the Council of Trent, whose authority removes all further doubt concerning the design and intention of the Council, which indeed is evident enough from the very words of the decree."

When we find how frequently errors occur in the best printed critical editions of the Scriptures,—as, for instance, in the English New Testament lately edited by Dr. Tischendorf,—can we be surprised that errors of transcription would easily occur in manuscripts, by slight alterations in the form of a letter, or their transposition, and how much the sense of a passage might be altered thereby? The ancient Hebrew Scriptures were written in capital letters, without any divisions of chapters, verses, or words. It is a Rabbinical adage, that "The law was formerly one

verse and one word." The Scriptures, as read in the synagogues in Palestine in the time of our Saviour, would be as little understood by the masses as the reading of the Anglo-Saxon version would be to an English audience of the present day, or as the reading of the Law by the priest Esdras was to the Jews of his day, as we learn from the eighth chapter of 2nd Esdras (or Nehemiah). Most of the citations from the ancient Scriptures, ascribed by the New Testament writers to our Blessed Redeemer, are taken, not from the Hebrew Text, but from the Greek version thereof, called the Septuagint, made in Alexandria in Egypt, about two hundred and eighty years before the birth of our Saviour. It is an undeniable fact, that Hebrew ceased to be the spoken language of the Jews soon after the Babylonish captivity, and that the Jewish writings after that period were in general either in the Chaldee or Greek languages. The Jews of Palestine, some ages before the appearance of our Saviour, were unable to comprehend the Hebrew original without the assistance of a Chaldee Paraphrase. No language continues during many centuries in the same state of cultivation; and the Hebrew, like other tongues, passed through theseveral stages of infancy, youth, manhood, and old age. The Greek of the original Scriptures is comparatively a foreign language to the modern Greeks, though their authorised version of the Scriptures is the ancient Greek. The authorised version of the Russian Church, the old Sclavonic, is not the language of modern Russians, any more than the Latin version is the language of modern Italians, or as the English versions of the 13th or 14th century is the language of modern English.

"When Pope Innocent VIII. was crowned in 1484, a deputation of Jews met him at Castel

S. Angelo, and presented him with a copy of the Old Testament, and one of the Tables of the Law. The Pope accepted the gift with much kindness. From this Pope's reign to that of Leo X., this ceremony was always repeated at the return of the coronation procession, either in the Arch of Titus or at the foot of the Bridge of S. Angelo, opposite the Castle. When Pius VII. returned from France, the Rabbi's Leon Leone, Jacob Vita, and Jacob Caivini went out to meet him, and presented him with a finely illuminated Jewish Bible, as a testimonial of their joy at seeing him. So did other Rabbi's on the occasion of the coronations of Popes Leo XII., Pius VIII., and Gregory XVI. To Pius IX., the Jews of Rome, not many years ago, presented a beautiful antique chalice, which they had found in the Ghetto. Pius IX. gave them in return a present of money, the value of the gift, to be distributed amongst the poor of the Ghetto."

CHAPTER III.

The Greek Scriptures.

PROTESTANTS have followed the Catholic Church in the number and arrangement of the books of the New Testament, beginning with the Gospel of St. Matthew and ending with the Apocalypse, or Book of Revelations. It is generally admitted, however, that this is not the order of time in which the several books were written. A great deal of criticism has been devoted to establish the exact date of each book of the New Testament, but with very discrepant results. The following arrangement, adopted by Dr. Conquest, in his edition of the Bible with 20,000 emendations, agrees pretty well with that of most Catholic writers :—1st, the Gospel of St. Matthew; 2nd, St. Paul's Epistle to the Galatians; 3rd, 1 Thessalonians; 4th, 2 Thessalonians; 5th, 1 Corinthians; 6th, 2 Corinthians; 7th, Romans; 8th, Ephesians; 9th, Epistle of St. James; 10th, St. Paul's Epistle to the Philippians; 11th, Colossians; 12th, Philemon; 13th, the Gospel of St. Luke; 14th, St. Paul's Epistle to the Hebrews; 15th, the Acts of the Apostles, by St. Luke; 16th, St. Paul's 1st Epistle to Timothy; 17th, 1st Epistle of St. Peter; 18th, St. Paul's Epistle to Titus; 19th, the Gospel of St. Mark; 20th, St. Paul's 2nd Epistle to Timothy; 21st, St. Peter's 2nd Epistle; 22nd, 1st Epistle of St. John; 23rd, 2nd St. John; 24th, 3rd St. John; 25th, Epistle of St. Jude; 26th, the Apocalypse, or Book of Revelations, by St. John; 27th, the Gospel

of St. John. Most Christians admit that all the foregoing are inspired writings, but from the very earliest ages of Christianity there were many other books claiming to be inspired Scripture: there were no less than fifty Gospels of this kind, as well as Epistles; but the Church ultimately repudiated them all. There is evidence that the Gospel of St. Matthew was originally written in the Syro-Chaldaic language, being the language spoken by the Jews in the time of our Saviour. St. Jerome, who wrote in the 4th century, in Palestine, says he saw a copy of it in that language, but does not say whether it was the original autograph of St. Matthew or not. In the ancient Persian and Arabic versions, it is directly stated that St. Matthew wrote in his own native language. The earliest date given is the year 37 or 38, and it is believed a version of it into Greek was made in the year A.D. 61. St. Paul's Epistle to the Romans, it is reasonably conjectured, was first written in the Latin language, but speedily translated into Greek. It is equally reasonable that his Epistle to the Hebrews should also have been written in their native language, the Syro-Chaldaic, though there is no satisfactory evidence in proof thereof, and the Greek version must early have supplanted it in the universal Church.

It has been thought that the Gospel of St. Mark was written by him in the Latin language. In the short prefatory note in the Douay version it is said:—"St. Mark, the disciple and interpreter of St. Peter (saith St. Jerome), according to what he heard from St. Peter himself, wrote at Rome a brief Gospel at the request of the brethren, about ten years after our Lord's ascension, which, when Peter had heard, he approved of it, and with his authority published it to the Church to be read. Baronius and others say that the original was

written in Latin, but the more general opinion is that the evangelist wrote it in Greek."

The Rev. Albert Barnes, a popular American Protestant author, whose notes on the Gospels have been republished at least eighteen times, says of the Gospel of St. Mark, "that it is allowed by all that it was written at Rome. The uniform testimony of the fathers is, that he was the interpreter of Peter, and that he wrote this Gospel under the eye of Peter; and with his approbation it has come down to us, therefore, with the sanction of St. Peter's authority."

Dr. Hartwell Horne says, "that in the Arabic version it is entitled the Gospel of St. Mark the Apostle, which he wrote in the Roman tongue by the inspiration of the spirit of Holiness"; and "that in the Persian version it is entitled the beginning of the Gospel of Mark, which was written at Rome in the Latin tongue": again, "that St. Peter having publicly preached the Christian religion at Rome, many who were present entreated Mark, as he had for a long time been that apostle's companion, and had a clear understanding of what Peter had delivered, that he would commit the particulars to writing. Accordingly, when Mark had finished the Gospel, he delivered it to the persons who made the request. Such is the unanimous testimony of ancient writers, which is further confirmed by the internal evidence derived from the Gospel itself." In another place he says, "it is allowed by all the ancient authors that Mark wrote it at Rome, and many of them assert that he was no more than amanuensis or interpreter to Peter, who dictated this Gospel to him." Notwithstanding these facts, Horne, with his usual anti-Catholic prejudices, sneers at the belief of the Cardinals Baronius and Bellarmine, and the Jesuit Inchofer, that it was written in the Roman language.

It would appear strange indeed that the Jew Mark should write in Greek only, a language as foreign to his own as the Latin, while writing a Gospel for the use of the Romans. It is admitted by all that all the other books of the New Testament were originally written in the Greek language.

If we admit that the Greek language was as much known to the Asiatic, African, and European subjects of the Roman Empire, as the French language is known to highly educated Europeans and Americans, even then there could be but few persons capable of reading the Greek Scriptures. Moreover, when we remember what a large proportion of people of every country, even in this age of education, cannot read even their own language, we must admit that the Scripture in the Greek language, or even in the vernacular versions made from it, must have been a sealed book to the masses of every nation. We know from the Acts of the Apostles that thousands upon thousands of Christians were added to the Church before the first book of the New Testament was written. To assume, therefore, that the Bible, and the Bible only, is the rule of faith from which every man must learn his religious belief, is contrary alike to the teachings of our Saviour and his Apostles, the history of the spread of Christianity, as well as against probability and possibility.

At the present time, three manuscripts of the Scriptures in Greek hold the highest rank for their completeness and antiquity. Without examining the multifarious opinions of learned Biblical critics, we may say that all these three codices were transcribed from earlier, but no longer existing, copies of the Greek Scriptures about the end of the fourth century.

THE VATICAN MS.

The Vatican Manuscript, so called from its being in the Pope's Library at Rome, has been the longest known to Biblical scholars. It is written on vellum, in what is called uncial letters,—that is, capitals,—and has no divisions of chapters, verses, or even words, and, of course, without punctuation, though with “accents” and “spirits.” There are many abbreviations or omissions of letters, as is customary in all ancient copies of the Scriptures in every language. It originally contained all the books of the Old and New Testament received by the Catholic Church. Many parts of it, however, are now imperfect. It also contains, what in the authorised Protestant version are called the Apocryphal books, as well as two more books called 3rd and 4th of Maccabees, &c. In 1586, by the command of Pope Sixtus V., it was edited by Cardinal Carraffa, assisted by other learned men. It has been frequently republished. It is worthy of remark, that this was the same Pope who was so anxious to secure a perfect edition of the Latin Vulgate in accordance with the decisions of the Council of Trent: he therefore cannot be justly called an enemy to the Scriptures in the original languages, the assertions to the contrary notwithstanding. The Vatican Codex has frequently been collated since by Biblical scholars, both Catholic and Protestant. The learned Dr. Tischendorf says, that “in the year 1828, by the command of Pope Leo XII., the late Cardinal Angelo Mai undertook an edition of it: it was published in 1857. Cardinal Wiseman, in his Lectures on Science and Revealed Religion, remarks—“This publication will be the

most satisfactory proof of how little apprehension is felt in Rome of any injury to the Christian religion from the critical studies of the Holy Scriptures." In the fac-simile edition of 1868, by Vercellone and Cozza, some corrections were made of the former. Tischendorf himself published some corrections in 1867.

The Rev. Wm. Milligan, D.D., Professor of Divinity and Biblical Criticism, Aberdeen, and the Rev. Alex. Roberts, D.D., Professor of Humanity, St. Andrew's, in their conjoint work "The Words of the New Testament," published in Edinburgh, 1873, say:—"The Pope assured him (Tischendorf) that a fac-simile edition of the Manuscript (Vatican) was just about to be published; and, in accordance with this promise, the work did come out in 1868 from the Papal Press at Rome. Pleasing it is to be able to add that this edition seems to leave nothing more to be desired. It is in five large volumes, the first four containing the Septuagint version of the Old Testament, and the last comprising what remains of the New Testament. The ideal aimed at in Pio Nono's edition, as this one may be called, was very different from that adopted by Cardinal Mai, being nothing less than to reproduce the very 'form, lines, letters, strokes, marks,' of the MS. itself. This high standard appears to have been scrupulously adhered to throughout. The Editors were two eminent Biblical scholars, Vercellone and Cozza (priests, the first the director of the Propaganda Press); and they seem to have done all that human care and erudition could effect to present to the world a faithful representation of the famous Vatican Manuscript. It will not be the least of the glories of Pio Nono's pontificate, that under his auspices a fac-simile edition of this precious docu-

ment has at length been presented to the world. . . . It was right that the honour of giving it to the world should belong to the Papal Court. We hail with gratitude the boon conferred on textual criticism by the splendid and apparently most satisfactory edition of 1868 ; and we rejoice that critics will obtain an accurate acquaintance with the contents of one of the most valuable witnesses to the genuine text of the New Testament."

Where this Biblical treasure was procured, or when received into the Vatican Library, is unknown. In the first printed catalogue, 1475, it was enumerated. In all probability it came with some of the Greek refugees, who flocked to Rome when the Eastern Empire was over-run by the Mahometans.

THE ALEXANDRIAN MS.

The second of the ancient manuscripts I have alluded to is called the "Codex Alexandrinus." It is kept in the British Museum ; and one of the four volumes of it is exhibited in a closed glass case, in the manuscript-room, for the information of casual visitors. This precious codex was presented to King Charles I., of England, by Cyril Lucar, Archbishop and Patriarch of Constantinople, who stated that he had procured it from Alexandria, in Egypt. Where it was written, or by whom, has been long a disputed question, as well as at what time. The authorities of the British Museum say that it was probably written about the beginning of the fifth century ; Professors Milligan and Roberts decide upon the middle of the fifth century ; others give a much more recent date. It seems most probable that it was transcribed in a convent on Mount Athos, celebrated for writing copies of the Scriptures. Its general character, as to the

writing and the books it contains, resembles that of the Vatican codex, "though no two manuscripts vary more in their readings," says Dr. Hartwell Horne. A very remarkable difference between it and all other ancient Greek manuscripts is, that it contains the whole of the 1st Epistle of St. Clement to the Corinthians, with a mutilated portion of the second. The Protestant Archbishop Wake, in his work on the Epistles of the Apostolic Fathers, says that "the first tract which begins this collection, and perhaps the most worthy too, is that admirable, or, as some of the ancients have called it, that 'wonderful Epistle of St. Clement to the Corinthians,' which he wrote not in his own name, but in the name of the whole Church of Rome to them,—an epistle so highly esteemed by the Primitive Church, that we are told it was wont to be publicly read in the assemblies of it; and, if we may credit one of the ancient collections of the canon of Scripture, it was placed among the sacred and inspired writings. Nor is it any small evidence of the value which in those days was put upon this Epistle, that in the only copy which, for ought we know, at this day remains of it, we find it to have been written in the same volume with the books of the New Testament, which seems to confirm what was before observed concerning it, that it was heretofore wont to be read in the congregations, together with the Holy Scriptures of the apostles and evangelists." St. Clement is he of whom St. Paul in his Epistle to the Philippians says, that "he had laboured with him in the Gospel, and that his name was written in the Book of Life." He was the fourth Pope of Rome. Some of the ancient fathers called him an apostle. St. Jerome tells us that he was an apostolic man, and, as Rufinus adds, "almost an apostle." In 364 the

Council of Laodicea forbade St. Clement's Epistles to be read in the Churches as inspired Scripture, and the Council of Carthage in 419 did the same. From this it seems fair to conclude that the Alexandrian Codex was written before the first or between it and the second dates. Seeing that St. Clement was a fellow-labourer with the evangelists St. Mark and St. Luke, it seems hard, on merely human grounds, to understand why St. Clement's Epistles should not be considered inspired writings equally with the Gospel of St. Mark, the Gospel and Acts of the Apostles of St. Luke, and St. Paul's Epistles to the Corinthians. St. Clement's Epistles were a natural sequence of those of St. Paul. Archbishop Wake says,—“I have already taken notice how great a value was put upon St. Clement's 1st Epistle in the most primitive ages of the Church, and what a mighty commendation has been left us of it by the writers of those times. Nor, indeed, does it at all come short of the highest praises which they have given to it, being a piece composed with such an admirable spirit of love and charity, of zeal towards God, and of concern for the Church of Christ, of the most excellent exhortations delivered with the greatest plainness and simplicity of speech, and yet pressed many times with such moving eloquence too, that I cannot imagine what could have been desired in such an epistle more proper for the end for which it was composed, what could have been written more becoming an apostolic age, and the pen of one of the most eminent bishops of it.” These writings of Pope Clement were composed about the year 70 of the Christian era,—that is, before some of the books now admitted into the Canon of the New Testament were even written.

In these epistles St. Clement not only cites passages from what Protestants admit to be inspired Scriptures, but also from those books which they call Apocryphal. To Catholics, "who hear the Church," and believe it cannot err, it suffices that these writings of St. Clement have been repudiated by lawful councils of the Church. But how can those who rely upon human reason and private judgment decide that they are not inspired Scriptures, part and parcel of the Word of God! The great masses of Protestant Bible readers do not even know that St. Clement's Epistles and many other writings in the names of the Apostles were circulated in the first centuries of Christianity; and, on their own principle of private judgment, every man of them is bound to examine all such writings, and form their own opinion whether they are inspired or otherwise. All, however, must admit that Pope Clement I. was not a Pagan or an enemy to the Word of God.

In a powerful article in the *Westminster Review*, "On the Difficulties of Protestantism," the writer, viewing the Protestant principle of private judgment from a rationalistic standpoint, clearly shows that the inevitable result of such a principle, carried to its logical conclusions, must be a denial of the inspiration of the Bible. He says,—“In a well-known passage of his Essays, Lord Macaulay has remarked that it is by no means sure that Roman Catholicism may not be destined to outlive all other sects of Christianity in the world. We think that it is, at any rate, destined to outlive the system known as Protestantism. Leaving out of consideration its superior antiquity, its unity, its matchless organization, and other advantages of an external kind, there are two internal characteristics in which it far surpasses its

rival. Its promises are far more satisfactory to the instincts of the vulgar ; the grounds upon which they are based are upon the whole more satisfactory to the mind of the philosopher." Again, the author says,—“Granting that God Almighty came upon earth to found a religious system, we are at a loss to make out where such a system is to be found if not in the Church of Rome. Granting the right of free judgment as applied to the Bible, we are equally at a loss to understand how any one can be called upon to believe in the inspiration of the Bible, or in the event of his doing so, to what part of it he is to be referred to for the distinctive tenets of Protestantism.”

The Alexandrian Manuscript, like the Vatican and all other ancient manuscripts, is written in uncial or capital letters, without any accents or marks of aspiration, but with a few abbreviations and occasional blank spaces. It has, of course, no division into chapters, verses, or words. The original has been much tampered with, one of its custodians even having been convicted of such a flagrant offence. Something of the same kind, too, has been suspected with regard to the Vatican Manuscript, giving sufficient reason why such valuable documents should not be allowed to be examined by any one except under the most careful supervision. The way in which Public Libraries have been robbed of precious books, &c., even by men of the highest literary character, has often been recorded. An enormous amount of criticism has been devoted to the Alexandrian Manuscript. The microscope even has been called into requisition to determine the actual form of letters on which important doctrinal points at issue between Christians and Unitarians are supposed to be founded.

With respect to the exhibition of ancient manuscripts in the British Museum, I may observe that there are several rolls of the Hebrew Scriptures, one of which, written on goat-skins, is eighty-nine feet long by twenty-six inches wide. Though our ordinary versions of the Bible speak of books in connection with the Old Testament, the phrase is erroneous, as the Hebrew of old was always written and read in the Synagogues from long rolls. On the other hand, the Alexandrian Codex, and the Greek Scriptures in general, are put together in the form of books, as in the present day.

In 1786, a fac-simile edition of the New Testament portion of the Alexandrian Manuscript was published in London by Dr. Woide. In 1819, a fac-simile edition of the Old Testament was published under the superintendence of the Rev. Mr. Baber. The latter, however, required the interference of Parliament, and its engagement to pay all expenses, before it could be undertaken; and, even then, only 250 copies could be printed on account of the enormous expense.

THE SINAITIC MS.

The last of the Greek manuscripts I have alluded to, is called the "Codex Sinaiticus." The history of its discovery at the Convent of St. Katharine, on Mount Sinai, is one of the marvels of modern times. A learned German, named Dr. Tischendorf (greatly celebrated for his Biblical researches, and known to devote much of his time to the collation of Biblical manuscripts, wherever they are to be found, known personally to some of our clergymen for his frequent visits to the Library of the Propaganda), was employed, though a Protestant, by his accomplished Catholic Sovereign, Frederick Augustus, King of Saxony, to travel

in quest of ancient manuscripts. In 1844, he visited the Greek Convent of St. Katharine, on Mount Sinai, in Palestine. In a basket of waste paper, set aside for lighting the fire, he found a number of leaves of a Greek MS., which he thought to be at least as old as the fourth century. He obtained forty-three of them, embracing the entire books of Esther and Nehemiah, with some portions of 1st Chronicles, and Jeremiah. These he got printed and published at Leipsic. He paid a second and a third visit to the same convent. On his last visit, in 1859, he was under the patronage of Alexander II., of Russia, who was the protector of the convent. The monks gave the whole manuscript to him, as a present to the Emperor. "It contains the Old and New Testament," says Dr. Tischendorf, "written with four columns to a page. The New Testament is perfect. To its twenty-seven books are appended the Epistle of Barnabas, complete, and part of the Shepherd of Hermas, which books, even at the beginning of the fourth century, were reckoned for Holy Scripture by a good many. It is not impossible that the Sinaitic Codex formed one of the fifty copies of the Bible, which, in the year 331, the Emperor Constantine ordered to be executed for Constantinople, under the direction of Eusebius, the Bishop of Cæsarea, best known as a Church historian. In this case it must be understood that the Emperor Justinian, the founder of the Sinaitic monastery, sent it as a present from Constantinople to the monks at Sinai. "The manuscript was edited by the discoverer in 1862, at the cost of the Russian Emperor Alexander II., in a form as literally exact as it was splendid. The New Testament of the same was reproduced for ordinary use in a cheaper form in 1863 and 1865."

“From all that has been said, it follows that the first place for antiquity and extent among the three manuscripts belongs to the Sinaitic Codex, the second place belongs to the Vatican, and the third to the Alexandrian. This arrangement is altogether confirmed by the condition of the text of the manuscript. That text is not only in accordance with the writing of manuscripts in the fourth and fifth centuries, the same which was read in the East in precisely those centuries; but, rather, for the most part, it truly represents the text which was then copied from much earlier documents of Alexandrian scribes who knew very little of Greek, and, therefore, did not intentionally make the least alteration;—that is to say, the very text which, in the third and second centuries, was spread over a great part of Christendom. For further confirmation of this idea we may refer to the agreement of our three ancient copies with the oldest translations—the Latin—made in the second century in proconsular Africa; the Syriac version of the Gospels made at the same time, and recently brought from the Nitrian desert in Egypt to the British Museum; and the Coptic or Egyptian versions of the third century. The same opinion is also further confirmed by the agreements of the text of the three great MSS. with Irenæus, Clement of Alexandria, Origen, and others of the older Fathers of the Church. What we have been saying applies most of all to the Codex Sinaiticus, which, for example, is unapproachable in its close relation to the Latin version of the second century; it applies in a lesser degree to the Vatican MS.; and still less to the Alexandrian, which, however, is far preferable in the Acts, Epistles, and Revelations, to what it is in the Gospels.”

As far as the Sinaitic manuscript is known to other Biblical scholars, I believe that most of the

statements and opinions cited above of Dr. Tischendorf are endorsed by them. Messieurs Milligan and Roberts, however, say :—" Every internal mark presented by the Sinaitic MS. points, in the estimation of the most eminent palæographers, to the fourth, or at latest the fifth, century, as the time when it was written. It is, thus, perhaps, as old as the Vatican MS."

Dr. Tischendorf has given in a very popular form an edition of the Protestant English authorised version of the New Testament, with foot-notes from these three oldest Greek manuscripts, which show how greatly they all differ one from another in very numerous, and some very important, particulars.

When citing authorities on the probability of St. Mark's Gospel having been written at Rome in the Latin language, the fact was incidentally stated of St. Peter having been in Rome. I have a mass of extracts supporting that statement from Protestant scholars of the highest reputation. The following citation, however, will suffice to show it :—" Many ancient writers have said that Peter was crucified at Rome, while Nero persecuted the Christians." And their opinions have been espoused by learned men, both Papists and Protestants. Some, however, particularly Scaliger, Salmasius, Spanheim, and others, deny that Peter ever was at Rome. If the reader wishes to see the evidence from antiquity, on which Peter having been at Rome rests, he will find it fully set forth by Lardner, who concludes his inquiry as follows :—" This is the general uncontradicted, disinterested testimony of ancient writers in the several parts of the world,—Greeks, Latins, Syrians. As our Lord's prediction concerning the death of Peter is recorded in one of the four Gospels, it is very likely that Christians

would observe the accomplishment of it, which must have been in some place. And about this place there is no difference among Christian writers of ancient times. Never any other place was named besides Rome ; nor did any other city ever glory in the martyrdom of Peter. It is not for our honour, nor for our interests, either as Christians or Protestants, to deny the truth of events ascertained by early and well attested tradition. If any make an ill use of such facts we are not accountable for it. We are not, from a dread of such abuses, to overthrow the credit of all history, the consequences of which would be fatal."

Possibly the testimony of so profound a scholar as Dr. Lardner (so well known for his thorough acquaintance with the works of the early Christian writers, and who has done so much to establish the authenticity and credibility of the canon of the New Testament) may even with reasonable Tasmanian Protestants outweigh the opinions of the Vaudois ministers, who have so recently been agitating the question in Rome itself, and others.

"In addition to some precious fragments, there are only five MS. of the New Testament, having any pretension to completeness, that can be assigned to so ancient a date as between the fourth and sixth century." Besides the three already noticed, there is in the National Library at Paris the "Codex Ephremi," a *palimpsest*, or writing subsequently imperfectly erased, and written over by other works. In the library of the University of Cambridge is also preserved another, called the "Codex Beza," from having been once possessed by the individual of that name.

*PRINTED EDITIONS OF THE HOLY
SCRIPTURES IN GREEK.*

The renowned Spanish Cardinal Ximenes was the first to give a printed edition of the Scriptures in Greek to the world. The work, commenced in 1503, was printed in 1514, and published in 1522. It forms a part of that magnificent work called the Complutensian Polyglott, printed at the University of Alcala, in Spain, to which I before referred in my remarks on the editions of the Old Testament in Hebrew. Numerous Greek manuscripts were collated for the purpose, some of which were lent from the Libraries in Rome by Pope Leo X., who zealously patronised the undertaking.

The next who engaged in this important work was a Dutch monk of Rotterdam, in Holland, the learned Erasmus. About the end of the 15th century, he was engaged in teaching the Greek language in the University of Oxford, and was afterwards Professor of the same at the University of Cambridge. He was the contemporary and friend of the great Lord Chancellor of England, Sir Thomas More, who died a martyr to Catholicity. The eminent physician, Dr. Linacre, and the celebrated Dean of St. Paul's, Colet, were also amongst Erasmus' intimate English friends. Erasmus' work, however, was only the New Testament, which was printed in 1516, at Basle, in folio, and dedicated to Pope Leo X., who had encouraged his undertaking from the first. It was printed after one manuscript only, with which he collated only two others, all in cursive characters. It was reprinted in 1519, 1522, 1527, 1535, the two last altered in many places from the Complutensian edition.

In 1518 there was printed at Venice, by the celebrated Aldus, the Greek Septuagint, as well as Erasmus' New Testament.

Next in order comes the edition of Simon Colineus, printed in Paris in 1534, which Horne says "is an edition of singular rarity, beauty, and correctness."

Next come the numerous editions, between 1546 and 1569, of the celebrated French printers, Robert Stephens and his son Henry. Of these the Rev. Dr. Joseph Dixon, formerly Professor of Sacred Scripture and Hebrew at the Royal College of Maynooth and one of the late Archbishops of Armagh, in his work, "A General Introduction to the Sacred Scriptures," says that "they were all remarkable for the beauty of their typography, and that the third edition is remarkable for having the readings of sixteen manuscripts in the margins. It is also the edition with which the readings of the *Textus Receptus* generally agree. In the text of this edition, Stephens followed the fifth edition of Erasmus. His fourth edition, 1551, was the first to contain the division into verses, as we have them now; but he was indebted for this idea to the monk Sanctes Pagninus, who had first adopted it in 1528, in his Latin Bible. Theodore Beza, of Geneva, also published several editions subsequently to the former."

Dr. Dixon says,—“Next in order come the famous Elzevir editions, the first of which was printed at Leyden, in Holland, in 1624. The editor of this and of subsequent Elzevir editions is unknown; hence these editions are designated by the name of the printers (the Elzevirs). Besides the first edition, they gave four other editions of the text. In the preface to their second edition, printed in 1633, they denominate their text the ‘*Textus Receptus*,’—a name which it has ever since retained. The editor

does not appear to have consulted any Greek manuscripts. The text which he gives is partly that of the third edition of Stephens and partly that of Beza. This edition of the Elzevirs was soon reprinted, and circulated through various countries, so that it is styled the 'common Greek text,' as well as the received text :* and we see now how the history of the common Greek text is traced back, through the editions of Beza and the third of Stephens, to the fifth edition of Erasmus, and through that, as far as the Apocalypse is concerned, to the Complutensian Polyglott." Bishop Marsh observes that "the text therefore in daily use resolves itself at last into the Complutensian and Erasmusian editions."

A late author on the Origin and History of the New Testament (Martin) most erroneously states, that the Elzevir edition of 1624 is the basis of the authorised version in use wherever the English language is spoken, and of all the many translations which owe their existence to the theologians of Great Britain or the United States. Strange indeed how an edition of 1624 could be the basis of one first printed in 1610-11! The title of "*Textus Receptus*," or *received text*, "*Greek Verity*," "*Common Greek*," or "*Greek Original*," are most delusive ones: for scholars without end, Catholics as well as Protestants, have subsequently published innumerable editions, with endless various readings, collated from many hundreds of manuscripts.

Dr. Dixon remarks, "that a Greek Testament has been brought out in these countries not many years since, which deserves to be noticed, because it contains in reality a new recension of the Greek text. This edition is entitled, 'The Greek Testament: with English Notes, critical, philological, and exegetical. By the Rev. S. T. Bloomfield, D.D. Cambridge and London, 1832, 2 vols.' . . .

This is highly praised by Protestants ; and doubtless it must be said that, considering the religion of the editor, he has, for the most part, brought an impartial mind to the examination of the ordinary Greek text. It does not belong to our present purpose to speak of his notes. Of course, like all similar works by Protestants, they are replete with incorrect views of the meaning of the text. In 1850 Bloomfield published a supplemental volume to this edition of the Greek Testament, containing additional annotations, critical, philological, and explanatory. The critical notes in this volume appear to have been composed with a special reference to two new editions of the Greek Testament—one by Lachmann, and the other by Tischendorf—which made their appearance subsequently to the previous labours of Bloomfield in the criticism of the Greek text, and which have obtained great vogue in Germany. In consequence of the additional light which he supposes that these editions have thrown on the state of the text, he has not unfrequently altered or modified his former opinions as to certain readings. Bloomfield appears to think that both Lachmann and Tischendorf have exercised a licentious criticism ; and that the former, particularly, has treated the received text with a degree of disregard that could only be expected from a German Protestant. One reason, however, why Lachmann's views will never be popular among English Protestants is, that he has fully demonstrated the great inferiority of the received Greek text as compared with the text represented in the Latin Vulgate."

The late Dean of Canterbury, the Rev. Dr. Henry Alford, a Greek scholar of high repute, not long since published an emended Greek New Testament ; and from this, in 1870, was published in

English "The New Testament after the Authorised Version, newly compared with the original Greek, and revised." In many parts the new rendering coincides with the Douay version. A remarkable instance of this occurs in the 2nd chapter of St. Luke, 14th verse:—"Glory to God in the highest heavens, and on earth peace among men of good pleasure." In a popular American work, "The Innocents Abroad," under the pseudonym of 'Mark Twain,' the author states, "I wish here to mention an inscription I have seen before I forget it:— 'Glory to God in the highest, peace on earth to MEN OF GOOD WILL!' It is not good Scripture, but it is sound Catholic, and human nature. This is in letters of gold around the apsis of a mosaic group at the side of the Scala Santa, church of St. John Lateran, the Mother and Mistress of all the Catholic churches of the world." Of course the passage he cites was in Latin from the Vulgate:—"Gloria in altissimis Deo, et in terra pax hominibus bonæ voluntatis." Tischendorf, as well as Alford, supports the Vulgate rendering by the authority of the three oldest Greek manuscripts. Professors Milligan and Roberts say "versions may preserve a true reading long before it has been discovered in any Greek MS., as the Vulgate preserved the fine reading of Luke xi. 14,— 'Glory to God in the highest, and on earth peace among men of His good pleasure,'—that is, 'among men whom He hath loved': and again, 'Glory to God in the highest, and on earth peace among men of good pleasure,' or 'good will.'" It seems trivial to quote such a slangy and witless work as "The Innocents Abroad," but thousands of readers are misled from the truth by such sneering remarks in ephemeral works of this kind. In another part the

author asserts that the Vulgate reading of the above verse is not good Scripture. He has, however, had the unusual candour to acknowledge that he was brought up with the greatest prejudices against Catholicity, and has seen fit to some extent to acknowledge his errors. The work, however, is very flippant and unreliable, and conveys a most disparaging impression of holy things and holy places, particularly of the land and events sanctified by our Redeemer's labours and sufferings, and therefore dear to every genuine Christian.

"An American writes from Constantinople to the *New York Nation*, complaining of the religious intolerance practised by the Russian Government toward Americans. The particular act of bigotry referred to, is the refusal on the part of the Russian authorities to allow what the American Bible Society calls 'the Scriptures' to be freely circulated by American missionaries among their subjects. This refusal seems all the more strange to the Bible Society, because the Russian Ambassador at Constantinople, when applied to on the subject, had replied that there would be no objection to granting the request, as it was 'the desire and effort of his Government to put the Scriptures in Modern Russ into the hands of all the people.' Copies of the translation in question were submitted to the Government, but at the end of eighteen months the American Minister was notified that the request must be refused, for the reason that 'the above-mentioned translation not being found in all points conformed to the received text, the Imperial Government has not been able to grant the permission requested.' The Bible Society is greatly aggrieved at what is, notwithstanding, a perfectly intelligible and easily defensible action. The book which that Society circulates, whether in 'Modern Russ,' English,

38 Bible Society Editions mutilated and defective.

German, French, Arabic, or whatever other tongue, is not, except in the imagination of its compilers, the Holy Scriptures, but a mutilated and defective version of certain parts thereof."

CHAPTER IV.

Latin Versions.

DURING the sojourn of our Blessed Redeemer and the writers of the New Testament on earth, the Roman Empire was in the zenith of its power and glory, and into its language translations of the Sacred Scriptures were early made in great numbers. The renowned African Bishop of Hippo, St. Augustine, says:—“Those who have translated the Scriptures into the Greek language can be counted, but the Latin interpreters are without number ; for in those early times of the Faith, when anyone procured a Greek copy, and thought that he had some facility in both languages, he attempted a translation.” One of these is believed to have been made in the first century, in that part of Africa formerly under the sway of the Carthaginians, and this version gradually superseded all other translations. St. Jerome styles it “*Communis*” on account of its general use ; but, subsequent to his time, it has been designated the *Vetus Itala* or *Italica*. St. Augustine says of it, “that to perspicuity it joined a more literal rendering of the words.” The Rev. Dr. Dixon says, “This version in the Old Testament was made from the Septuagint version and edition. (By the Septuagint edition, I observe, once for all, I understand the Greek copy of the Old Testament, which comprised all translated by the Seventy, and at the same time the other books not translated by

them.) We know not who the translator or translators were,—indeed, it does not appear that it was the work of one translator. The translators, as far as we can judge by the parts of their work which remain at present, were thoroughly acquainted with the meaning of the Greek in the Old as well as the New Testament, and, generally speaking, have rendered it very literally. This was the version commonly read in the Latin Church in the early times. It was in use long before the time of St. Jerome, and continued in use after him down to the time of St. Gregory the Great, about the year 600. St. Gregory distinguishes it from our present Vulgate by calling it *Vetus*.

“We have no exact copy of this version now, although Flaminius Nobilius prepared an edition of it, as well as he could collect it from the writings and commentaries of the ancient Fathers. This was published at Rome in 1558. From this ancient version a great portion of our present Vulgate has been taken. Notwithstanding this, we date our present Vulgate from the end of the fourth century, because it was then that St. Jerome made his new translation from the original text, and his corrections of the old version, which form so much of the Vulgate, that the whole version is usually ascribed to him, although he did not even correct some parts of it. St. Jerome first corrected the old translation of the four Gospels at the request of Pope Damasus; he afterwards corrected the rest of the New Testament, all by the original Greek. ‘*Novum Græcæ fidei reddidit.*’ This was well received, as appears from St. Augustine, and it is the correction which is inserted in our Vulgate. That St. Jerome only corrected the ancient Vulgate, and did not translate *de novo*, as far as regards the New Testament, appears from his preface addressed to Pope Damasus.”

The edition of Flaminius Nobilius was made by the authority of Pope Sixtus V. Other portions of the *Vetus Italica* were published by Sabatier, at Rheims, in 1743. A splendid edition of the four Gospels, taken from the five manuscripts of the Old Italic version, was published in Rome, in 1749, by Joseph Blanchino. Other portions of the old Italic version have since been published in other cities.

The fitness of St. Jerome for the task committed to him by Pope Damasus is indisputable. He was thoroughly versed in the Greek and Latin classics, had been taught Hebrew, first by a converted Jew, and secondly by an eminent Rabbi of the celebrated Jewish school of Tiberias. He was a great traveller, well acquainted with all the holy places named in Scripture, and for several years resided in a monastery at Bethlehem. Here he had a considerable library, which, there is no doubt, contained many manuscripts of the Scriptures of a much earlier date than any at the present time existing. It is known that he had a copy of the Hexapla of Origen, the celebrated Alexandrian scholar, which was afterwards destroyed when the Mahometans overran the Christian communities in Palestine. This Hexapla was compiled from six different versions of the Scriptures in Greek. Many of the manuscripts collated by St. Jerome must have been, if not quite, yet very nearly, of the Apostolic age. It is clear, therefore, that the Vulgate version of St. Jerome represents a text of Sacred Writ of much earlier date than any consulted for the Hebrew and Greek printed editions denominated "*Received Texts*." Many candid Protestant critics admit this to be the fact. The Rev. Dr. Campbell, in his well-known work on the Gospels, says "the Vulgate may reasonably be pronounced, upon the whole, a good and faithful version, . . . having been

made from manuscripts older than most, perhaps than any, now extant. It serves in some degree to supply the place of those manuscripts, and furnish us with the probable means of discovering what the readings were which Jerome found in the copies which he so carefully collated. Another reason is, that being finished long before those controversies arose which are the foundation of most of the sects now subsisting, we may rest assured that, as regard to these, there will be no bias from party zeal to either side of the question. We cannot say so much for the translations which have been made since the rise of Protestantism, either by Protestants or by Papists." Even Dr. Hartwell Horne, despite his anti-Catholic prejudices, admits that "most Protestants have depreciated the Vulgate below its intrinsic merits," and says "our learned countryman John Bois (Canon of Ely) was the first who pointed out the real value of this version ; . . . that Father Simon has proved the more ancient the Greek manuscripts and other versions are, the more closely do they agree with the Vulgate, and, in consequence of the arguments adduced by Simon, the Vulgate has been more justly appreciated by Biblical critics of later times ; . . . that it is allowed to be in general a faithful translation, and sometimes exhibits the sense of Scripture with greater accuracy than the more modern versions ; . . . that it preserves many true readings where the modern Hebrew copies are corrupted." St. Jerome was eminent for his piety, as well as his learning, and for some time was secretary to Pope Damasus. After the time of Pope Gregory the Great, who gave St. Jerome's version the preference over all preceding ones, it became the standard version of the Western Church, and copies of it innumerable were made by the indefatigable labours

of the Religious Orders in their monasteries, where a room called the *Scriptorium* was devoted to the purpose ; or, as a late Protestant writer has happily expressed it, "there gushed forth from many a monastic cell, like the stream at Rephidim from the flinty rock, the living water of the Word of God."

It was long customary, however, both anterior and subsequent to the discovery of printing, in transcribing the Sacred Writings, to abbreviate many words, and thereby diminish the labours of transcription. Errors, of course, frequently arose, and were perpetuated ; but zealous scholars frequently undertook to provide corrected copies. Amongst these, none held a more conspicuous place than the Northumbrian monk, Alcuine, who, as virtually minister of education to the Emperor Charlemagne, did so much to disseminate correct copies of St. Jerome's version to all the Churches in the German Empire. When this pious monk and able statesman, in his old age, wished to retire from the cares of government, and prepare for eternity, Charlemagne gave him the charge of the Abbey of Tours.

"From A.D. 783," says the Protestant author, the Rev Edward Churton, in his History of the Early English Church, "for several years, we may regard Alcuin as the minister of public instruction over the greater part of Christendom: for the empire of Charlemagne extended from the river Ebro in Spain to the eastern frontiers of Germany, and southward it included all the Italian provinces as far as to Rome. In this capacity his care divided itself into a number of useful labours, which the authority of his patron enabled him to pursue with great advantage to the cause of religion and learning. First, his attention was given to the restoration of correct copies of the Holy Scriptures, and books of

prayer and other holy offices used in churches ; for, during the many years of war and disorder in France, these had not only become very scarce, but such copies as there were had often been taken by persons whose knowledge was by no means equal to the task. When these had been well examined, a number of scribes were employed in writing out correct copies, and one was sent to each of the principal Abbeys or Cathedral Churches, where the more learned and zealous of the bishops and abbots had the number still further increased. The art of copying manuscripts thus became a means of reputation and profit to the ingenious ; and the Roman letters, in which all books are now printed, became from this time, instead of the Saxon or other characters, the common form of writing adopted by all scholars. Next to the Holy Scriptures, he employed himself in making extracts, as Bede had done, from the Christian Fathers, the best interpreters of the Scripture, &c. But, knowing that human learning, properly employed, is the faithful handmaid of divine learning, he did not neglect to promote the procuring and copying of manuscripts of such classical authors, grammarians, and poets, as he had himself studied and taught at York. ‘I want,’ he said to Charlemagne, ‘such books as will serve to educate a good scholar, such as I had in my native country through the industry and devoted zeal of my good master, Archbishop Egbert : let your excellency give me permission, and I will send over some of my pupils here, who shall copy out and bring over into France the flowers of the libraries in Britain ; that there may be not only an enclosed garden at York, but plants of paradise at Tours also. In the morning of my life, I sowed the seeds of learning in my native land ; now in the evening, though my blood is not so quick as it was,

I spare not to do my best to sow the same seeds in France : and I trust that, with God's grace, they will prosper in both countries.'

"That this good man, however, did not run any risk of forgetting the study of that volume which is above all human learning, may be judged from the letter he wrote to Charlemagne from the Abbey of Tours A.D. 801, with a *copy of the whole Bible*, carefully corrected by himself throughout. 'I have for a long time been studying,' he says, 'what present I could offer you, not unworthy of the glory of your imperial power, and one which might add something to the riches of your royal treasures. I was unwilling, that while others brought you all kinds of rich gifts, my poor wit should remain dull and idle, and that the messenger even of so humble a person as myself should appear before you with empty hands. I have at last found out, under the guidance of the Holy Spirit, a present which it befits my character to offer, and which it will not be unworthy of your wisdom to receive. Nothing can I offer more worthy of your great name than the book which I now send, the *Divine Scriptures*, all bound up in one volume, carefully corrected by my own hand. It is the best gift which the devotion of my heart to your service, and my zeal for the increase of your glory, has enabled me to find.'

"When Alcuin wrote this letter, he was residing, in the retirement of his age, at his monastery of Tours, to which Charlemagne had unwillingly permitted him to withdraw from the court a few years earlier. His patron, too, was then past the meridian of life, and he appears to have been struck with admiration of such holy diligence ; for it is recorded of him, that, the year before he died, he employed much of his leisure, with the help of some Greek and Syrian Christians, in correcting a

copy of the four Gospels in Greek. There were in those days many persons who could read books, but had not much skill in writing." When this good old man accomplished this pious task, he was eighty years old, yet knelt all the time he was so occupied, an example believed to have been set by St. Jerome himself, and known to have been imitated by numerous other transcribers of the Holy Writings.

The Catholic historian, the Rev. Dr. Lingard, in his History of the Anglo-Saxon Church, tells us that a part of the penance inflicted by St. Dunstan, the Archbishop of Canterbury, upon King Edgar, for an atrocious crime, was, that he should "transmit at his own expense, to the different counties, copies of the Holy Scriptures for the instruction of the people." Of course, all familiar with the history of England at that period know that the ravages of the Pagan Danes had reduced Anglo-Saxon England into a most deplorable condition. Wherever their arms prevailed, churches, monasteries, libraries, were committed to the flames, so that the dearth of Bibles and other ecclesiastical works was very great, and deplored by our King Alfred and other writers of the period, as inflicting upon the English a lamentable loss of sacred knowledge and literary acquirements. Seeing how extensively the Holy Scriptures were caused to be destroyed by the Pagan Emperors of Rome, the followers of Mahomet, the swarms of Idolators that overran Europe from the North on the decline of the Roman Empire, the destruction of books which ensued from the revolt from the Catholic Church in the sixteenth century (so forcibly depicted as regards England by Bishop Bale and Anthony Wood), together with the losses caused by negligence, fire, damp, and intestine wars, it is indeed surprising that ancient manuscript and early printed copies of the Holy Scriptures

should be so numerous at the present time. So reliable an author as Westwood, in his beautiful work "*Palæographia Sacra Pictoria*," being a series of Illustrations of the ancient versions of the Bible, copied from illuminated manuscripts executed between the fourth and sixteenth centuries, states his belief that the very Bible given by Alcuin to the Emperor Charlemagne is now in possession of the British Museum, purchased about 27 years ago from France for £750. He has given an account of its contents, and its present condition and history, and one beautiful fac-simile page of illuminated illustrations. Sir F. Madden, one of the learned librarians of the British Museum, wrote elaborate articles upon this precious volume in the *Gentleman's Magazine* for 1836.

In every age of the Church, able and zealous individuals of all classes—Popes, Cardinals, Archbishops, Bishops, Abbots, Monks, Nuns, Laymen—have exerted themselves to procure correct copies of the Holy Scriptures, to disseminate them as largely as possible, and to teach their holy truths to all. It must be remembered, however, that to make a manuscript copy of the whole Bible, however plainly written, would occupy a skilful writer about ten months, at a cost of about £60 or £70 of money at the present time. Of course, under these circumstances, even now, it would be few families, and still fewer individuals, who would be able to procure a copy for their private use. Copies of portions of the Holy Scriptures, particularly the New Testament only, or the Gospels merely, were more extensively circulated than the Bible as a whole. It is astonishing, nevertheless, how extensively the knowledge of the Holy Scriptures was diffused in those periods which we call the Ages of Faith, but denominated by our enemies the Dark Ages.

48 Writings of the 'Dark Ages' made of Scriptures.

Numerous writers within the last half century have ransacked the historical writings and records of the past with admirable effect in illustrating this important information. Two writers have been pre-eminently active in this laudable work. Mr. Kenelm Digby, a profound Catholic scholar, in his voluminous work "*Mores Catholici*," published in 1847, in three volumes, has collected a mass of evidence on these matters of unequalled value. The Rev. Dr. Maitland, Librarian to a late Archbishop of Canterbury, and keeper of the MSS. at Lambeth Palace, has also done good service in the same cause. I shall quote largely from both of these authors, without again citing them individually.

"The writings of the Dark Ages," says Maitland, "are, if I may use the expression, *made of the Scriptures*. I do not merely mean that the writers constantly quoted the Scriptures, and appealed to them as authorities on all occasions, as other writers have done since their day; though they did this, and it is a strong proof of their familiarity with them: but I mean that they thought and spoke and wrote the thoughts and words and phrases of the Bible, and that they did this constantly and habitually as the natural mode of expressing themselves. They did it, too, not exclusively in theological or ecclesiastical matters, but in histories, biographies, familiar letters, legal instruments, and documents of every description. I do not know that I can fully express my meaning, but perhaps I may render it more clear if I repeat that I do not so much refer to direct quotations of Scripture, as to the fact, that their ideas seem to have fallen so naturally into the words of Scripture, that they were constantly referring to them in a way of passing allusion which is now very puzzling to those who are unacquainted

with the phraseology of the Vulgate, and forms one of the greatest impediments in the way of many who wish to read their works. It is a difficulty which no dictionary or glossary will reach. What the reader wants, and the only thing that will help him, is a Concordance of the Vulgate, in which to look out such words as seem to be used in a strange and unintelligible way. Without seeing them in their original context, there is little chance of discovering their meaning: but then is it not clear that the passage was present to the mind of the writer, and that he expected it to be so to those of his readers? How could it be otherwise?"

Though Dr. Maitland has brought this matter so clearly forward for Protestant readers, of course it was long before well known to Catholics acquainted with the authors of the Ages of Faith. Some years before Maitland's work was published, the subject was palpably illustrated to me by an occurrence of deep personal interest. The Protestant Catechist (afterwards an ordained minister of the Church of England) of a Probation Station won my deepest esteem by his devoted attention to the spiritual interests of those committed to his charge, particularly when sick and dying. A warm mutual friendship arose between us. On one occasion he asked to be permitted to present one of my children with a "good little book," which he was sure contained nothing that a Catholic could object to. I assented, with the proviso that it must pass through my hands, as it was the duty of every Catholic parent to see that no books were put into their children's hands that conveyed any heterodox doctrines, or statements inimical to the Catholic faith. After glancing at the title and contents of the book presented, I smiled, and observed that it was not likely I should object to the work of a monk of the 14th century,

which, next to the Holy Scriptures, had been oftener used by Catholics than any other book, showing him at the same time a pocket edition of the same work by the Catholic Bishop Challoner, which was in daily use in my own family. The gift was the Oxford edition of the "Following of Christ," by Thomas à Kempis, a Flemish monk. The peculiarity of this edition, however, was, that the editors had endeavoured to point out all the Scriptural passages embodied in the work by putting at the bottom of each page the chapter and verse of each book of Scripture alluded to. Sometime afterwards I endeavoured to check these references, and on many pages I found that I could multiply them threefold by reference to the original Latin.

The celebrated librarian of the splendid Biblical collection contained in Earl Spencer's library at Althorpe, the Rev. Dr. Dibdin, says,—“More than three (much more than that now) centuries have elapsed since the ‘Imitation of Christ,’ by Thomas à Kempis, has been considered the most popular manual of devotion. Fontenelle and Leibnitz, indeed, have extolled it as the most edifying piece of morality since the publication of the Gospels. As far as I have been able to ascertain, the first edition of it, in the original Latin tongue, was printed between the years 1472 and 1478. In England we have a printed translation as early as the year 1504 by Wynken de Worde.”

The Concordances which the Rev. Dr. Maitland considers so necessary to the understanding of the works of the authors of the Ages of Faith have not been wanting. I have already alluded to that made by the Irish nun in 525. “About the middle of the 13th century, a French ecclesiastic of the Dominican Order, Cardinal of St. Cher,” says Mosheim in his Ecclesiastical History, “gained



Division of the Holy Scriptures into Chapters. 51

much applause by the Concordance he composed of the Holy Bible to facilitate the study and interpretation of these divine books." Five hundred Dominican monks, under the eye of their supreme chief, the learned Jordan, were engaged in this most important work, and at the same time gave a new edition of the Latin translation of the Bible carefully revised and corrected from the ancient copies. It has been frequently printed at the presses at Antwerp, Venice, Lyons, Paris, Geneva, Frankfort, Avignon, and Cologne. That printed at Cologne is reputed to be the most beautiful, but the Avignon edition is the most complete. Cardinal de St. Cher composed also a very learned collection of the various readings of the Hebrew, Greek, and Latin manuscripts of the Bible. This work, which he entitled "*Correctorium Biblicæ*," is preserved in manuscript in the Sorbonne Library.

The division of the sacred books of Scripture into chapters preceded the division into verses, which I have before alluded to, by nearly three hundred years; both of which are most essential for easy reference to Scriptural sentences and words. Horne says "that the invention of chapters has by some been ascribed to Lanfranc, who was Archbishop of Canterbury in the reigns of William the Conqueror and William II.; while others attribute it to Stephen Langton, who was Archbishop of the same see in the reigns of John and Henry III. But the real author of this very useful division was Cardinal Hugo de Sancto Caro, who flourished about the middle of the 13th century, and wrote a celebrated Commentary on the Scriptures. Having projected a Concordance to the Latin Vulgate version, by which any passage might be found, he divided both the Old and New Testaments into chapters, which are the same we now

have : these chapters he subdivided into smaller portions, which he distinguished by the letters A, B, C, D, E, F, and G, which are placed in the margin at equal distances from each other, according to the length of the chapters. The facility of reference thus afforded by Hugo's divisions having become known to Rabbi Mordecai Nathan (or Isaac Nathan, as he is sometimes called), a celebrated Jewish teacher in the fifteenth century, he undertook a smaller Concordance for the Hebrew Scriptures ; but instead of adopting the marginal letters of Hugo, he marked every verse with the Hebrew numeral : retaining, however, the Cardinal's division into chapters. This Concordance of Rabbi Nathan was commenced A.D. 1438, and finished in 1445. The introduction of verses into the Hebrew Bible was made by Athias, a Jew of Amsterdam, in his celebrated edition of the Hebrew Bible printed in 1661, and reprinted in 1667. He marked every verse with the figures in common use, except those which had been previously marked by Nathan with Hebrew letters, in the manner in which they at present appear in Hebrew Bibles. By rejecting these Hebrew numerals, and substituting for them the corresponding figures, all the copies of the Bible in other languages have since been marked."

The Rev. Edward Churton says "Stephen Langton is a remarkable person in Church history, as having made the convenient division of the Bible into chapters, as we still keep it. He was a diligent preacher and commentator on Scripture. It is well known that King John and the monks of Canterbury being at variance about the election of an Archbishop, Pope Innocent III. took the matter into his own hands, and sent over Stephen Langton A.D. 1206. He was, however, one who preferred

the liberty of his Church and country to the interest of either Pope or King ; and he took a leading part in the efforts made by the barons to procure a better government, in the struggles in which Magna Charta was obtained."

The Rev. Dr. Lingard, in his History of England, seems to concur in Mr. Churton's statement that Archbishop Langton caused the Bible to be divided into chapters. He says of him, "that he had taught with applause in the schools of Paris (though an Englishman), and that his merit had been rewarded with the Chancellorship of that University, and with Church preferment in England. His reputation had recommended him to Pope Innocent, who invited him to Rome, and honoured him with the purple (*i.e.*, made him a Cardinal). It was on Langton that the Pope fixed his eyes as a proper person for the future Archbishop ; and it is plain that in making the selection he was actuated by the purest motive,—that of placing at the head of the English Church a prelate of undisputable science and virtue." As Cardinal Langton died in 1228, in the reign of Henry III., and the date of Cardinal St. Cher's Concordance is given as 1248, it would seem that the credit of the division of the Bible into chapters must be ascribed to Cardinal Langton. His writings, however, having perished, the claim is not indisputable.

The study of the Holy Scriptures was incessantly pursued in the cloisters of the Middle Ages with a deep philosophic spirit ; and the historical records of those times so abound with illustrations of this fact, that I am puzzled to select a condensed view out of the ample stores I have collected. Pope Leo IV., about the middle of the ninth century, decreed that the novices in convents should be required to learn the New Testament by heart. In the eleventh

century it is said of a monk of Cluny, "that being sent by his Abbot into Germany, and coming to a monastery in the Black Forest at Spires, the Abbot at that house requested him to state the particular customs that were observed at Cluny. 'I hear,' he said, 'that your readings on private nights in winter are very long: will you relate in what manner the Old and New Testaments are read both in winter and summer?' The monk of Cluny thus describes the order of study in the Abbey:—"The Pentateuch is read between Septuagesima and the beginning of Lent, both in the church and the refectory, each day the reader beginning where he had last finished. During the nights of Lent we read the exposition of St. Augustine on the Psalms, during which reading a brother goes about with a lantern to see that no one perchance sleeps. During the Passion we read Jeremiah, but only in the church; during the Paschal octave, the Acts of the Apostles; and thence to the Ascension, the Apocalypse and the canonical Epistles,—which reading continues till Pentecost, including the Book of Kings, of Solomon, Job, Toby, Judith, Esther, Esdras, and Maccabees, all which are read only in the refectory, and never in the church, excepting in portions on certain Sundays. From the calends of November, Ezechiel is read only in the church, and finished before the feast of St. Martin; and then we read Daniel and the Twelve Prophets, with homilies of the blessed Pope Gregory upon Ezechiel. During Advent we read the prophet Isaias, which is generally finished in six nights. Then follow the epistles of Pope Leo *De Incarnatione Domini*, and other sermons of the holy Fathers, especially of St. Augustine. We then read the Apostles; the Epistle to the Romans is read through in two nights. If the Apostles should be

finished before Septuagesima, we read the exposition of St. John Chrysostom upon the Epistle to the Hebrews. This is the circle of the year.' The walls of the refectory of the Abbey of Cluny were thirty-eight paces long and twenty-four broad, and were beautifully painted with stories out of the Old and New Testament. In the twelfth century it is said of a monk of this Abbey, named Benedict, 'that after being a secular priest, he became a monk and a model of the contemplative life. His mouth ever pronouncing sacred words, indicated that the man was not on earth but in heaven. Day and night he meditated on the Holy Scriptures.' The Abbey of Cluny was no exceptional instance of the study of the Holy Scriptures and knowledge of the classical languages and authors. In the ninth and tenth centuries the monks of St. Gall could understand, read, and write the German, Latin, and Greek tongues. They were skilled as orators, astronomers, physicians, expounders of the Sacred Scriptures, and all history and classical literature. They were among the first to form the German into a written language, for it was not until the ninth century that it could be written. Pope Clement V., at the council in Vienne, in 1311, decreed that professorships of Hebrew, Greek, and Eastern languages should be established in all ecclesiastical schools. In the time of Charlemagne there were many schools for the Greek. Abbot Hermann always carried a Greek Testament with him, this learned and religious man being skilled in the Greek tongue, which he had learned in the Caroline College at Osnaburg. In the time of Joffred, Abbot of Croyland, four monks from Cotenham used to walk to Cambridge to give gratuitous lessons, one day on Latin literature, another on Aristotle according to the Comments of

Porphyry and Averroes, another on rhetoric from Cicero and Quintilian, another on the Scriptures and the holy Fathers. In the time of the Merovingian kings of France, the school in the Nuns' Convent of Chelle, near Paris, was resorted to by crowds of both sexes to hear the Scriptural lectures of St. Bertilla. In the thirteenth and fourteenth centuries, the great schools of the Franciscans and Dominicans drew multitudes to their convents ; more than seven hundred friars at a time, from every part of Christendom, have been known to resort to the Franciscan convent for the sake of study. There were two lectures on Theology, speculative and interrogative, every morning, and two every afternoon on the Holy Scriptures ; daily, from four or five in the evening, the Fathers used to dispute on these lectures, any one that chose answering and disputing against them. Two hundred and twenty-two youths were educated in the seminary. In the Abbey of Tagernsee was perhaps the oldest school in Bavaria. Here flourished many learned men, and the Greek, Latin, and Hebrew tongues were cultivated in it with success. Venerable Bede says :—‘ When I was seven years old, I was given to be educated to the Most Rev. Abbot Benedict, and then to Ceolfrid ; and thenceforth my whole time was spent in meditating the Scriptures, and observing the regular discipline and singing in the church ; and I found it sweet to be always either learning, teaching, or writing.’ The Fathers of the Council of Cloveshoe, in 747, decreed that the youths within the monastic schools should be trained to the love of the Sacred Scriptures. The Abbot Ammonius had learned by heart both the Old and New Testament. Orderic Vitalis says ‘ that William, a monk of the Abbey of Ouches, had learned by heart the Epistles of St. Paul, the Pro-

verbs of Solomon, and many other parts of Holy Scriptures.' Pope Paul IV. had learned the whole Bible by heart; and Pope Gregory III. could repeat the Psalter, without missing or misplacing a word. The sermon of St. Gall (the founder of the convent of that name), preached at Constance in 615, conveys in brief space an excellent epitome of the whole history of man, and of the scheme of God in creation. This one short sermon forms an abstract of the whole Bible, composed in the very words of the sacred text. An old historian of Durham says of the monks 'that they were always virtuously occupied, and never idle, but either writing of good and godly works, or studying the Holy Scriptures.' The Archdeacon (Peter of Blois), in his sermon to the people in the vulgar tongue, which he afterwards, at the desire of his brother, translated into Latin, speaking of their necessity of reading the Holy Scriptures to make their lives correspond with them, says,—'To us seculars, who are not only in the world but of the world, who of the cup of Babylon are often drunken to loathing and sickness, —to us, I say, is most useful and fruitful that application of mind, consisting of the perusal of the Scriptures, which leads to a fear of the Judge who is to judge the world by fire.' This same Peter of Blois, writing to Pope Innocent III. about the year 1200, says,—'Oh, how much more of quietness and safety should I have enjoyed if I had remained hidden, instead of being raised to the Archdeaconry of London, a city containing forty thousand inhabitants, and a hundred and twenty churches,' "—being one to 333 persons.

Roscoe, in his life of Pope Leo X., says "that few individuals have ascended the pontifical throne without possessing more than a common share of intellectual endowments. Hence the Roman Pontiffs

frequently displayed examples highly worthy of imitation, and have signalised themselves in an eminent degree as patrons of science, of letters, and of art. Cultivating, as ecclesiastics, those studies which were prohibited or discouraged among the laity, they may in general be considered as superior to the age in which they lived : and among the predecessors of Leo X., the philosopher may contemplate with approbation the eloquence and courage of Leo I., who preserved the city of Rome from the ravages of the barbarian Attila ; the beneficence, candour, and pastoral attention of Gregory I., unjustly charged with being the adversary of liberal studies ; the various acquirements of Silvester II., so extraordinary in the eyes of his contemporaries as to cause him to be considered as a sorcerer ; the industry, acuteness, and learning of Innocent III., of Gregory IX., of Innocent IV., and Pius II. ; and the munificence and love of literature so strikingly displayed in the character of Nicholas V."

About the end of the twelfth century, Geoffrey, sub-prior of St. Barbara in Normandy, writing to Peter Margot, who was about to found a new monastery, says :—" A monastery, without a library, is like a castle without an armoury. Our library is our armoury. Thence it is that we bring forth the sentences of the divine law, like sharp arrows, to attack the enemy. Thence we take the armour of righteousness, the helmet of salvation, the shield of faith, and the sword of the spirit, which is the Word of God. See to it, therefore, that in your armoury of defence, that which is the great defence of all the other defences is not wanting. That defence is the Holy Bible, wherein is contained the right rule of life and manners. There each sex and every age finds what is profitable. There

spiritual infancy finds that therewith it may grow, youth that which may strengthen it, age that which may support it, a blessed hand which ministers to all, whereby all may be saved. If, therefore, you have taken care to provide the arms for this warfare, you will have nothing to do but to say to him, 'Take thy arms and thy shield, and arise to my help.' Farewell! and take care that the Bible, which no monastery should be without, is bought."

From the very earliest ages of the Church, the veneration in which the Holy Scriptures were held was exemplified, not merely by multiplying copies thereof, but in adorning them with all the beauty that human skill could devise, written often in letters of gold and silver upon purple vellum, illuminated in the most sumptuous manner, and incased sometimes in bindings of massive gold and silver, sculptured with Scriptural illustrations, and set with precious stones. The pictorial art was exerted also to illustrate Biblical events in a way calculated to instruct those who could not read. The Unitarian Roscoe observes :—"The almost total exclusion of picturesque representations from the reformed Churches is greatly to be regretted; not only as being an irreparable injury to the arts, but as depriving the people of a mode of instruction not less calculated to interest their feelings and excite their piety than that which is conveyed by means of speech. Whether mankind, in any state of society, were ever so ignorant as to make these visible representations the actual objects of their adoration, may well be doubted; but, at all events, there can now be no danger of such an error in the most uninformed part of Europe; and it may yet be hoped that as the spirit of bigotry declines, religion may be allowed to avail herself of every aid which may engage her admirers, illustrate her precepts, or enforce her

laws." Roscoe's work was written upwards of fifty years ago; and since that period other Christian communities have followed the example of the once so greatly, but unjustly, despised monks of the Middle Ages, by pictorial representations of Biblical events in every possible way, from the grand Bible of the Cassells, illustrated by the great Catholic painter Doré, to the humblest nursery books. Crosses, once characteristic only of Catholic trust in our Saviour's redemption, are now worn by members of different Protestant sects. Before the present Pope was deprived of his civil power in Rome, a Latin and Italian Bible, with Doré's illustrations, was being published in numbers, each number containing two engravings and five complete chapters of Scripture, at about one penny per number, the whole completed in one year. It had the special authorisation and permission of the Pope, including his blessing on all who purchased it.

St. Jerome, in his writings, alludes to ornamented editions of the Scriptures. Early English and other European history gives numerous instances. About the year 628, Bishop Wilfred built a church at Ripon, in Yorkshire, the columns and porticoes of which were enriched with gold, silver, and purple; and a sumptuous copy of the Gospels, in a case of pure gold set with gems, was among the donations then made.

Pope Leo III., in the beginning of the ninth century, gave a copy of the Gospels, so ornamented with gold and precious stones, that it weighed seventeen and a quarter pounds. Pope Benedict III., about the middle of the same century, gave one to the church of St. Calistus, adorned with gold and silver of nearly the same weight. In the list of books possessed by Abbot Bonus, of Pisa, in the early part of the eleventh century, we find a

book of the Gospels bound in silver plate, and a Bible which cost ten pounds. In the year 780, King Offa gave to the church at Worcester, among other things, a great Bible. In a list of books given to his monastery by Ansagus, who became Abbot of Fontenelle in the year 823, we find a Bible, containing the Old and New Testament, with the prefaces and beginnings of the books decorated with letters of gold. In the year 843, Norman invaders laid waste Nantes, killed the Bishop in his cathedral, with many of the monks, clergy, and laity, who had sought refuge there. They loaded their vessels with spoils and captives; but, afterwards quarrelling in the division of their prey, the captives escaped, one of them taking on his back the great Bible of the cathedral. The captives, at last, got safe back to Nantes, having lost much in silver, and gold, and books, and saved their Bible.

I could cite numerous more instances of the above kind were it necessary. Many of my readers will remember the old Sclavonic Bible, which was on board the Russian war-vessel *Boyarine*, when here a few years ago, and the massive embossed silver in its binding. Unfortunately, in evil times, these books got despoiled and destroyed for the sake of their costly adornments. It is worthy of remark, however, that eminently pious bishops are recorded to have sold the gold, silver, and precious stones in the treasury of their churches when famine had reduced their flocks to a state of want.

Before the age of printing, illustrated books, exemplifying the principal passages of Scripture, were composed for the instruction of the illiterate, and were called "*Biblia Pauperum*." There are several such contained in the British Museum and other libraries.

When speaking of remarkable instances of memory, I should have named the father of the late popular author, William Carleton, the youngest of fourteen children of a humble farmer, who managed a patch of fourteen acres. The author remarks : —“His father was a man of quick intelligence, extraordinary mnemonic powers, and of uncommon accuracy in his mental habits. He could repeat exactly the greater portion of the Scriptures, and never quoted a single passage but he gave the chapter and verse. He spoke the English and Irish tongues with equal facility, and no man in the country round was as well stored with popular tradition, or possessed a fuller knowledge of the customs of his countrymen.” Such a fact as this establishes the falseness of the assertions so often made, that the humbler classes of the Irish Catholics are not allowed to read the Holy Scriptures for themselves, and remain practically ignorant of their precious contents.

CHAPTER V.

Versions of the Holy Scriptures in other Languages previous to the Discovery of Printing with moveable Types.

SYRIAC VERSIONS.

A VERSION of the Holy Scriptures into the language of Syria was very early made. "Walton, Carpyov, Leusden, and Kennicott, refer it to the first century of the Christian era; whilst many of the German critics think that it cannot claim a higher antiquity than the second or third century. Jahn leans to the opinion which refers it to the second century. It is certain that St. Ephrem, who lived in the fourth century, often refers to this version, in a manner which shows that in his time it was well-known, and of long standing in the Syrian Churches." The offices of the Syrian Catholic Church are not celebrated either in the Greek or Latin languages, but in the Syriac. This version is called the *Peschito* or *Old Syriac* version. It has not come down to us in a perfect state, four of the general Epistles and the Book of Revelations are wanting. It was first printed in 1645, in the *Paris Polyglott* of Le Jay, and in a more correct form subsequently in London, in 1657, in Bishop Walton's *Polyglott Bible*. The New Testament only was first printed in Vienna, in 1555. There have been frequent editions of the New Testament in other countries since. "Moses,

of Marden, a Maronite priest, assisted Widmanstad in editing the first printed portion of the Syriac Scriptures. This priest was the first to make known in Europe the Peschito Syriac: he was sent by Ignatius, patriarch of the Maronite Christians, in the year 1552, to Pope Julius III., to acknowledge the supremacy of the Roman pontiff." Another Syriac version, called the Philoxenian, De Sacy considers was made as early as the third or fourth century. Others consider that it was translated by Philoxenis in the beginning of the sixth century. He was the celebrated Jacobite Bishop of Hierapolis. There were also other Syriac versions made, amongst which there is one called Hexaplar, because made from Origen's Hexaplar edition of the Septuagint. This version is ascribed by Eichorn to Paul, Bishop of Tela, who is supposed to have made it about the year of Christ 615. The illustrious Cardinal Wiseman, so well known for his profound knowledge of Eastern languages, in his work entitled "*Horæ Syriacæ*," has almost exhausted this subject. Biblical critics of all denominations consider the Syriac versions of great importance in verifying the correct texts of Hebrew and Greek Scriptures.

EGYPTIAN VERSIONS.

"Egyptian versions," says the Rev. Dr. Dixon, "are those which are found in the ancient language of the Christians of Egypt. This language is denominated Coptic, from the name given to the people that used it,—i.e., Copts. The Copts are the descendants of that mixture of Egyptians, Persians, and, above all, Greeks, who, under the Ptolemys and Constantines, were long in possession of Egypt. There are three different Egyptian versions: one in the Memphitic, the dialect of Lower Egypt, which

is generally called the Coptic version *par excellence*; another in the Thebaic dialect, spoken in Upper Egypt, usually called the Sahadic version; and a third, called the Bashmuric. It is commonly admitted that translations of the Old and New Testaments into Coptic were made as early as the second or third century of the Christian era." At Oxford, in 1718, the New Testament, in Coptic, was published by David Wilkins, from manuscripts in the Vatican, Paris, and Bodleian Libraries. The congregation of the Propagation of the Faith at Rome published the Psalter in 1744 and 1749. A portion of the Old Testament, both in Memphitic and Sahadic, was also published at Rome, by Munter, in 1786. Other portions have been subsequently published elsewhere.

ABYSSINIAN VERSIONS.

Abyssinian languages, like the Egyptian, are various, though generally coming under the comprehensive term Ethiopic. "The Ethiopian version of the Scripture with which we are acquainted is in the ancient language of Abyssinia, not the language now in use: the language which it most nearly resembles is the Arabic. This version appears to be the same as that mentioned by St. Chrysostom, and to date from the fourth century, when Frumentius, ordained Bishop by St. Athanasius, went to preach the Christian religion in Abyssinia." The first portion of the Ethiopic Scriptures ever printed was the Psalms and Canticles, at Rome, in 1513, and again at Cologne, in 1518, and in Bishop Walton's Polyglott subsequently. The New Testament was printed in Rome, in 1548, by Father Peter, an Ethiopian priest, and under the patronage of Pope Paul III. It was reprinted in the London Polyglott, and a Latin

translation was published by Professor Bode, at Brunswick, in 1752-55. The English Bible Society bought a manuscript copy of the entire Ethiopian Scriptures from a French translator. It had been previously offered to the authorities in Rome, but was declined, perhaps undervalued.

ARABIC VERSIONS.

The Rev. Dr. Dixon says,—“The Arabic language was, for a very long period, confined within the limits of the country from which it derives its name; but, by the conquest of Mahomet and his followers, it was spread over an immense portion of the world. It is, undoubtedly, one of the most ancient languages in existence, and excels all others in copiousness: it bears a great affinity to the Hebrew. There are various Arabic versions of the Scripture; but none of them are considered of much importance in Biblical criticism, as there is no sufficient reason for looking upon any of them as more ancient than the age of Mahomet. Besides, there are but few which have been made from the original texts. . . . Various editions have been given of the New Testament in Arabic. In some, the translation has been made from the Greek; in others, from the Syriac version; in others, in fine, from the Vulgate. Among these editions the principal is that one of the four Gospels given at Rome in the year 1590, with the Vulgate interlined: it appears to have been made from the Greek. It was inserted, with some corrections, in the Paris Polyglott, and afterwards, but with many additional corrections, in that of London. Erpinus published the Arabic New Testament at Leyden, in 1616, from an MS. written in Upper Egypt in the year 1342. At the press of the Congregation of the Propaganda at Rome, there was published in 1671 an Arabic and Latin

Bible, under the inspection of the Catholic Bishop of Damascus, Sergius Risius. Other portions of the Scriptures have been published elsewhere since."

PERSIAN VERSIONS.

"Of the Persian versions of the Scripture," Dr. Dixon says "we are acquainted with three. One contains only the Pentateuch, and is not more ancient than the ninth century. Another contains the four Gospels: it was made from the Syriac version, and was printed in the London Polyglott, after the manuscript of Pocock's, which bears the date of 1314. The third version, which contains likewise the four Gospels, is considered to be more modern than the preceding. Wheloc, professor of Arabic in Cambridge, began to print it in 1652; but, he having died two years after, the work was continued by Pierson, who finished it in 1657. Although the editors considered that this version was made from the Greek, yet the learned Renaudot contends that it was made from the Syrian version. Walton mentions two Persian versions of the Psalms: one made by a Portuguese monk at Ispahan in 1618; and another by some Jesuits, from the Latin Vulgate. These are yet in manuscript. In conclusion, we may observe that the authority of St. Chrysostom and Theodoret is adduced to prove that the Scriptures were very anciently translated into the Persian language; but it does not appear that any fragments of this ancient version are extant. The want of any Persic version of the Old Testament among the Christians of Persia is thus accounted for by Renaudot. The Persian Christians, for the most part (he says) understand and read the Old Testament in Arabic; and, again, the Liturgy is nowhere celebrated in Persian, but in Armenian, which all understand."

ARMENIAN VERSIONS.

“The Armenian version,” Dr. Dixon says, “is a very interesting one. It is ascribed by the Armenian writers to Misrob, who was Minister of State and Secretary to Warasdates, and Arsaces IV., kings of Armenia, and contemporaries with Theodosius II. This Misrob invented the Armenian alphabet. Before his time the Armenians used Syriac letters. He completed the translation of the Scripture in the year 410 A.D. In the Old Testament he translated from the Septuagint; in the New, most probably from the original, and not from the Old (or Peschito) Syriac, as many have contended. The Peschito, however, was afterwards used in correcting the version; and again, the Latin Vulgate was used also, in correcting the version, by Uskan (Archbishop of Erivan), sent from Armenia to Amsterdam to superintend the printing of the Armenian Scriptures. Of this printed edition, the Old Testament appeared in 1666, and the New in 1668. A learned Armenian—Zohrab,—not satisfied with the manner in which this edition had been executed, published at Venice, in 1789, the New Testament, accompanied with some notes. This edition was reprinted in 1816 without any change. But it was in 1805 that Zohrab brought out at Venice, in the house of the Lazarites, the great critical edition of the entire Armenian version which he had undertaken. He collated for this work sixty-nine MSS., as he informs us in his preface; he took for the basis of the edition that MS. which appeared to him to be the most ancient and most correct,—the faults, which he discovered in it, he corrected by means of the others; he added in the margin all the various readings, a

reference to the different MSS. which authorise them, and, in fine, some critical explanations, as often as he thought them necessary." A Georgian version is stated by Martin to have been made in the ninth or seventh century, but I have not seen this confirmed by any other authority.

In Westwood's beautiful work, fac-simile illustrations of manuscripts of nearly all the foregoing Eastern versions of Scriptures are given, and will repay the earnest examination of all lovers of Biblical lore.

GOTHIC VERSION.

After the Latin, the earliest translation of the Scriptures into the Western languages, of which any fragment now remains, is the Gothic. It was made before the end of the fourth century by Ulphilas, member of a Roman family, who became their bishop in the year 348, and gave them a translation of the Bible in their own tongue. They had not previously had a written language, and he used the Greek letters of the alphabet. These Goths or Measo-Goths, being a German tribe, settled on the borders of the Greek Empire. The version of the New Testament was made from the Greek, and the Old from the Septuagint. A manuscript of a part of this version was captured by the Swedes, after the taking of Prague, in the year 1648. It was known by the name of the *Codex Argenteus*, from its being written on purple vellum, in letters of silver, with gold initials. This manuscript is supposed to have been prepared for one of the Gothic kings, and is conjectured to be upwards of one thousand years old. It contains a mutilated version of the four Gospels, and is preserved in the library of the University of Upsal. Dr. Dixon says,—“Some have supposed that this was the very manuscript

written by Ulphilas ; but this is disproved by its having marginal readings, a circumstance which indicates the existence of various copies of the version when this transcript was made. The part of the version contained in this manuscript has been several times published ; the best edition is that by Zahn, in 1805. Fragments of the Epistle to the Romans, found by Knittel in a *Codex rescriptus*, have been also published. The illustrious Cardinal Mai—at that time Signor Angelo Mai—discovered in the Ambrosian library at Milan several considerable portions of the Gothic version in various *Codices rescripti*, or palimpsests. These discoveries embrace several large portions of the New Testament, besides a part of the books of Kings and Esdras. A specimen of these discoveries was published by Signor Mai, assisted by Castillionei. This Gothic version has been always highly esteemed by critics on account of its acknowledged antiquity.”

A few words here on what is meant by a *Codex rescriptus* will not be considered out of place. By a *Codex rescriptus*, or *Palimpsestus*, is meant a codex twice used by the copyist, in such a way that the first writing is not entirely effaced to make way for the second ; but the first having faded, or become dim from age, the second is written over it. Before the invention of paper, the great scarcity of parchment in different places induced many to use the same codex a second time, either erasing the first writing to make way for some recent author who was in demand at the time, or simply writing over the first, as already mentioned : in some instances both writings on these *Codices rescripti* are legible. Several valuable remains of Biblical and classical literature have been discovered in the *first writings* of these MSS. No one has enriched literature with such important discoveries of this kind as the illustrious Cardinal Mai.

A Bible into the Dalmatian language is stated by Bishop Walton, in the Prolegomena to his London Polyglott Bible, to have been translated by St. Jerome, in characters approaching those of the ancient Greek. It is thought, however, that this was not the great St. Jerome of the Latin Vulgate, but one of the same name at a later period. No remains, however, of this version are known to exist at the present time.

SCLAVONIC VERSION.

Pope Adrian II., in the latter half of the ninth century, commissioned Cyril and Methodias, sons of a Greek nobleman of Thessalonica, to preach the Gospel to the Slavonians, Moravians, Bohemians, and Bulgarians. They invented a Slavic alphabet, and translated the Bible into the Slavonic language from the Greek, with the sanction of Pope John VIII., between the years 872 and 882. It is called the old Russian version, and a collection was made of the manuscripts into one volume in the fifteenth century, and arranged according to the order of the books in the Bohemian Bible,—first printed in 1488, or 1489. An edition was printed at Ostrog, in Russia, about the end of the sixteenth century. A copy of this edition was used on board the Emperor of Russia's ship-of-war *Boyarine*, when in Hobart Town a few years ago, and was described by me in the public papers, being remarkable not merely for its antiquity, but its massive and highly ornamented silver binding.

GERMAN VERSIONS.

Before the German language was properly formed, "it was preceded by the ancient language of the Franks, having intimate affinity with the

Anglo-Saxon tongue," and is, by modern writers, denominated the Franco-Teutonic, or Theotisc language. "Louis le Debonnaire, the son of Charlemagne, ordered that the Gospels should be translated into the Theotisc language, in order that the Franks of his vast empire might the more easily be made acquainted with the sacred writings; and Otfrid, a monk of Wiessenburgh, in Alsatia, the disciple of Rhaban-Maur, first Abbot of Fulda, and contemporary with Charlemagne, anxious to ameliorate the rugged language of his countrymen, composed a *Messiad*, or History of Christ, in the Theotisc language, in which were harmonised the four Gospels. This work, which has been greatly famed, is noticed by Trithemius, in his book, *De Scriptoribus Ecclesiasticis*." Westwood says,—“The researches of recent philologists in Germany have also brought to light fragments of MSS., written in the vulgar tongue of the period, supposed to belong previous to the reign of Charlemagne, when the renovated Roman minuscule characters were adopted. The Cathedral of Wurtzburgh possesses manuscripts written in the Saxo-Teutonic minuscule (originating in the Roman), older than the reign of Pepin the Short (A.D. 752-768).”

“It is worthy of remark, that, in the different facsimiles of Theotisc MSS. hitherto published, we find scarcely any traces of the peculiar forms of the Anglo-Saxon letters. Most of these ancient MSS. are Biblical: the oldest being considered to be portions of a version of the Gospel of St. Matthew, of which only two leaves were for a long time known, and which were published by Eckhart in 1720. Recently, however, Endlicher and Hoffmann have succeeded in discovering fifteen more leaves of this version, which have been cut into strips, and employed in the binding of other volumes now

preserved in the Imperial Library of Vienna. These particles, which have been arranged with the greatest care, contain on one side the Theotisc and on the other the Latin version, written in a Roman miniscule character, strongly tinged with Lombardic, a specimen of which, given by M. Silvestre, is regarded by Champollion as of the middle of the eighth century."

"The Gospel of St. Matthew, in the Theotisc language, is preserved in the library of St. Gall, and has been collated by Schmeller from a MS. Gospel Harmony of the ninth century, with the *Codex Argenteus*, and other portions of the Gothic Gospels discovered by Mai and Count Castillionei."

The Rev. Dr. Dibdin alludes to a German version of the fourteenth century; and the late Duke of Sussex had a manuscript old German version of the Book of Revelations, accompanied by a Commentary in the same language, which is ascribed to the fourteenth century by Mr. Pettigrew in his catalogue of the manuscripts of his late Royal Highness.

Audin, in his Life of Luther, says,—“Let it be borne in mind that the cloister was the holy ark which brought together in the great shipwreck of literature the inspired writings, and which saved them from the hands of the Vandals; that to the monks we are indebted for the first translations of the Bible in the German language; that Ottfried, of Weissembourg, in the tenth century, versified the Old Testament and the Psalms; that Rabanus Maurus and Wilfrid had translated the whole Scriptures; and that in the fifteenth century, at Augsburg and Nuremburg, versions of the Bible were published by those very religious hermits whom the Reformers treated so cruelly.”

CHAPTER VI.

IRISH VERSIONS.

HAD I been strictly following the order of time in combining my Biblical memoranda into a continuous History of the Sacred Scriptures, I should, perhaps, before this, have alluded to Irish manuscripts, on which Westwood is very diffuse and enthusiastic. He says,—“The existence of schools in Ireland, celebrated both in England and abroad, and the express mention of their ancient manuscripts by historical writers, render the existence of some of them to the present time highly probable. That the Irish must have been provided with manuscripts in great numbers, and that many of these are still in existence, not only in the unexamined stores of our own country but especially in the libraries in those places abroad where they established themselves, seems to be unquestionable. Indeed, the researches of Irish antiquaries, during the last twenty-five years, have brought to light manuscripts of whose early date no reasonable doubt can be entertained. It would be almost as absurd to contend that a National Church, such as Ireland has been shown to have possessed, existed without manuscripts, as it is to assert that all these previous documents, scattered as they must have been by the Irish missionaries, have perished.” Of Irish Biblical manuscripts, “Plate 2nd,” Mr. Westwood observes,—“The series of manuscripts from which the fac-similes in the accompanying plate have been copied (in conjunction with the

Book of Kells) constitute a series of actual proofs, still preserved in Ireland, of the existence of religion and a national school of art in that country at a period when the rest of Europe was almost involved in mental darkness; and I believe I may fairly affirm that a more varied series of illustrations, or one constituting a more valuable selection of materials towards the history of writing in any individual country, has rarely been exhibited in a single plate. The majority of these MSS. are preserved in Trinity College, Dublin." These manuscripts were principally executed between the seventh and ninth centuries. Mr. Westwood, prejudiced Protestant though he be, avows that "his object" in publishing his splendid work was "to show that in all ages versions of the Scriptures have been made into the mother-tongue of almost every nation." A copy of the manuscript of the Hymn of St. Patrick, written in the Irish language, and a translation of it, was some time ago published by the celebrated archæologist, Mr. Petrie. It is said to have been composed previous to the Saint's preaching in the Royal Hall of Tara before King Laoghaire and his court, when the "blessed boy Benignus bore on his shoulders the Holy Bible," and is as follows:—"At Tara to-day, may the strength of God pilot me, may the power of God protect me, may the wisdom of God instruct me, may the eye of God view me, may the ear of God hear me, and may the Word of God render me eloquent."

A singular discovery was made a few years ago, when the Cathedral of Armagh was undergoing repair. Built into a wall was found a copy of the New Testament in the ancient Irish language, which, from entries therein, must have been written before the year 1347,—therefore, several years earlier

than Wickliffe's English version, and about one century before the discovery of printing. Mr. Napier, member for the University of Dublin, read a paper on it before the Royal Irish Society. There is some reason to suppose this manuscript had been made use of for that edition of the Irish Scriptures made under the auspices of the Protestant Archbishop Daniel and Bishop Bedell, and published in London in 1681-5. The present Catholic Archbishop of Tuam some years ago translated and published an Irish New Testament; it was, however, before the discovery of that found in the Cathedral of Armagh.

At a meeting of the Bible Society at Bridport, in 1841, a Protestant clergyman said,—“It cannot be surprising that the Catholic Hierarchy of Ireland should have objected to the faithful using the Irish translations. For in November, 1822, the Irish Bible Society itself passed the following resolution condemnatory of the Irish Protestant translation:—Resolved, ‘That, after a full enquiry, the members of this Society feel satisfied that *material and very numerous errors* exist in the version of the New Testament edited by the British and Foreign Bible Society.’” Nevertheless, in 1813, this Bible was stereotyped.

I have now before me a New Testament, printed in London in 1824 for the British and Foreign Bible Society, which, despite its numerous errors, was widely circulated: the copy in question having found its way to Trichinopoly, in India. I have another copy, printed in Dublin in 1830, which exhibits in foot-notes various readings of the edition of 1681-5, which have been altered in the text.

In *Chambers' Edinburgh Journal*, January, 1847, it is stated,—“You are shown in museums in Ireland books of vellum in the ancient Irish

character, bound in gold and silver, and ornamented with precious stones, which are said to be worth, at the present day, thousands of pounds. In the collection of the Royal Irish Academy, I was shown a copy of the Gospels which had belonged to St. Patrick,—an almost coal-black little vellum book, that could not be a day less than fourteen hundred years old; and also a similar antique copy of the Psalms of David, which had been the property of the pious St. Columba, who went as an apostle to Scotland about the year 563. The eventful history of these literary relics was, of course, duly verified.”

Ware affirms that they preserved in the monastery of the blessed Virgin at Durrough, in Clenmalire, a version of the Gospels by St. Jerome, the cover of which was ornamented with large silver plates, and that the Latin inscription was written by St. Columb himself; but Usher maintains that this version was by St. Columb, and that it was preserved in the Abbey which this Saint had founded at Keannanus, now Kells, in Meath. Westwood has given numerous illustrations from the Gospels of Mac Durnam. The Book of Kells, and numerous other precious Irish manuscripts, are preserved in Continental as well as British libraries.

Those familiar with Irish history, and the untiring efforts of Ireland's English rulers from the twelfth century to the rise of Protestantism in the sixteenth century, and since up to a very recent period, to extirpate the ancient Irish language and its literary treasures, may well feel surprised that a single scrap should now be found to verify Ireland's undoubted claim to have been one of the earliest cultivated nations of Western Europe since the fall of the Roman Empire.

ANGLO-SAXON AND OTHER EARLY ENGLISH
VERSIONS.

The Catholic historian of England, the Rev. Dr. Lingard (of whom it was said in the *Athenæum* last year that he was "one of the most honest writers who ever took upon himself the heavy duty of telling the history of England,") says,—“At the distance of so many ages it is impossible to discover by whom Christianity was first preached in the island. Some writers have ascribed that province to St. Peter; others have preferred the rival claim of St. Paul: but both opinions, improbable as they are in themselves, rest on the most slender evidence,—testimonies which are, many of them, irrelevant, all ambiguous and unsatisfactory. It is, however, certain that at a very early period there were Christians in Britain; nor is it difficult to account for the circumstance, from the intercourse which had long subsisted between the island and Rome. Within a very few years from the ascension of Christ, the Church of Rome had attained great celebrity. Soon afterwards, it attracted the notice, and was honoured with the enmity, of Claudius and Nero. Of the Romans whom at that period choice or necessity conducted to Great Britain, and of the Britons who were induced to visit Rome, some would, of course, become acquainted with the professors of the Gospel, and yield to the exertions of their zeal. Both Pomponia Græcina, the wife of the Proconsul Plautius, the first who made any permanent conquest in the island, and Claudia, a British lady, who had married the Senator Pudens, are, on very probable grounds, believed to have been Christians. But whether it was owing to the piety of these or of other individuals that the doctrine of Christianity was first introduced among

the Britons, it appears to have made proselytes, and to have proceeded with a silent but steady pace towards the extremity of the island. The attention of the Roman officers was absorbed in the civil and military duties of their stations; and, while the blood of the Christians flowed in the other provinces of the empire, the Britons were suffered to practise the new religion without molestation. There is even evidence that the knowledge of the Gospel was not confined to the subjects of Rome. Before the close of the second century it had penetrated among the independent tribes of the North. It might have been expected that the British writers would have preserved the memory of an event so important in their eyes as the conversion of their fathers. But their traditions have been so embellished or disfigured by fiction, that, without collateral evidence, it is hardly possible to distinguish in them what is real from that which is imaginary. After deducting from the account of Nennius and his brethren every improbable circumstance, we may believe that the authority conferred by the Emperor Claudius on Cogidunus was continued in his family; that (King) Lucius (Lever-maur, or the great light), one of his near descendants, was a believer in the Gospel; that he sent to Rome Fagan and Dervan, to be more perfectly instructed in the Christian faith; and that these envoys, having received ordination from Pope Evaristus or Eleutherius (last quarter of the second century), at their return, under the influence of their patron, increased the number of the proselytes by their preaching, and established the British after the model of the Continental churches. But, independently of their authority, we have undoubted proof that the believers were numerous, and that a regular hierarchy had been instituted before the

close of the third century. For by contemporary writers the Church of Britain is always put on an equality with the Churches of Spain and Gaul ; and in one of the most early of the Western Councils,—that of Arles, in 314,—we meet with the names of three British Bishops : of Eborius of York, for the province of Maxima ; of Restitutus of London, for that of Flavia ; and of Adelphius of Richborough, for that of Britannia Prima.”

There is not, however, in any ancient author, a particle of evidence to show that the Holy Scriptures or any portion of them were translated into the Celto-British language during the sway of the Romans, though the Christian Emperor Constantine the Great is reported to have been the son of a British Christian princess, and born in England. Doubtless the Latin Bible was in use in the British Christian Church. In the beginning of the fifth century the authority of the Roman Emperors ceased in Britain, and for a brief period the British were their own masters : but the island was soon overrun by the Pagan hordes from the north of Europe—Saxons, Angles, Jutes ; and the Christian Britons were driven to Wales, Cornwall, &c., and made no converts to Christianity from their Pagan conquerors. About the end of the sixth century, St Augustine, at the instigation of Pope Gregory the Great, commenced the work of converting the idolatrous Anglo-Saxons to Christianity, bringing with him the Latin Scriptures ; and for long afterwards England was dependant on the importation of copies of Scripture. It is stated of an Archbishop of Canterbury, that, whenever he heard of the arrival of a vessel from the Continent, he hastened to get the first pick of the sacred and literary treasures brought, and so secured for his own church the best specimens. Saxon England was so

divided into separate kingdoms at that time, internecine wars so frequent, that it took a long time for the complete establishment of Christianity. Missionaries from Ireland principally did the work of converting the Northern counties and establishing monasteries and schools famous as seats of Christian learning. Mercia and Sussex were the last of the kingdoms of the heptarchy, or octarchy, to become Christian. The great St. Dunstan, Archbishop of Canterbury, is known to have been educated by Irish teachers at the Abbey of Glastonbury. Lindisferne, Weremouth, Jarrow, and Streanshalch (Whitby), were established monasteries, the latter for women as well as men, under the renowned St. Hilda. The Irish missionaries were celebrated for their Scriptural knowledge, as the Venerable Bede testifies, and taught the Anglo-Saxons the art of transcribing and illuminating Scripture manuscripts. The Anglo-Saxon youth of the North resorted to Ireland for study, and were educated and maintained in the most hospitable manner. The school of Canterbury, under its famous Grecian Archbishop, St. Theodore, alone rivalled the Irish schools in ecclesiastical learning.

In the vicinity of Streanshalch, in the seventh century, there was an illiterate cowherd, named Cædmon, with so poetical a genius that he versified the Scriptural passages he heard read in church so beautifully as to attract the notice of the monks, who thereupon admitted him into the monastery, where he also became a monk. He was there employed in versifying the Holy Scriptures into the Anglo-Saxon language. His poem has ever been held in the highest repute, and to which eminent critics consider Milton to be greatly indebted in his "Paradise Lost." Sir Francis

Palgrave observes "that it is a very singular, and as yet unexplained, coincidence, that his narrative of the fall of man contains passages so closely resembling Milton, that they might be literally translated into English by a canto of verses from 'Paradise Lost,' taking line for line."

It was a well-known custom of the Teutonic races to relate their history, exploits, and legends in verse, to be learned by heart; and the monks of Streanshalch did good service to religion by having Scripture history so embodied that the unlearned could thereby retain so large an amount of the principal facts of Holy Writ, when the Danish invaders had destroyed most of the churches, monasteries, and schools. Palgrave says,—“At the time when Alfred began to be in earnest about his studies, such knowledge of the Bible as could be diffused by the Cædmonian version was familiar to the people.” About the year 706 A.D., Adhelm, Bishop of Sherbourne, made a translation of the Psalms into the Anglo-Saxon language. A manuscript of this had been preserved in an old French monastery, and was removed to the Royal Library of Paris, from which, in 1835, there was a copy printed at the University of Oxford. The following is a translation of a part of the 83rd Psalm:—

“ ‘Lord, to me Thy minsters are
Courts of honour passing fair,
And my spirit deems it well
There to be, and there to dwell.
Heart and flesh would fain be there,
Lord, Thy life, Thy love to share.

“ ‘There the sparrow speeds her home,
And in time the turtles come;
Safe their nestling young they rear,
Lord of Hosts, Thine altars near;
Dear to them Thy peace,—but more
To the souls who there adore.’ ”

About this time, also, Eadfrid, Bishop of Lindisferne, translated the four Gospels into Anglo-Saxon. There is in the British Museum a book of the Latin Gospels illuminated, and with an inter-linear Anglo-Saxon translation: it is called the Durham Book, or St. Cuthbert's Gospel. When St. Cuthbert's coffin was opened, in the year 1104, there was found a copy of the Gospels, in Latin, lying on the second lid. It is preserved at Stoneyhurst College. It was no uncommon event, in interring eminent persons, to deposit with them copies of Scripture. One found in the tomb of Charles the Bald, of France, is in the British Museum. "Ceolfrid, Abbot of (about A.D. 700) Wearmouth, ordered three copies of the entire Bible to be written. One he reserved as a present to the Pope; the other two he placed in two churches, that all who wished to read any particular passage might have the opportunity." Du Pin, quoting Trevisa (who wrote in the fourteenth century, and was himself a translator of the New Testament into English), says "that Venerable Bede translated the whole Bible into Anglo-Saxon, about the year 730; but no part of it has come down to the present age." In the account of Bede's death is related his dictating to an amanuensis the last part of what is supposed to have been a commentary on St. John's Gospel. Horne says,—“There were other Saxon versions, either of the whole or detached portions of the Scriptures, of a later date.” We know that King Alfred made a version of the Psalms about the latter end of the ninth century. Sir F. Palgrave says,—“Some writers, and those not of a recent date, supposed King Alfred completed a version of the greater part of the Bible, and that the impulse given by him did not die with him, but that translations were thereafter multiplied.”

Some parts of an Anglo-Danish version of this period are also known. Ælfric, afterwards Archbishop of Canterbury, about the year 995, made a new version of the Pentateuch, Job, Judith, Book of Kings, Esther, and Maccabees. Another Ælfric, of the monastery of Bath, in the tenth or eleventh century, made an Anglo-Saxon version of the Gospels, which is still preserved in Corpus Christi College, Cambridge. There is another copy of the Gospels, of the year 1066, by a monk named Leofric. Another copy of the Gospels, of the tenth century, in Latin and Anglo-Saxon, is called Mac Regol's, from which Westwood has given illustrations. A Norman-Saxon New Testament, of the time of Henry II., is in the Bodleian Library of Oxford. Palgrave says,—“The rubrics prefixed to the Anglo-Saxon version of the Gospels leave no reason to doubt but that they were regularly read in the churches on Sundays and festivals. Large portions of the Scripture were also introduced in the Anglo-Saxon homilies, or sermons; and the study of the Holy Scripture was most earnestly recommended both to clergy and laity as the groundwork of their faith. Several versions of the New Testament are still extant in manuscript. A colloquial language, approaching nearly to modern English, seems to have existed concurrently with the more cultivated language which we call Anglo-Saxon, at a period before the Conquest; and one of the versions of the New Testament is in this language. This version, commonly quoted as the *Codex Hattonianus*, is in the Bodleian Library, Oxford.”

The Protestant Archbishop Usher cites an English version of the New Testament made in 1290, and other writers speak of at least two more made in the same century. The *Biblia Pauperum*,

to which I have before alluded, appeared also about this time. In fact, the latter part of the thirteenth century was remarkably prolific in vernacular translations of Scripture into most European languages (Italian, Flemish, French, Spanish, &c., &c.), as I shall show hereafter. It was at this period, indeed, that most European languages began to assume form.

Numerous missionaries from Anglo-Saxon England engaged in the conversion of the idolatrous nations of the North of Europe; but the most eminent was a monk named Winfrid, born in Devonshire, and subsequently an inmate and Abbot of the monastery of Nutcell, in the diocese of Winchester. Believing that his proper vocation was the conversion of infidels, he got relieved from his abbacy, and went to Rome to obtain the authority of Pope Gregory II. to preach the Faith to the German nations. He received his commission in 719, and began his Apostolic career in Thuringia. Winfrid visited Rome again in 723, and was then ordained a Bishop. At this time, it is said, the Pope changed his name to the (in his estimation) more euphonious name of Boniface, by which he has ever since been known as the Apostle of Germany. He fixed upon Mentz as the Metropolitan See in 745, and was its Archbishop when he was martyred by a band of infidels, at Dookum, in 755. St. Boniface was a most obedient subject of the Pope, visiting Rome frequently for advice, as well as constantly corresponding with the four successive Popes by whom he was so much honoured. Indeed, Anglo-Saxon writers generally, and the Saxon Chronicle especially, afford indisputable evidence of the hearty submission of the Christian Anglo-Saxons to the supremacy of the successor of St. Peter in the See of Rome.

Kings, Queens, Princes, Princesses, Archbishops, Bishops, Priests, Monks, Nobles, and others, were constantly flocking to the shrine of the Apostles, and doing homage to the reigning Pope as our Saviour's Vicar on earth and Supreme Head of his Church. Every Archbishop of Canterbury received his *Pallium* from the Pope of the time being. The infidels who slew St. Boniface and his fifty-two companions, when assembled to administer the Sacrament of Confirmation to some thousands of his converts in the plains of Dockum, expected to have a great booty of gold and silver, but found nothing but relics and books. Among the latter was a book of the Gospels written in St. Boniface's own hand, and also a Harmony of the New Testament, &c.

In a notice of Mrs. Hope's book, "*Sequel to the Conversion of the Teutonic Races: St. Boniface and the Conversion of Germany*," in the *Dublin Review* of October, 1872, it is observed,—“The tone of Winfrid's mind may be best discerned by a letter written to a young man called Nidhard, to inspire him with a great love and reverence for studying the Holy Scriptures: ‘For what, Christian brother, is more worthy of pursuit by the young, or what is more valuable to be possessed by the old, than knowledge of Holy Scriptures, which, guiding the ship of our souls without shipwreck through perils and storms, will land us on the beautiful shores of Paradise, amid the unending joys of the angels? Wherefore, if Almighty God will, whenever in my way I return to those parts, as I purpose to do, I promise to be a faithful friend to thee in all things, and a devoted help, as far as my powers go, in the study of the Holy Scriptures.’

Everyone knows the story of St. Boniface's martyrdom, when he was past his

seventieth year, by the Pagan Frisians; but everyone has not heard it so stirringly set forth as in her twenty-second chapter, by Mrs. Hope, of which we cannot attempt even a brief account. As he drew his daily strength and spirit of love from the Holy Scriptures, so he died with the book of the Gospels in his hands, and, lifting them up heavenward as his last gesture, the book was nearly severed in two by the blow which released him to receive his crown."

At the meeting of the Bavarian seceders, &c., from the Church of Rome at Cologne, two Bishops of the Established Church of England, representing its extremes of High and Low Church doctrines, amusingly claimed St. Boniface as of their Church. "The Bishop of Ely announced that the Church of England sent St. Boniface to Germany, and that that Church still retains the same creed and institutions as then belonged to it. In other words, those prelates quoted the name of Boniface to justify a great Anti-Papal revolt, and broadly declared that the faith of Boniface was the faith of the present Protestant Church of England." Sir George Bowyer (the eminent convert to Catholicism from that Church) has refuted these assertions, and quotes from the history of the Popes by the celebrated German Protestant, Ranke, and the English Protestant historian, Hallam, as follows,—“The Apostle of Germany was an Anglo-Saxon. Boniface, filled as he was with the reverence of his nation for St. Peter and his successors, promised from the very beginning to conform faithfully to all the decrees of the See of Rome. This promise he most rigorously performed. He imposed extraordinary obedience on the German Church which he founded. The Bishops bound themselves by an express vow to remain subject unto their

lives' end to the Roman Church, to St. Peter and his successors. Nor did he persuade the Germans alone to these acts of obedience. The Bishops of Gaul had hitherto maintained a certain independence of Rome. Boniface, who on some occasions presided at their Synods, availed himself of the opportunity to bring this western portion of the Frankish Church into the same obedience. From that time the Gallic Archbishops received the *Pallium* from Rome. The submissiveness of the ecclesiastical authority which had characterised the Anglo-Saxons thus extended itself over the whole Frankish empire." Hallam says that St. Boniface, "having undertaken the conversion of Thuringia and other still heathen countries, applied to the Pope for a commission, and was consecrated a Bishop without any determinate See. Upon this occasion he took an oath of obedience, and became ever afterwards a zealous upholder of the Apostolic Chair." Had St. Boniface presided as the Pope's Legate (as he was wont to do over Councils of the Church both in Germany and France during his lifetime) over this meeting at Cologne, can any reasonable person doubt that he would have deposed these two Anglican Bishops as rebels to the authority of Christ's Vicar on earth, and excommunicated all the others while persisting in their opposition to his legitimate authority?

The Norwegians were converted to Christianity in the reign of King Håco the Good (936-950). This Prince was brought up at the Court of the Anglo-Saxon King Athelstane, who helped him to the throne of Norway. Haco invited missionaries from England to Christianise his idolatrous subjects.

A writer in the *Quarterly Review* observes,—
 "That it is to be regretted that our knowledge

of the Anglo-Saxon translations should be so very imperfect. No critical examination of the numerous and interesting manuscripts contained in our Public Libraries has yet been made. . . .

The preface to Wycliffe's Bible is upon this department far too brief, and in some respects vague. The notices in the historical account prefaced to Bagster's *Hexapla* are confused, and not always trustworthy; and the works edited by W. B. Thorpe are very unsatisfactory. A systematic description of the extant Anglo-Saxon translations, accompanied by a critical collation, is still a felt want in English Biblical Literature. . . . The existence of so many different translations, made during one of the darkest periods of our country's history, shows that there must have been some desire on the part of a section of the English people to possess the Holy Scriptures in their own tongue, and that learned ecclesiastics were found willing to gratify them."

Near the end of the fourteenth century there were three or more translations of the Holy Scriptures into the vernacular English; though, owing to the notoriety of Wycliffe's congenial heterodox teaching, Protestants generally have so concentrated their attention on his translation, and eulogised his labours, that his contemporary and fellow workers have been all but ignored. There are known to be in existence upwards of one hundred and seventy copies of the English Scriptures, more or less complete, of this era. By the autographs written in them, it appears that the Duke of Gloucester, Henry V., Richard III., Henry VII., Edward VI., Queen Elizabeth, Bishop Bonner of London, were possessors of copies. Of the sound Catholicism of all but two of these individuals, there has never been a doubt; and it is

probable that their copies were either the translation of Trevisa, the orthodox Vicar of Berkeley, or Purvey's (Wycliffe's curate), or others. Only a few years ago the researches of Sir Frederick Madden, one of the Librarians of the British Museum, in conjunction with the Rev. Mr. Forshall, proved that the English version called Wycliffe's, published by Lewis in 1731, by Baker in 1810, and more recently in Bagster's *Hexapla*, was not Wycliffe's at all, but the superior version of Purvey. A copy of the latter's New Testament in manuscript, with a prologue in his own handwriting, is preserved in the Library of Trinity College, Dublin. Wycliffe was a Yorkshireman by birth, and studied at Oxford for the priesthood. He was a favourite with his College, and received many benefices from it, owing to his writings against the Mendicant Orders, with whom they were at enmity. Wycliffe's first work, however, was on the Apocalypse, or Book of Revelations, and entitled "The Last Age of the Church." It is remarkable, also, that the Book of Revelations was the first portion of Scripture he translated. It has been said that whoever attempts to interpret this Book "is either mad to begin with, or ends in becoming so." He predicted that the end of the fourteenth century would be the end of the world; and as the world has existed now nearly four centuries more, we know that he, as well as his numerous successors in their vaticinations (the living Dr. Cumming included) are proved to be false prophets. With respect to one of the preferments conferred upon Wycliffe by his University, there was a demur by Warham, Archbishop of Canterbury; and Wycliffe appealed to the Pope, who decided against him. While the suit was pending, however, he could "protest, as a humble

and obedient son of the Roman Church, he desired to assert nothing injurious to the said Church, or that could reasonably offend pious ears"; but afterwards he did not hesitate to denounce the Pope as "Antichrist, the proud worldly Priest of Rome, and the most cursed of clippers and purse-kervers (cut-purses)." Nevertheless, he subsequently disowned all heterodox teaching when cited before the tribunal of Archbishop Courtenay, and, as the chronicler Knighton relates, "he laid aside his indecorous bearing, put on the breast-plate of dotage, attempted to disclaim his extravagant and fantastical errors, and protested that the follies he was called to answer for were basely and falsely ascribed to him by the malicious ingenuity of his enemies." He was, however, deprived of his Lectureship at the University by the Archbishop, confirmed by the King, but did not lose any of his other preferments, and retired to his rectory of Lutterworth until his death, which happened in his church, at the elevation of the Host in the celebration of Mass, and, of course, still in communion with the Catholic Church. "Wycliffe, in a letter to Pope Urban, not easily reconciled to his repeated denunciation of the Papal power as Antichrist, called him the greatest of Christ's Vicars on earth; and in his work on the 'Truth of Scripture,' he describes it as nothing less than Paganism to a man to refuse obedience to the Holy See." Wycliffe's translation of the Bible includes those books which Protestants reject. It was made direct from the Latin Vulgate. I know not that this translation *per se* has anything heterodox in it, or contrary to the Church's interpretations; but it was the abuse of it in his other writings that made it of such bad odour in the estimation of sound Catholics. Wycliffe was

amongst the first to teach the erroneous doctrine that every man should read the Bible for himself, and found his faith on his own private interpretation thereof. He taught, moreover, doctrines subversive of all authority in Church and State, which were carried into practice by the insurrections and murders of the Lollards, which had to be repelled by the strong and at times cruel arm of the Government. Similar excesses also arose in Bohemia, ascribed to Wycliffe's writings; though some writers adroitly endeavour to represent it as a necessary consequence of the free reading of the Bible as inculcated by Wycliffe, conveniently ignoring the fact that the Bible had been translated into the Bohemian language long before Wycliffe made his version. Wycliffe's recantations of false teachings, and his death whilst in communion with the existing Church, not having prevented the evils that arose from his writings, the Council of Constance condemned both him and them.

England was amongst the latest of European nations to print a vernacular version of the Scriptures, while Bohemia was amongst the first: the New Testament in 1475; the whole Bible, translated from the Vulgate Latin, 1478, and frequently reprinted. The Protestant and Scotchman, Strang, says "that seven editions were published before Luther's appeared." The first Protestant Bohemian edition did not appear until 1579-1593.

Sir Thomas More, the martyred Lord Chancellor of Henry VIII., says,—“The Holy Bible was, long before Wycliffe's days, by virtuous and well learned men, translated into the English tongue; and by good and godly people, with devotion and soberness, well and reverently read.”

Archbishop Cranmer also testified "that it is not much above one hundred years ago since Scripture hath not been accustomed to be read in the vulgar tongue within this realm; and many hundred years before that, it was read and translated in the Saxon tongue; and when this language waned old and out of common usage, because folk should not lack the fruit of reading, it was translated again into the newer language whereof yet many copies be found."

The hundred years' exception in Cranmer's statement is disproved by the number of copies that must have been transcribed within that period to allow of upwards of one hundred and seventy copies having survived, to this time, all the accidents of the four hundred years which have intervened.

CHAPTER VII.

FRENCH VERSIONS.

VERSIONS of the Holy Scriptures into the French language, more or less complete, were early made. The first of which there is any notice in history was Kings and Maccabees, in the eleventh century. The Book of Proverbs was translated by Samson de Manteuil, in 1135, and in the same century the Book of Psalms. Du Pin says,—“The most ancient translation of the Bible into French is that of Guiars de Moulins, a canon of St. Peter d’Aire, in the Diocese of Terouenne, in the years 1291-99. There are many copies of this, more or less perfect, both in English and French libraries.” After the battle of Poitiers (1356) a copy was found in the tent of the French King, and is, I believe, now in the British Museum, as well as a copy belonging to his son, the Duke of Berry. In my memoranda I have a notice to the effect that “a valuable manuscript copy of the Bible in Norman-French, written on vellum, richly illustrated, and once the property of King John of France, is about to be offered for sale for the benefit of the creditors of Mr. Broughton of the Foreign Office. It is stated that £1,500 was demanded for it on the occasion of an application to purchase it by the late Archbishop of Canterbury.”

The data of this extract in my note-book is 1853. It is said that a version was made for the Vaudois or Waldenses, or poor men of Lyons, but no part of it is now known to be in existence.

Horne does not notice it, and states "that the earliest attempt towards translating the Scriptures into French was made by Jean De Vignay, or De Vignes, who translated the Epistles and Gospels contained in the Roman Missal, at the request of Jane of Burgundy, Queen of Philip, King of France, in the early part of the fourteenth century." Dr. Dixon, on the other hand, alludes to the earliest version as that of Peter Waldo of Lyons. Others say, however, that this rich merchant of Lyons paid learned priests to translate it for him. Du Pin, writing nearly two hundred years ago, says,—“When the Vaudois, or poor people of Lyons, appeared in the end of the twelfth century, Peter Waldo, a merchant of Lyons, who was their leader, having set up for a preacher, took upon him to explain the Scriptures in the vulgar tongue, and to preach the Word of God. Those of his sect, who were all laymen, followed his example, and, being reproached by the clergy for preaching without orders, stood up against their pastors, and made a division in the Church. The Pope commanded them to be silent, and forbade them to preach the Word of God publicly ; but we don't read that he prohibited them to read the Holy Scriptures in private, or to have translations of it. Innocent III. (Pope from 1198 to 1216) forbids also laymen, in his Decretal *Cum ex injuncto*, to hold private meetings and preach the Word of God there, but commends the desire they had to understand the Holy Scriptures. I shall not trouble myself with the prohibition made in a pretended Council of Tholouse in the year 1229, c. 14, of having any Books of the Old and New Testaments, except the Psalms, and the Breviaries, or Offices of the Virgin, and that upon condition that those books should not be translated into the

vulgar tongue; for it is notorious that this prohibition is contrary to the Church in all ages, and injurious. Besides this order, which is not of a Council, but only of the Cardinal of St. Ange, was made purely for the Diocese of Thoulouse and the neighbouring countries, where the continual abuse which the Albigenses and Vaudois made of the Holy Scripture moved this Cardinal to proceed so rigorously. But to allege this as a general decree or prohibition is a manifest fallacy. . . . Wickliffe, John Huss, and his disciples, were guilty of the same abuse of the ministry: and one of the chief points of their doctrines, examined in the Councils of Constance and Basle, was the liberty of preaching the Word of God publicly, which they would have allowed to laymen. These Councils opposed it, but did not forbid them to read the Holy Scriptures in private; for we don't find any prohibition in these Councils against reading or translating the Holy Scriptures into a known tongue, nor any opinion permitting such readings or translations censured."

"There is no kingdom in which there has been made, in this age, more versions of the Holy Scriptures into the vulgar tongue, and where they have been more common, or universally spread, than in France. They have been put there into the hands of all persons; read with profit by Christians of all conditions; approved, and the reading of them recommended, by Bishops and Doctors, without the custom of giving or asking leave in writing to read them being ever put in practice."

In the catalogue of the library of Charles V. of France (1373), there is notice of several Books of the Old Testament translated by Raoul de Presles. The French, too, took advantage of the

printing-press to disseminate the Scriptures in their vernacular language long before the rise of Protestantism, a printing-press having been set up in the College of the Sorbonne in 1470,—that is, before Luther was born. Of the printed Scriptures I shall have much to say in the proper place.

FLEMISH VERSIONS.

A Flemish or Belgian version of the Bible was made by James Merland, in the year 1210. There is another in manuscript in the Bodleian Library, Oxford, dated 1472. Of the numerous printed Catholic editions, subsequently issued from the press, I speak hereafter.

SPANISH VERSIONS.

In Spain there was a Bible translated by Louis de Leon in the language of Castile, in the reign of King Alphonso the Wise, between the years of 1252-1284. There are also some fragments of another version of this century, consisting of Job, &c. Du Pin says “that there is an ancient manuscript of the Bible in the Catalonian or Provence tongue, in three volumes, in the French King’s Library. In the year 1405 a translation was made into the language of Valencia by two brothers, Vincent and Boniface Ferrier, both divines of great eminence. Vincent was a most indefatigable and successful preacher of the Gospel, not only in all parts of Spain, but in France, Italy, and even in England, Ireland, and Scotland, to the latter of which he was pressingly invited by King Henry IV. He was canonised by Pope Calixtus III. Boniface Ferrier was General of the Carthusians.

It is worthy of remark that the vernacular version of these approved subjects of the Church was nearly contemporaneous with Wycliffe's English version, and that St. Vincent's mission to England was made while the followers of Wycliffe were disturbing the peace of Church and State by their heterodox proceedings, under the pretence of teaching and preaching Bible truths.

ITALIAN VERSIONS.

In Italy a vernacular version was made almost before the Latin ceased to be a spoken language. The author was a monk named James de Voragine, considered the most eloquent preacher of the age. This version appeared in 1290. In Kenelm Digby's "*Mores Catholici*," it is said the eloquence of James de Voragine, Archbishop of Genoa, is described as being truly wonderful in his mother tongue. He was so studious of St. Augustine that he could repeat nearly all his volumes by heart, besides being deeply versed in the Old and New Testament, of which he was the first to give a translation in the Italian. It has often been said by the enemies of Catholicism that those who made vernacular versions of the Scriptures did so in opposition to the authority of the Church. Now, Voragine, subsequent to the translation he made, was raised to the Archbishopric of Genoa; Vincent Ferrier was canonised; and I have already given, and will yet give, numerous instances of versions made by the direct instructions or approval of various Popes. There are portions both of the Old and New Testaments, in Italian, ascribed to the fourteenth or fifteenth century, beautifully illuminated, which have been illustrated in Westwood's interesting work.

ICELANDIC, BULGARIAN, HUNGARIAN, POLISH,
SWEDISH, BOHEMIAN, PORTUGUESE, AND
MOLDAVIAN VERSIONS.

In this thirteenth century, so fruitful in versions of the Scriptures into vernacular tongues, there was one made in the Icelandic language by Jonas Arnygrimus, in 1279; another in the Bulgarian language, which some think to have been even two centuries earlier.

In the fourteenth century there were many translations made in various languages. In the Royal Library at Vienna there is a version of the Bible in the Hungarian language, from which Westwood has given *fac-simile* illustrations. In the year 1390 a translation was made of the Bible into the Polish language, by order of St. Hedwige, Queen of Poland; and at a later date one by Andrew Jassowitz. In the same century a Swedish version of the Bible appeared, translated by order of St. Brigitte, Queen of Sweden. The New Testament in the Bohemian language was translated in the first half of this century. In the year 1383, in the reign of King John I., the New Testament was translated into the Portuguese language by Emanuel Sousa, being contemporaneous with that of Wycliffe. In the fifteenth century, in the year 1466, there was a translation of the Gospels in the language of Moldavia, which has been illustrated by *fac-similes* in the great work of Monsieur Silvestre.

“In a general view,” says Hallam, “the thirteenth century was an age of activity and ardour, though not in every respect the best directed. The fertility of the modern languages

in versification ; the creation, we may almost say, of Italian and English in this period ; the great concourse of students to the Universities ; the acute and sometimes profound reasonings of the scholastic philosophy, which was now in its most palmy state ; the accumulation of knowledge, whether derived from original research, or from Arabian sources of information, which we find in the geometers, the physicians, the natural philosophers of Europe, are sufficient to repel the charge of having fallen back, or even remained altogether stationary, in comparison with the preceding century."

TARTAR AND CHINESE VERSIONS.

The Protestant ecclesiastical historian, Mosheim, states "that Johannes à Monte Corvino, was sent, in company with other ecclesiastics, to Coblai, Emperor of the whole Tartar nation, by Pope Nicholas IV., and who carried letters to the Nestorians from that zealous pontiff. This mission was far from being useless, since these spiritual ambassadors converted many of the Tartars to Christianity, engaged considerable numbers of the Nestorians to adopt the doctrine and discipline of the Church of Rome, and erected churches in different parts of Tartary and China. In order to accelerate the propagation of the Gospel among these darkened nations, Johannes à Monte Corvino translated the New Testament and the Psalms of David into the language of the Tartars."

In the celebrated Travels in Tartary, Thibet, and China, by the French Catholic missionary, Abbé Huc, it is said "that it is certain that at the commencement of the fourteenth century, Pope Clement V. erected, at Peking, an Archbishopric



in favour of Jean de Montcorvin, a Franciscan missionary, who preached the Gospel to the Tartars for forty-two years; he translated into the Mongol language the New Testament and the Psalms of David, and left at his death a very flourishing Christendom." We find on this subject some curious details in "*Le Livre de l'Etat du Grand Caan*" ("The Book of the State of the Grand Khan"), extracted from a manuscript of the National Library, and published in the "*Nouveau Journal Asiatique*," vol. vi., by M. Jaguet, a learned Orientalist,—“The compilation alluded to was made in the fourteenth century, by order of Pope John XXII. The Abbé Huc also says that whole villages of Catholic Christians were discovered living virtuously and religiously, who had not had communication with European Catholic missionaries for many years, and that Father Martin relates that fragments of the Bible in Gothic characters were discovered in the house of a Chinese at Tchang Tcheau Fou. Probably these Scriptural remains were portions of the early translation of John of Mount Corvin, the Neapolitan missionary.” Horne states that, “in 1816, the Rev. Dr. Pinkerton, while travelling in the Crimea, discovered, at Dschoufout Kale, a copy of a pure Tartar translation of the Old Testament from the Hebrew, which was made several centuries ago. This has been revised, and printed at St. Petersburg.” The celebrated Jesuit Missions to China commenced in the sixteenth century, under its apostle Ricci. A Chinese Harmony of the Gospels was published by the Jesuits at the press of the Propaganda at Rome; and the Protestant missionary, the Rev. Mr. Medhurst, acknowledges “they translated the major part of the New Testament into Chinese.” The Acts of the

Apostles, too, of another translation, are known. Besides translation of Scripture into Chinese, the Catholic missionaries produced Grammars, Dictionaries, and other works of such high value that Chinese *literati* of eminence have commended them warmly. The Rev. Dr. Morrison, the first Protestant missionary to China, availed himself largely of the literary labours of the Jesuits and other Catholic missionaries. His widow, in her biography of her husband, states "that on his voyage out he sat patiently down to the Jesuits' Harmony of the Gospels, composed in Chinese, and copied out every syllable of it for his own future use." Dr. Morrison made the first published Protestant Chinese version, commencing with "the Acts of the Apostles," says his biographer, "the translation of which had been the work of some Roman Catholic missionary, and was his first undertaking." "I edited the New Testament," says Dr. Morrison, "with such *alterations* as in my conscience, and with the degree of knowledge of the Chinese language which I then possessed, I thought necessary." Dr. Morrison's version cost more than £20,000, but has long since been condemned, being found only to excite the contempt of the Chinese. Dr. Marshman, the next editor of a Chinese Protestant Bible, committed the same mistake as Dr. Morrison in deviating from the text of the Catholic version. The Protestant missionary, Rev. Howard Malcolm, says,—“I am assured by missionaries, and by private Chinese gentlemen, that neither Marshman's nor Morrison's Bible is fully intelligible, much less attractive. The same is the case with many of the tracts, and some of them have been found wholly unworthy of circulation.” Mr. Taylor Meadows, Chinese Interpreter to H. M. Civil Service, thus describes, in 1856, the

real character and effect of those Protestant translations, which have cost such enormous sums, and have been distributed in such incredible numbers along the whole southern and eastern shores of China, at the expense of the English people, but without making so much as a solitary convert,—“Let the English Protestant reflect on the Book of the Mormons, and on Mormonism as it is spreading in some places in Great Britain, and he will obtain a by no means exaggerated notion of the contemptible light in which our badly translated Scriptures, and Christianity in China, are regarded by the thorough Confucian,—viz., as a *tissue of absurdities and impious pretensions, which it would be lost time to examine.*” Dr. Hartwell Horne says,—“The Chinese language, in the characters peculiar to it, is read not only throughout China, but also in Cochin-China and Japan, by a population of more than three hundred millions of persons.” The Rev. Mr. Medhurst tells us, in 1859, that already the Protestant missionaries had “printed thirty thousand separate books of Scripture, and upwards of half a million of tracts, in the Chinese language”; that “at Canton and Malacca alone they had printed, nearly thirty years ago, more than four hundred and fifty thousand volumes.” And so utterly wasted was this enormous and costly distribution, that a Protestant missionary, the Rev. Dr. Brown, honestly assures his employers, “we have had no proofs that the thousands of books thrown among this people have excited one mind to enquire concerning them,—have induced one soul to find a teacher among the foreigners in China, or have been the means of converting one individual.”

I can have no more fitting opportunity than the present of contrasting the different modes

of attempting to convert heathen nations to Christianity, by Catholic and Protestant missionaries respectively, and of testing the results by our Saviour's rule,—“By their fruits ye shall know them.” The admirable work of a convert to Catholicism from Anglicanism, entitled, “Christian Missions, their Agents, their Method, and their Results,” by T. W. M. Marshall, (London: Burns and Lambert, 1862,) supplies such ample materials, principally on Protestant evidence, that I shall avail myself further, as I have already done, of such a valuable collection of trustworthy citations. But I would earnestly urge all the Bible Society supporters to read the three volumes for themselves, and weigh the evidence with conscientious care.

Catholic missionaries to heathen lands have strictly adopted our Saviour's injunction to the Apostles, of personal teaching by direct word of mouth,—“All power is given to me in heaven and in earth. Going, therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world,”—Scriptural or other writings, whether in manuscript or printed, being only used as auxiliary to oral teaching. Protestant missionaries, on the other hand, confide in the dissemination of printed Scripture, trusting that such heathens as can read them will learn by their own private judgment the truths of Christianity. Tasmanians are especially concerned in this question; for it is not very many years since the Bible Society made an urgent appeal for the pence of Tasmanian children, to provide a large number of Chinese New Testaments, the issue of

which there is no doubt has been equally as fruitless as the hundreds of thousands of previous publications. Protestant missionaries of various denominations, Americans as well as Europeans, have been for more than two generations attempting the conversion of the Chinese, but nearly altogether confining their exertions to the out-ports, —few ever venturing beyond the influence of the immediate protection of the English and American authorities. Yet, Archdeacon Grant, in his Bampton Lectures for 1843, said “the attempts of Protestants to evangelise China have signally failed.” And another Protestant author, Mr. Wingrove Cooke, remarks, in 1858, “whoever asserts that the Protestant missionaries are making sincere Chinese Christians must be either governed by a delusion or guilty of a fraud.” When the Taepings commenced their diabolical career, Protestant missionaries hailed their advent, at first, as a grand result of Protestant teaching. The Rev. J. Edkins says,—“There can be no reasonable doubt that this insurrection began in strong religious impressions, derived from reading the Scriptures and tracts published by Protestant missionaries.” Mr. Macfarlane, in his history of these events, says “that Gutzlaff contributed to the movement.” The chief was long under the tuition of Mr. Roberts, and Kang Wang, the second in command, spent several months in Shanghai, and wrote out a commentary on the entire New Testament from the instructions of the late Dr. Medhurst. The editor of the *North China Herald*, who detected that the chief of the insurrection was a cunning impostor, observes the significant fact that he applied to himself the terms employed in Gutzlaff’s version of the New Testament for the Comforter, and that used by Morrison to designate the Holy

Ghost. In all his proclamations posted on the wall, he appears with these titles,—“The Comforter,” “The Holy Divine Breath.”

It is certain, moreover, that, however anxious some of them have lately become to disavow all connection with it, the formidable organisation which has proved so prolific of blasphemy and crime was not only created but hailed with exultation by the Protestant missionaries. “It is a religious movement,” says a writer of that class, “essentially Protestant Christian in its origin, development, and tendency.” “If it succeeds,” Mr. Gillespie exclaims with delight, “China will be thrown open to the efforts of Protestant missionaries.” “The movement is essentially Protestant in its principles,” was the triumphant announcement of the commander of the *Hermes*, “that is, holding the Bible alone, without tradition.” And they all used this language, although not wholly ignorant, even at that period, of the true nature of this horrible sect. “Behold what God hath wrought!” said the Rev. W. Roberts, the spiritual instructor of the rebel chief; though he also was at least so far cognisant of the real character of the insurrection as to be able to report, though without any misgiving on that account, that some of these ferocious neophytes “baptised themselves.” Two Anglican Bishops in succession, Hobson and Smith, gave their countenance to the movement. The former wrote, in 1853, to the Archbishop of Canterbury,—“There is a strong guarantee for the Christian sincerity of the leaders among the rebels”; and added, with evident satisfaction, “the rebel chiefs profess to believe in Protestant Christianity.” The latter, when the missionary Hamberg published the blasphemous “Versions” of Hung-Sin-Tsuen,

attached a high degree of probability to them ! It is true that there was one motive for suspicion, but it only confirmed these Anglican prelates in their good opinion of the rebels. Dr. Hobson told his correspondent in England that "it is strange that these rebels do not seem to have any intercourse with the Romanists,"—but this was a note in their favour. Mr. Hamberg, their biographer, knew also that the wretched versions of the Scriptures which they had received from Gutzlaff and others were so inaccurate, that, as he confesses, they "made many mistakes as to the meaning," and that Sin-Tsuen interpreted various passages to refer to himself, and enforced the interpretation upon his followers. "Time was," said the leading journal of Great Britain, on the 3rd of January, 1859, "when the English sympathies were directed by our missionaries into something like favour for these ruffians. They lived, indeed, by rapine and plunder, and died like locusts when there was no more left to destroy ; they quenched indiscriminately all human life, 'even,' as they boasted, 'to the children at the breast' ; and they made it sufficiently manifest that their only object was plunder. But they had established a hideous and revolting burlesque of Christianity, and the missionaries would fondly hope that their intention was to establish a real Christianity ; and that when the leaders assumed the names of the Three Persons of the Trinity, it was only an ignorance they would be glad to correct. This hope is now extinct in all sane minds. Eight years have gone by, and no Christian missionary has been invited, or even tolerated, among them. Every part of China is now open to missionary labour, except only the devastated cities where these robbers find refuge."

Up to the present date, Protestantism in China seems to be as unfruitful as ever.

“Nearly three centuries have elapsed since the Jesuits commenced their wonderful career in China; and though frequent persecutions, as severe as ever afflicted the early ages of Christianity, have been endured, sending thousands upon thousands of martyrs ‘to wash their robes in the Blood of the Lamb,’ yet there the Jesuits are at the present day more successful than ever,—still proclaiming, with the Apostolic Ricci, ‘We have God for our Father, all mankind for brothers, and the world for a home.’ The Protestant Gutzlaff says,—‘Father Ricci had only spent twenty-seven years in China, and during that time he had executed an Herculean task. He was the first Catholic missionary who penetrated into the Empire; and when he died there were more than three hundred churches in the different provinces.’” In 1859, there were fifty-one Bishops and six hundred and twenty-four European and native priests, the latter numbering four hundred and twenty-eight. There were also eighteen Ecclesiastical Colleges,—several of them under the management of the Jesuits, two of them especially, in the neighbourhood of Shanghai, having evoked the highest praises for successful teaching from trustworthy Protestant authorities. Numbers of Chinese women have also entered conventual establishments, and numbers have devoted themselves to preserving the lives of exposed children, as the Marquis de Beauvoir has so recently noted in the neighbourhood of Canton. At Tient-Sin it was only the other day that a number of holy women paid the penalty of their lives for their zeal in the cause of Chinese children.

The latest testimony as to the comparative

success of the Catholic and Protestant missionaries in China, I gather from an American paper of April, 1874, which cites as its authority an article by the official American Inspector of Foreign Consulates (Dr. J. P. Newman) to the Methodist *Christian Advocate*, which says "that there are now in China forty Catholic Bishops; nine hundred and fifty priests, of whom five hundred are native Chinese; forty Sisters of Charity, with thousands of orphans under their charge; sixty colleges, with learned Professors and many students; and at least half a million of communicants. . . . There are two hundred foreign Protestant missionaries, and four hundred and fifty native preachers, and ten thousand converts." "At Tientsin the Catholics have survived the massacre. Their cathedral at the junction of the Pieho and the Grand Canal remains a blackened ruin; but on the very spot where the Sisters were so brutally murdered, a new chapel and orphanage are in process of erection; while in the Foreign Concession is their new cathedral (50 by 150), surrounded by buildings for the priests, the nuns, and the orphans." Even since then, up to the present date, China has contributed many martyrs to Catholic Christianity.

"This wonderful success of the Catholic missionaries, however, has been achieved only by sacrifices similar to those made in the first ages of Christianity. The blood of martyrs has been the seed that has fructified so abundantly. European Bishops, priests, nuns, have given their lives freely in the cause; and their converts, Princes and Princesses of Royal families, Mandarins of all grades, people of all classes, young and old, men, women, and children, native priests and nuns, have all rivalled their instructors in enduring horrid

torments and cruel deaths, rather than deny the Faith by trampling on the Cross, or in any other way swerve from their belief in the crucified Jesus. For half a century the Christians of China were well nigh abandoned to themselves by the destruction, imprisonment, or expulsion of the missionaries. 'During two whole generations many neither saw, or so much as heard of, a minister of religion. Yet their spiritual children, even when deprived of their pastors, were not unable to bear that supreme calamity. They proved, in many a province of China, that they could walk bravely to the stake, though no apostle stood by to encourage them; that they could live during long years by the strictest rule of religion, even when the minister of Christ was taken away from them. Both these facts are attested by credible witnesses.'

"Of Ricci, Mr. Gutzlaff says,—'What might not Ricci have done had he dedicated his labours to the Blessed Redeemer?' Almost in the next page he quotes the letter of the Empress Helena of China to Pope Alexander VII., in which she utters the prayer of her heart that 'the Emperor and all his subjects might learn to know and adore the true God, Jesus Christ.' Mr. Gutzlaff does not ask himself who taught her that name, or who gave her courage to confess it, even from the steps of her imperial throne. Yet he might have known, and probably did know, what so many of his co-religionists in China have proclaimed. 'The Catholic missionaries,' says Mr. Malcolm, 'taught the glorious doctrine of the Divine Trinity. The true God was set before the Chinese. Every part of the Empire was pervaded by the discussion of the new Faith. Thousands and tens of thousands saw and acknowledged the truth. True, they were Jesuits,'—a good many of them were Fran-

ciscans, Dominicans, or Lazarists,—‘but that very many of them were holy and devoted men is proved by their pure lives, severe labours, innumerable privations, and serene martyrdom.’ Mr. Hamilton, also, a Presbyterian preacher, more violent and prejudiced than even most of his order, seems astonished at his own confession that ‘some of their converts appear to have been exemplary Christians,’ and that ‘on the Trinity and Incarnation they are clear; while the perfections of the Deity, the corruption of human nature, and Redemption by Christ are fully stated.’ Yet Mr. Gutzlaff could affect to doubt whether Ricci ‘dedicated his labours to the Blessed Redeemer.’ A few pages further on, forgetting what he had just said, Mr. Gutzlaff notices a modern Catholic Bishop, Monsieigneur de Saint Martin, who, as he says, ‘testified to Jesus Christ, before the Mandarins, a noble testimony worthy to be recorded.’ In another place he relates that ‘while missionaries held assemblies, and instituted congregations, in honour of the Holy Virgin, they had also assemblies where the most fervent Christians meditated upon the death and sufferings of our Saviour.’ ”

Bitter, long-enduring, and oft-repeated as the Chinese persecutions have been, as few, comparatively, have fallen away from the faith as in the three first centuries of the persecutions of the Church. Have any Protestant missionaries in China, or their converts, suffered martyrdom for their religion? My readers have now evidence before them upon which to exercise their judicial function, and may apply to the labours of Catholic and Protestant missionaries in China the Divine rule,—“*By their fruits ye shall know them.*”

NEW ZEALAND.

New Zealand afforded the Protestant principle for evangelising the heathen,—that is, letting the Word of God speak for itself,—an unparalleled field for the testing its value in converting heathens to Christianity. Possibly, however, the Word of God put into their hands was only a translation of that translation about the correctness of which, and its meaning in the 18th Chapter of Leviticus, there has lately been so unedifying and inconclusive a controversy in this community, between Protestant clergymen and others of different phases of Christianity. If these teachers can so widely differ as to the meaning of so important a portion of Holy Writ, how can simple, unlearned people arrive at the truth? “Who shall decide when parsons disagree?” In New Zealand, Protestantism was free to develop according to its nature and its instincts. All admit that the New Zealanders were naturally a noble, quick-witted, inquisitive, educationable race, prepossessed altogether in favour of English teaching. For more than one generation, Protestant missionaries there were without rivals. I will not reproduce the numerous citations given in Marshall’s “Christian Missions,” from Protestant authorities,—Lang, Diefenbach, Thomson, Wakefield, Shaw, Brown, Fletcher, Hursthouse, Bidwill, Fox, Shortland, Earle, Bright, Wilks, Parliamentary Papers, and many others,—to show how the missionaries conducted their operations; for the results have attained a climax, since Marshall wrote, that even he would be surprised at. As Protestant teaching in China produced Taepingism, so Protestant teaching in New Zealand has culminated in the

equally blasphemous Hauhausism. Bibles were year after year circulated in thousands. In the war of 1869, the British troops, when in pursuit of the Maories, captured a canoe-load of *unused* Bibles, which had been long in their possession. It is known, too, that Bibles were used as wadding for their guns by the Maories.

An official paper in 1859 states that "the Maories were then reduced to 56,409," but in 1871 they were then still further diminished to 38,540. Dr. Thomson, when he wrote, said "that 36 per cent. were still heathens." The Catholic Maories numbered about 20,000 out of the 56,000. Mr. Trollope has recently stated that the Maories were estimated to number 114,000 in 1842, and had dwindled to 40,000 in 1872; that they had repudiated our alliance, and our religion; and that only half of the 40,000 were friendlies. I believe that it is an admitted fact that the Catholic tribes have been alike faithful to God and the British authority, none of them becoming either Hauhaus or rebels. Yet the first Catholic missionary did not preach Christianity to the New Zealanders until many years after the Protestants had laboured unopposed. Moreover, the first Catholic missionaries were not subjects of the British nation.

A short time since, the Catholic community of Hobart Town, when sorrowing over the untimely death of a zealous servant of God (Father Hinterocher, of the Society of Jesus, who died a martyr to duty,) had their feelings wantonly outraged by cowardly anonymous and other enemies, who attempted to disparage the labours of Jesuits by repeating many stale calumnies, and amongst them, "that no successes of the Jesuits in converting numerous heathens had ever stood the test

of time, or had been enduring." The Catholics warmly protested, at the time, against these unprovoked and untruthful attacks. The history of the labours of the Jesuits in China, which I have already given, is a striking example to the contrary; and I will cite two more out of many others, Ceylon and Japan, to prove how enduring Jesuit teaching has been.

CEYLON.

The Wesleyan missionary Harvard says,—
 "More than two centuries after the Portuguese had been driven out of Ceylon, two small colonies of Roman Catholic Christians, the fruit of the Portuguese mission, were discovered embosomed in the Kandyan jungles. Though unsupplied with priests, they had continued a separate people, and preserved their attachment to the Christian name and ordinances. *A copy of the New Testament, translated into the vernacular tongue by an European Catholic priest*, was found in their possession; and notwithstanding the errors of their system, the author cannot but avow his conviction that such a translation, in connection with the singular preservation of the congregations referred to, furnishes a strong presumption of the purity and sincerity of those who laid the foundation of the work."

JAPAN.

Japan, as everyone knows, has within the last few years given a wonderful instance of the enduring character of the holy labours of the indomitable Jesuits. The world-renowned Spanish Jesuit, St. Francis Xavier, successfully commenced

the conversion to Christianity of the heathen Japanese, in 1549. He was accompanied by the converted Japanese, Paul Siu, whom he had taught at Goa. This high-born Spaniard "had all the accomplishments and qualities most calculated to command success as a missionary among a people like the Japanese, and his zeal and courage were never surpassed by mortal man; and truly wondrous was the success which attended him," says the historian, Steinmetz. "With the assistance of his Japanese associate, St. Francis Xavier," the Rev. Alban Butler states, "wrote a 'History of Christ,' in the Japanese language. After founding a flourishing Church in Japan, copiously provided with priests of his own order and others, he was seized with a desire to convert the Chinese, but died at the Island of Shan Shan, on the Canton River, in 1551."

Numerous severe persecutions, however, afflicted the faithful in Japan, in which great numbers of both European and Japanese priests and their converts suffered cruel martyrdom,—the Rev. Father Paul Siu being among the first to shed his blood for his new faith. Steinmetz says,—“Though deprived of their padres and European teachers, and though menaced, not only with imprisonment, but torture and death, the converts persevered in their faith. Every rank supplied its victims. It is known that three Damios, or independent princes, were amongst the Christian converts. All the atrocities and horrors of the Diocletian persecution were repeated, exaggerated, and prolonged. The magnitude of the holocaust does, indeed, afford some measure of the depth and tenacity with which Christianity in its Roman form had struck its roots into the soil. Over the vast common

grave of the martyrs, the Japanese Government set up this impious inscription:—*‘So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan: and let all know, that the King of Spain himself, or the Christian’s God, or the great God of all, if he violate this command, shall pay for it with his head.’*”

By 1639, the Catholic missionaries were all martyred or expelled; and so mercilessly were the Japanese Catholics persecuted, that it was commonly thought that Christianity was utterly destroyed amongst them. However, when Japan again entered the comity of nations in 1854, by the exertions of the Americans, followed by those of the English, French, &c., it was found that large bodies of Japanese Christians were still in existence, —still stedfast unto death for the faith. An American Baptist missionary to Japan, the Rev. Jonathan Goble, in a letter to a New York paper, in June, 1872, controverts slanderous statements against the Japanese Catholics and the French missionaries, which he says “are without a shadow of foundation in fact; that these native Christians were the most quiet, peaceable, industrious subjects of the Japanese Government; and that they were law-breakers only in the one simple fact of calling themselves Christians. Neither were they baptised by the missionaries, but they were the descendants of the old converts of two and three hundred years ago, having their own priests (?) and their own place of worship, independent of any foreign mission. There are said to be other like communities of native Christians in other parts of Japan, who are not, like those near Nagasaki, fallen under persecution. Being then at Nagasaki, we improved the opportunity to visit these native Christians; they welcomed us

cordially amongst them. They also informed us they accounted it all joy to be counted worthy to suffer for the name of Christ, and would gladly lay down their lives for their Master. Their only rebellion was just simply their obstinate adherence to the name of Christ, and refusal to renounce him. In all other things they were a peaceable and law-abiding people, as all the local officers of the Government there testified ; and this testimony will be corroborated by all foreign residents and missionaries then in and about Nagasaki. What, then, becomes of the foul slander of the missionaries and of the native Christians, which says that the repeal of the old edict against Christianity "has been delayed by frequent embarrassments which the Government encountered from the persistent interference of certain foreign missionaries, who systematically baptized criminals convicted of infamous crimes, and then tried to avert just punishment under the laws by raising cries of Christian persecution, and invoking foreign aid.

"We do not believe that even Catholics were so blind to their own interests as to do a thing like this ; and in Urakami, from personal observation, we know that no such thing took place. And as the Protestant missionaries have hitherto baptized so very few, we know that this sweeping charge cannot apply to them. So we must again say that the afore-mentioned statement,—by whomsoever originated, or for whatsoever purpose made, or against whomsoever directed,—is a foul and unmitigated slander, without a shadow of foundation, and incapable of a particle of proof. As this false statement has already got a large publicity in many public journals, I beg of you, sir, the inser-

tion of this refutation, together with the request to other Christian papers,—‘ Please copy.’ ”

A priest, writing from Yokohama, March 7th, 1874, says,—“ The missionaries soon found themselves surrounded by a multitude of native Christians, very ignorant, indeed, of many things belonging to their religion, but, nevertheless, clinging to it most firmly and affectionately. About twelve thousands of these have thus far reported themselves in the small islands near Nagasaki. But, unhappily, the enthusiasm with which they crowded to welcome the Fathers aroused the attention of the Japanese Government, and gave rise to a new persecution. Great numbers of the native Christians were arrested and imprisoned. They could no longer come to Nagasaki without punishment, nor were the Fathers allowed to visit them at their houses. It is supposed that at least sixty thousand more Catholics are in Japan, who are afraid to make themselves known. Without priests, without any authorised or qualified teachers, without any means of offering the Christian sacrifice, or maintaining any public worship,—without the succour and consolation of the sacraments, and all the while in constant dread and fear of persecution,—is it not wonderful that this poor, hunted, and isolated band of believers should have maintained the Catholic faith for so many generations? Only one sacrament was left to them,—the sacrament of baptism, and this had been perpetuated amongst them by a class of men whom they call baptizers, who know what is requisite to valid baptism, and transmit the knowledge to others.”

From these unexceptionable testimonies we have undoubted proof that the work of the zealous Jesuits in Japan has stood the test of upwards of

two hundred years, and endured until the present time, though so long deprived of their fostering care.

The American and European powers having warmly remonstrated with the Japan Government against their savage treatment of the native Christians, it has been at length abandoned. An utter change of Government has taken place, its exclusive policy given up, and, all Christian missionaries being now free to exercise their vocation, the Jesuits have resumed their labours, and Catholicity is again winning its way. For some years past the Japanese have had an European Catholic Bishop, with many missionaries, and even a Jesuit College in Yedo itself. In the annals of the "Propagation of the Faith" for the third quarter of 1872, the names of two priests, sounding very much like Japanese, are noted as having departed for the mission to Japan. Since then considerable numbers of priests and nuns have been sent on the Japanese mission. "By a decree of the Sacred Congregation of the Propaganda, in November, 1873, the Rev. Joseph Laucaigne, of the Diocese of Tarbes, a member of the Congregation of Foreign Missions (Paris), Provicar of the Japan Mission, was named coadjutor of Monseigneur Petitjean, with the title of Bishop of Apollonia *in partibus infidelium*. Monseigneur Laucaigne has been in Japan since 1863. It was he, with Monseigneur Petitjean, who found the former Christians there in 1865."

When, in 1873, the Japanese Government relinquished its penal code against Christians, the surviving remnant of those faithful soldiers of the Cross, consisting of nearly two thousand men, women, and children, who had been not long before banished, as criminals, to the most sterile

12 Small number of Protestant Converts in Japan.

and inclement part of the Japanese dominions, were restored to liberty.

From an American paper, in July of this year (1874), I learn that a correspondent of the *Christian Intelligencer*, writing from Japan concerning the missionary work carried on in that country, finds that the Protestant sects, who have over ninety men and women of various nationalities (English, Scotch, Canadians, and Americans) in the field, have only about two hundred converts in all, or about two for every missionary. Nevertheless, he admits that, as things stand now, "the Romanists" have greatly the advantage over all the Christian bodies in Japan. "They have missions in Tokei, Yokohama, Kobe, Osaka, Nagasaki, and Nagata, and, I believe, at Hakodate. Of all their missions, that at Nagasaki is the most successful, because in that part of the empire live the descendants of the converts of the sixteenth century. The French missionaries claim that thirteen thousand natives are in actual connection with them. To what extent they are successful in other places, is extremely difficult for an outsider to find out; but that they are silently but surely successful cannot be doubted." A Catholic missionary, writing about the same time as the former, states "that there are now in Japan two Bishops, Monseigneur Petitjean and his coadjutor, and thirty missionary priests residing in the various ports opened to European commerce. They have a seminary, with forty ecclesiastical students, and many youths. They have established a college and several schools, and have a number of catechists who teach the Catechism, in the interior of the country, to the sixty thousand descendants of the martyrs of the seventeenth century, who cannot be easily reached by the European missionaries so

long as the Government is unpropitious ; besides which, there are fifteen thousand Christians under instruction by the missionary priests in their own vicinity.

Strange indeed would it have been if the blood of the Jesuits and other martyrs, so lavishly shed for the faith in Japan, should have been shed in vain ! Persecuted as the Jesuits have so often been by weak or wicked rulers, and unprincipled statesmen, they have not, they cannot be exterminated. The infamous Pombal, on his death-bed, could even acknowledge that the Jesuits were hard to kill ; and Bismarck and others will yet learn the same truth. The Jesuit Ricci, the Apostle of China, showed how they carry into effect our Saviour's injunction,—“ Our office is to preach the faith in all the earth. If we fail in the west, we hasten to the east ; if they refuse to hear us in the south, we turn to the north. We are not tied to one place.” Since the expulsion of the Jesuits from Germany, hundreds have resorted to England to study our language, so as to enable them to become missionaries to the English-speaking people throughout the world ; so that ere long we may have in Tasmania (what we have not hitherto had, the false statement recently published by a country member of my profession notwithstanding) Jesuit priests permanently pursuing their holy and successful labours amongst us.

An American episcopal clergyman, the Rev. William Ingraham Kip, in his work on the Early Jesuit Missions in North America, says,—“ The sons of Loyola never retreated. The mission they founded in a tribe ended only with the extinction of the tribe itself. Their lives were made up of fearless devotedness and heroic self-sacrifice. Though sorrowing for the dead, they pressed

forward at once to occupy their places, and, if needs be, share their fate." Yet this same author can affect to doubt the permanency of their labours, though he says "greater devotion to the cause than theirs has never been seen since the Apostles' days." The candid Unitarian author of the History of America (Bancroft) says,—“When did a Jesuit missionary seek to save his own life at what he believed the risk of a soul?”

CHAPTER VIII.

Printed Editions of the Holy Scriptures.

Up to the middle of the fifteenth century, copies of the Holy Scriptures could only be obtained by the tedious and costly process of handwriting. It is, nevertheless, wonderful to what a large extent the work was carried on in monasteries and convents by monks and nuns, and how numerous are the remains of their zealous labours yet existing.

The world is indebted for one of the most important events in the literary history of the human race—the invention of printing with moveable metal types—to a German Catholic of a noble family, John Von Gutenberg. As a youth, he took an active part with the rest of his family in the broils between the nobility and the burghers of the city of Mentz. He was exiled at the age of nineteen, and again some years afterwards. During his exile he travelled extensively through Germany, Switzerland, Italy, and Holland, “carrying everywhere with him the fixed idea and unchanging will led by a presentiment. This guiding star was the thought of spreading the Word of God and the Bible amongst a vaster number of souls. Thus it was religion which, in this young wandering Apostle, was seeking the soil wherein to sow a single seed, of which the

fruit hereafter was to be a thousand various grains. It is the glory of printing, that it was given to the world by religion, not by industry. Religious enthusiasm was alone worthy to give birth to the instrument of truth." Such is the language in which the eloquent Lamartine speaks in his biography of Gutenberg. Pious, brave, patient, persevering, observing, and having a strong mechanical genius, Gutenberg brooded for many years over the object he had in view. While in exile at Strasburg, he succeeded in forming wooden type of the letters of the Alphabet, and with these, it is said, printed some short religious works. His means, however, were so scanty that he had to take into partnership two wealthy citizens of Strasburg, under the pretence of working at jewellery, clock-making, grinding precious stones, polishing Venetian glass for mirrors, &c. At the same time, he was secretly advancing his skill in printing, locking himself up in a cell in an abandoned monastery. His proceedings were suspected, and his avaricious partners made every attempt to learn his art. He returned to Mentz, and, after having spent all his means in his all-absorbing pursuit, he was obliged to borrow money from, and ultimately to take into partnership, the rich goldsmith, Fust, who soon contrived to admit into the business his son-in-law, Schoeffer, and together they ultimately deprived the zealous Gutenberg of all benefit and fame from his valuable discovery. "The earliest great effort of the master art, the primogenial fruit of the press, was the Latin Vulgate Bible, which appeared between the years 1450-1455. It was fitting indeed that the Sacred Volume should receive the first homage of the mighty invention best calculated to diffuse its light and impart its blessings.

A more appropriate tribute could not be offered, nor does a nobler monument remain of the power that produced it." So wrote one of the most eminent of Catholic Biblical scholars in modern times, the illustrious Cardinal Wiseman. It must not be forgotten, however, that Gutenberg was incited to the publication by the then head of the German Catholic Church, the Archbishop Elector of Mentz. This Prelate's generous successor, Adolph of Nassau, when Gutenberg was reduced to poverty by his greedy partners, allowed him a gentleman's pension to the end of his life, which took place in 1467 or 1468. Gutenberg, in his will, left a copy of his great Bible, and all his other printed works, to his sister, who was a nun in a convent at Mentz. The enthusiastic Protestant clergyman, the Rev. Dr. Dibdin, so well known as the ardent custodian of the great library of Earl Spencer, at Althorpe, says "that this (Bible) is not only the first edition of the *Sacred Text* in any language, but that it is the *very first book* printed with metal types. Those who have not seen it can form little notion of the beauty and regularity of the press-work, and of the magnificent appearance of the volumes. They exhibit a masterpiece of art, and a miracle in their way; showing that the infancy and maturity of the art of printing were almost simultaneous. I am both prompt and proud to record that no country in the world contains more, if so many, copies of it as our own." Hallam remarks "that this Bible can hardly be called a book of extraordinary scarcity, nearly twenty copies being in different libraries, half of them in those of private persons in England." Yet, shameful to relate, some of the most popular works in the English language either suppress all notice of this glorious first-fruit of the printing-

press, or slur it over so that the mass of Protestant Bible readers look at us with an incredulous sneer when they are told that to Catholics they are indebted for the first printed Bibles, both in Hebrew, Greek, Latin, German, Italian, Spanish, Flemish, Bohemian, and other European languages, before Luther was born. "The introduction to the Study of the Holy Scriptures," by the Protestant Rev. Dr. Hartwell Horne, is the most elaborate as well as the standard work of the kind in the English language. It went through, I believe, ten editions during his lifetime, and another since his death. I have the eighth edition before me, published in 1839, and there is not in it one word of the first printed Bible. But he commences his list of printed Latin Bibles with 1591, though in the one hundred and thirty-six years that had preceded it the printing-presses of nearly all Europe (except England) had been teeming with editions of the Latin as well as other Bibles. It is impossible to believe that Horne could be ignorant of the existence of Gutenberg's Bible, though it may be possible that the copy of it now exhibited in the British Museum, of which he was a prominent official, might not then be there; but he cites the Rev. Dr. Dibdin's works, where this Bible is so enthusiastically described. On the printed editions of German and other modern languages he is nearly as deceptive as on the Latin, as I shall hereafter show.

In a little book on the "History of the New Testament," by the Rev. James Martin, B.A., Minister of the Baptist Church in Collins-street, Melbourne, published in Melbourne in 1871, there is not the slightest notice taken of the first printed Bible, though he has a chapter headed "The Age of Printing," abounding in mis-statements, for the

purpose of throwing discredit on Catholicism. A second edition of this work, I understand, has issued from the press. Whether the author has had the honesty to repair his omission, I have not been able to ascertain; but I do know that he is not ignorant of my remarks on the subject, in the review I gave of his work, in the late *Catholic Standard*.

Look at another work which everybody refers to when searching the dates of important events, "Haydn's Dictionary of Dates." The edition before me is that of 1860, by Benjamin Vincent, Assistant-Secretary and Keeper of the Library of the Royal Institution of Great Britain. Look at the article, "Bible." There is nothing there about Gutenberg's Bible. There is, however, this misleading notice,—“VULGATE, which see; the first edition was printed in 1462.” There are afterwards three columns of a list of printed Bibles, &c., &c., beginning with Spanish, 1478; German, 1522-34,—(not one word of the many printed, &c., &c., before by Catholics); Italian, 1562 (though the first was in 1471, many times reprinted before 1562); Bohemian, 1579-93 (though the first was a New Testament, by Catholics, in 1475, and the whole Bible at Prague in 1478, followed by another in 1488, again at Cutna in 1498, at Venice in 1506-11-18). Many other are the omissions and mistakes in Haydn's list; but the sample I have given of his errors may suffice. I turn, however, to the article "Vulgate," as desired, and there I find it said, "The Latin Bible called the Mentz Bible was printed in 1460." I then turn to the article "Printing," and find it stated that "John Faust established a printing-office at Mentz, and printed the '*Tractatus Petri Hispani*' in 1442. John

Gutenberg invented cut metal types, and used them in printing the earliest edition of the Bible, which was commenced in 1444, and finished in 1460." Again, it is said, in a list of printed works following, "The first Bible completed in 1460"; and in another place, "The first edition of the *whole* Bible was, strictly speaking, the Complutensian Polyglot of Cardinal Ximenes, 1517."

Who can reconcile these discordant statements? Is it not too great a stretch of charity to suppose that Horne, Martin, Haydn (Vincent),—and they are but samples of hundreds of other similar transgressors,—were in ignorance of the real facts? Can it be supposed that these writers never visited the British Museum, where a copy of the first Bible is specially exhibited in a glass case, and called in the catalogue "The Earliest Complete Printed Book, supposed to have issued from the Press of Gutenberg and Faust about 1455"? There also is shown the Latin Bible of Fust and Schoeffer 1462, called the "first Bible with a date." Could the authors I am censuring be ignorant of the Althorpe Library, so diffusely described by Dibdin, or unacquainted with the Catalogue of the late Duke of Sussex's Library, edited by Dr. Pettigrew, or that of the late Duke of Buckingham, at Stowe, by the Rev. Dr. O'Connor, or that of the best Biblical collection in Europe, the library of the King of Wurtemberg at Stuttgart, and many others? Most of the German historians are explicit enough on this subject. Kohlrausch, in his well-known history published in England by Chapman and Hall, London, 1844, states that "John Gutenberg, born in 1401, at Mentz, of an ancient noble family, he with all the powers of his mind prosecuted the idea of cutting out the letters singly, of an equal

size, on the ends of small wooden sticks, and, after composing these into words, taking therefrom an impression, when he again took them to pieces, and used them for composing the next page. After many experiments he succeeded. He entered into partnership with his townsmen, John Faust and Peter Schoeffer, of Gernsheim; and this association enlarged the discovery by composing the letters by a mixture of metals, inventing the press, and preparing the printer's ink. Thus they were prepared to print. *Their first attempt was the Bible*; but the real inventor, Gutenberg, died,—not enjoying that fruit of his labours which he so richly deserved, inasmuch as Faust, the goldsmith, who had advanced him the money, after he had spent his fortune in making the necessary experiments, deprived him, by legal process, of all his instruments and property, and excluded him from the concern. Thus the inventor of the most important and valuable art of ancient and modern times was obliged to spend the remainder of his days dependent upon the bounty of the Elector Archbishop of Mentz, and died in 1468." There is, however, a German author of repute, Ranke, the historian of the Reformation, who has sinned nearly as much by suppressing all notice of the printed Scriptures preceding Luther's, as another celebrated historian of the Reformation, D'Aubigné, of Geneva, did by perversion when asserting that the Bible was "a rare book, at that time unknown," and relating that piece of sensational folly about Luther, when, at twenty years old, finding a dusty Latin Bible in the library of the University of Erfurth. Though this mythical statement, when repeated by D'Aubigné, was so thoroughly refuted by the Rev. Dr. Maitland, Librarian to the Archbishop of Canterbury, yet an eminent painter has

made it the subject of a great work of art, which has recently been purchased by subscription for a large sum, and presented to the British and Foreign Bible Society. In the *Saturday Review* of 25th July last (1874), it was said,—“There are no lies that die so hard as lies that have a controversial importance. The whole history of the ‘Blessed Reformation,’ from whatever side it is told, is a conspicuous illustration of this.”

Misled by authors who ought to know better, it is not surprising that the masses of Protestant Bible readers should be ignorant of what had been done for the circulation of the Scriptures in the about seventy years which had intervened between the discovery of the art of printing and the rise of Protestantism, or that writers in the public press of this island should most boldly, but ignorantly, assert that “as far as translations of the Scriptures into modern languages is concerned, the Roman Catholic Church did all it could to prevent them, and never made one until such men as Wycliffe, Beza, Luther, &c., made translations for the use of the people in general,—*then* the Papists put forth some translations,” &c., &c.; and, as was most untruthfully stated by a Presbyterian minister of this city, last year, “that the Church of Rome is the enemy of the Word of God, and interdicts the free personal use of it in the vulgar tongue under pain of excommunication,” &c., &c.

Truth, however, demands (though it is painful to acknowledge it) that I should state that some even recent Catholic writers on Biblical matters have failed to give clear accounts of the first Bibles printed, or of the numbers that issued from various European presses, in many languages, before Luther's secession from the Catholic Church. It is most desirable that Catholics should spare

no pains to disabuse their Protestant friends and acquaintances of the prejudices on this subject instilled into them from childhood, and be prepared with the correct facts and figures concerning the manuscript and printed copies of the Sacred Writings. Palpable, irrefutable facts like that of the first printed Bible, and of the first German, Italian, Spanish, &c., Bibles, are worth volumes of mere wordy argument in convincing reasonable Protestants of the injustice that has been done to Catholics on this score.

A man so thoroughly imbued with religion, and the desire to promote the best interests of his fellow-men, as Gutenberg was, could not but be harassed with doubts whether the propagation of his discovery would tend most to the benefit or the injury of mankind,—be a blessing or a curse. The subject haunted even his dreams, and we find it related by himself how he heard different voices pleading for and against the art of printing; one saying,—“Rejoice, John: thou art immortal! Henceforth, by thy means shall all knowledge be spread over the world. Nations which dwell thousands of miles from thee, strangers to the ideas of thy country, shall read and understand thoughts yet silent, but hereafter to be spread and multiplied, like the reflection of fire, by thee and by thy hand. . . . Thy discovery will give everlasting life to genius, which would have been still-born without thee, and whose gratitude will, in return, proclaim the immortality of him who has made it immortal.” The other voice replied,—“Yes, John, thou art immortal! But at what a cost! Are, then, the thoughts of thy fellow-men always so holy and so pure as to merit being given to the eyes and ears of the human race? Are not many of them, and perhaps the greater part, such

as would a thousand times rather deserve to be stifled and annihilated, than repeated and multiplied over the world? Man is oftener perverse than wise and good. He will profane thy gift; he will abuse the new sense with which thou hast endowed him. Many a century shall give thee a curse, instead of a blessing," &c., &c., &c. "I awoke in an agony of doubt; I hesitated for a moment. But I reflected that the gifts of God, though sometimes dangerous, were never evil; and that giving another instrument to reason, and to the glorious liberty of man, was opening a wider field to intellect and virtue, both divine! I pursued my discovery."

Trithemius, who was Abbot of Spanheim in 1486, whose works were printed in 1514, in which he so naively relates the usual occupation of the monks in their convents, "with hearts lucid and splendid with the light of Divine love, and illumined by the knowledge of the Scriptures, passing nights without sleep studying the Scriptures, and teaching and explaining the whole Sacred Scriptures," says "that Gutenberg and Fust printed the Bible in 1455, and that they had expended upon it 4,000 florins when four quaternions (twelve sheets) only of it had been printed." This Bible, as well as many other early printed books, was without date, and made as much as possible to resemble manuscript,—the initial letters not being printed, but left blank to be filled in by hand. The old Bible printed in Venice in 1478, in the possession of an ecclesiastical dignitary of the Church of England in this city, has the initial letters so painted in red. From a note by the hand-painter, saying that he had completed his task in 1455, contained in the Gutenberg Bible in the Althorpe Library, it is established that this Bible was printed before that

date, and other evidence shows that it must have been after 1450; so that the learned are nearly unanimous in fixing the date between 1450-55. Fust took so many copies for sale to France, as manuscripts, that it was thought he could only multiply them by magical means; and so arose the old idea of the Devil and Dr. Faustus. At first enormous sums were given for such admirable, as was thought, manuscripts. The King of France bought a copy for 800 crowns, and the Archbishop of Paris gave 500 for another. When the secret of their ready multiplication by the art of printing became known, other purchasers prosecuted Fust for extortion; but the action was stayed by the King, who said "that the inventors of such a wonderful process were entitled to reap large profits," not knowing that the real discoverer did not share in them. Ultimately the prices of parchment copies were reduced to 60, 50, and 40 crowns. In Charles Knight's "London Pictorially Illustrated," we are told that "in modern Europe, in the Middle Ages, Bibles were sold at the fairs in many of the principal cities of the Continent." The price, of course, varied according to circumstances. C. Butler, in his "History of the English Catholics," says the cost was about £50; but other writers name much larger sums,—the Rev. Dr. Maitland says, "£60 to £70 for the writing only, and a scribe must be both expert and industrious to perform the task in much less than ten months." At the sale of the Perkins Library, in June, 1873, two copies of the Gutenberg Bible were disposed of,—one, printed on vellum, bought for a nobleman, realised £3,400, being the highest sum ever given for any printed work; the other, printed on paper, was bought by an enterprising London bookseller for £2,690, and has since been

offered for sale for 3,000 guineas, the purchaser lauding it as the most perfect copy in existence.

The honour due to Gutenberg was only completely awarded in 1837, when a grand memorial statue in bronze, executed by Thorwaldsen, from a design by Baron Von Lauritz, was erected in Mentz. To its inauguration were invited all printers, authors, and others, throughout the Christian world, and the event was celebrated in the most magnificent and jubilant manner. In fact, a Gutenberg fever seized all Germans, and his name was affixed to every novelty in art, science, and literature. A Gutenberg Society was formed, and meets annually in Mentz to honour the memory of this great benefactor of the human race. Yet, for all this, the man and his deeds are all but ignored by the majority of Englishmen. Perhaps no other country but America reaps more advantage from the printing-press at the present day than England, though few indeed of its people joined in the great commemoration at Mentz. The Bible Society sent neither representatives nor contributions. However, the world-famed English printer, Charles Knight,—a host in himself,—was there, and did not spare his countrymen for their want of appreciation of the honour due to the first printer. On this occasion High Mass was celebrated in the Cathedral of Mentz by its Archbishop, the lineal successor of Gutenberg's first patrons; and a copy of the first Bible printed was exhibited to the admiring gaze of the thousands from all Europe and America assembled, and the Scriptural lessons of the day were read therefrom. This was a scene to stir to enthusiasm every Catholic heart,—a vivid confutation of the oft-repeated calumny, that the Catholic Church is an enemy of the Sacred Scriptures, and withheld

Pope Paul II. established Printing-press in 1465. 135

them from her people until Protestantism arose. In the *Illustrated London News* of 1837, an engraving of the monument is given, with a description of it, and of the ceremonies attending its inauguration,—thus leaving little excuse for those writers who ignore the great event which was then so enthusiastically commemorated.

With all the care taken to conceal the art of printing at the outset, it soon became known, and it was not long before printing-presses were established elsewhere than in Mentz. The second Latin Bible printed was at Bamberg, by Alfred Pfister, in 1460 or 1461. Then came Fust and Schoeffer's, at Mentz, in 1462, the first with a printed date. Immediately after this, their workmen were dispersed by the storming of Mentz,—the successful faction exiling all men capable of bearing arms. And so the art of printing rapidly spread to other German cities, as well as to most other parts of Europe. Pope Paul II. invited two of the Mentz printers—Sweynheim and Pannartz—to his dominions, and they established, in 1465, a printing-press in the Benedictine Monastery of Subiaco, where many of the monks were Germans, and all heartily assisted them in their work. The librarian of the Vatican, however, Bishop John Andreas de Bussi, not only supplied them with the best manuscripts, but wrote for them the prefaces, prefixed the dedications, corrected the proofs, &c. Religious and classical works in great numbers speedily issued from their press,—but which it is not my present object to enumerate, as it is of the editions of the Bible I am treating,—and they printed the Latin Vulgate Bible in 1471. Soon after, they removed their press to Rome, where another German had also set up one. Before the end of the fifteenth century, nearly sixty

Italian cities had printing-presses, and more than half of all the books printed in all Europe, up to that time, had proceeded from Italy. Pope Leo X. said "the art of printing was invented for the glory of God, for the propagation of our Holy Faith, and the advancement of knowledge." And he patronised the art most liberally, as I have given instances.

Hallam says,—“The editions of the Vulgate (whole Bible) registered in Panzer up to 1500 are ninety-one, exclusive of some spurious or suspected. . . . But while we avoid, for the sake of truth, any undue exaggeration of the literary state of Europe at the close of the fifteenth century, we must even more earnestly deprecate hasty prejudices, that no good had been already done by the culture of classical learning, and by the invention of printing. Both were of inestimable value, even when their immediate fruits were not clustering in ripe abundance. It is certain that much more than ten thousand editions of books or pamphlets (a later writer says fifteen thousand) were printed from 1470 to 1500. More than half the number appeared in Italy. . . . I have read somewhere that the Library of Munich claims to possess twenty thousand ‘Incunabula,’ or books of the fifteenth century. We have a curious petition of Sweynheim and Pannartz to Pope Sixtus IV., in 1472, wherein they complain of their poverty, brought on by printing so many works, which they had not been able to sell. They state the number of impressions of each edition. Of the classical authors they had generally printed two hundred and seventy-five; of Virgil, and the philosophical works of Cicero, twice that number. In theological publications, the usual number of copies had also been five

hundred and fifty. The whole number of copies printed was 12,475."

The late candid librarian of Lambeth Archiepiscopal Palace (the Rev. Dr. Maitland), says, in his work on the Dark Ages,—“To say nothing of parts of the Bible, or of books whose place is uncertain, we know of at least twenty different editions of the whole Latin Bible printed in Germany only, before Luther was born. These had issued from Augsburg, Strasburg, Cologne, Ulm, Mentz (two), Basil (four), Nuremberg (ten), and were dispersed through Germany, I repeat, before Luther was born; and I may add that before that event there was a printing-press at work in this very town of Erfurt, where, more than twenty years after, he is said to have made his ‘discovery’—(that is, as D’Aubigné, Robertson, Milner, and other trusted historians, say) of a dusty Latin Bible in the Library of the University, and again of one in the Convent of the Augustinians, which he entered, not before knowing of the existence of a Bible!

“Some may ask, what was the Pope about all this time? Truly, one would think he must have been off his guard; but as to the German performances, he might have found employment nearer home if he had looked for it.

“Before Luther was born, the Bible had been printed in Rome; and the printers had had the assurance to memorialise His Holiness, praying that he would help them off with some copies. It had been printed, too, at Naples, Florence, and Placenza; and Venice alone had furnished eleven editions. No doubt we shall be within the truth if we were to say that beside the multitude of manuscript copies, not yet fallen into disuse, the Press had issued fifty different editions of the whole Latin

Bible,—to say nothing of Psalters, New Testaments, or other parts ; and yet, more than twenty years after, we find a young man who had received '*a very liberal education,*' who '*had made great proficiency in his studies at Magdeburg, Eisenach, and Erfurt,*' and who, nevertheless, did not know what a Bible was, simply because 'the Bible was unknown in those days.' At least eight hundred Bibles, or portions of the Bible, were printed and published by Catholics before Luther's in 1534. . . . Four-fifths of these early Scriptural productions issued from Italy, France, Belgium, and other parts which have continued faithful to Catholicism."

A more recent Protestant writer has evinced something of the same candid spirit in his History of the English Bible, in progress of publication in the "Bible Educator." The Rev. W. F. Moulton is Professor of Classics at the Wesleyan College at Richmond, in Yorkshire, and one of the New Testament revisers. He says,—“Of the Latin Bible alone, as many as ninety-one editions had been issued before the close of the fifteenth century. . . . Within twenty years of this date, —*i. e.*, 1455, the printing of Gutenberg's Bible,—the invention had found a home in more than a hundred European cities ; and by the end of the century more than a thousand presses were at work. . . . The Continental presses, almost in the earliest years of their existence, teem with editions of the Bible in different languages. Before 1477, four editions of the German Bible had been given to the world ; ten more were issued during the forty years which followed. The Italian Bible of Malermi (or Málherbi) was printed at Venice in 1471. Before the end of the century, nine editions had been issued. A French New Testament appeared in 1478 ; the whole Bible followed in

1487 In 1522 there were in circulation printed versions of Scripture, in whole or in part, in six languages (besides German, Italian, and French),—viz., Danish, Dutch, Bohemian, Slavonic, Russian, and the dialect of Spanish spoken in Valencia.”

In the *Builder* of February 6th, 1864, it is stated,—“At a meeting of the Tiburine Academy, Padre Vercellone, a Barnabite monk (famous as a Biblical scholar), enumerated no fewer than thirty-one printed editions of the Latin Vulgate, in Italy alone, during the fifteenth century,—the first produced at Rome 1471; the last and most perfect at Venice 1495, in four folios, with notes by a then distinguished Camaldolese monk, Bernardino Gadolo.” Luther himself, when writing against Zuinglius, says,—“Deny the Scripture also, for we have received it too from the Pope. . . . We must acknowledge that there are great mysteries of faith in the papacy,—yea, all the truth that we have inherited; for it is in Popery that we found the true Scriptures, true baptism, sacrament of the altar, the true keys which remit sin, true preaching, the true Catechism, which contains the Lord’s Prayer, the Ten Commandments,—that is, true Christianity.”—*Vide “Op. Lutheri,” Jenæ*, fol. 408-9, quoted by Archbishop Spalding). Of all the books printed up to the year 1500, Venice alone had produced more than all the German cities combined; and Rome had issued nearly twice as many as any single German city. England, however, had only printed 142 books, being about the same in number as Mentz, the birthplace of the printing-press; while the number for Venice was 2,835, and for Rome 925.

One of the best printers of the fifteenth century was settled at Nuremberg; his name was

Coburger; he was styled by his contemporaries the prince of booksellers and printers. He employed daily twenty-four presses and one hundred men, besides furnishing work to the printers of Basle, Paris, and Lyons. His copies of the Latin Vulgate were considered to be more accurate than any that had previously been printed. In the Latin Bible in my possession, printed at Lyons, in France, on the 19th August, 1520, he is warmly commended under the name of Antonii Koberger, of Nuremberg. I have collated many parts of this Bible, with the recent editions of the Vulgate printed at the press of the Propaganda in Rome, and I have rarely found even the slightest variation. My copy formerly belonged to an abbey, the name of which is unfortunately obliterated.

In the valuable work on Wood Engraving, by John Jackson, printed in London in 1839, it is said,—"Although it has been asserted the monks regarded with jealousy the progress of printing, as if it were likely to make knowledge too cheap, and to interfere with a part of their business as transcribers of books, such does not appear to have been the fact. In every country in Europe we find them to have been the first to encourage and promote the new art, and the annals of typography most clearly show that the greater part of the books printed within the last thirty years, from the time of Gutenberg and Fust's partnership, were chiefly for the use of the monks and secular clergy." In another place he says that "Melchior de Stampain, Abbot of St. Ulric and St. Afra at Augsburg, who had established a printing-press in that monastery in 1472, had to use great interest with the municipal authorities of the city to permit printing-presses to be set up by some of the exiled

Mentz printers, as they thought it would interfere with the privileges of the craft of the wood-engravers."

Almost everywhere it was in abbeys and monasteries that printing-presses were first set up, with the encouragement and patronage of the ecclesiastics. It is well known that Caxton, who acquired his knowledge from Gutenberg, first began his labours in Westminster Abbey in 1474; that another printing-press was established in the Abbey of St. Alban in 1480; at the University of Oxford in 1478; at the College of Sorbonne, in Paris, in 1470, &c., &c. In fact, even to the present day, the technical names of the departments of a printing-office are called after different parts of conventual buildings, and the names of most of the types, such as Roman, Italic, &c., are derived from the improvements on the old Gothic of the German presses, made by the Italian printers. Dr. Kenrick, some time ago Archbishop of Baltimore, stated, on well-established data, "that in the sixteenth century, both before and after the so-called Reformation, the Popes and the Cardinals were active patrons of the press, and Bible distributors!" "Who," cried Ranke, in his History of the Popes, "does not know what the Propaganda has done for philological learning?"

It would require a volume to merely enumerate all the Latin Bibles published by Catholics from the year 1500 to 1590-91, when the celebrated Sixtine Bible, the first noticed in Horne's elaborate work, was printed. Besides those of earlier date, that I have already noticed as specially exhibited in the British Museum, there is Pfister's Bible, printed, it is there said, about 1460; one printed at Basle, in Switzerland, by Bernard Richel, about 1474; one

142 Early printed Latin Bibles on sale in London.

printed at Piacenza, in Italy, by J. P. De Forratigin, in 1475 ; one printed at Naples, by Matthew Moravus, in 1476.

In looking over a London bookseller's catalogue, a few days since, I found advertised for sale a Latin Bible, printed at Basle in 1481, and another in 1502, and both so cheap that I longed for the means to purchase them.

CHAPTER IX.

Printed Latin Bibles continued, and the Action of the Council of Trent thereon.

IF all the printers who published Bibles within the first hundred years after the discovery of the art of printing had used the same discrimination in selecting good manuscripts to copy, and the same care in printing them correctly as Gutenberg, the Roman printers, Anthony Koberger, Cardinal Ximenes, the Aldi of Venice, John Marion of Lyons, and some few others did, the authorities of the Church would have been spared the necessity of promulgating the stringent measures they were obliged to adopt to ensure accurate printed editions. From the earliest ages, the Church had been most vigilant in its care to have correct copies of the Scriptures transcribed and circulated. The Church rightfully claims that she is the owner and guardian of the sacred deposit of Holy Writ. Most of the printers, in the first century of the art, printed from the first manuscripts that fell in their way, and accompanied them with unauthorised and heterodox notes and comments; and these proceedings were emphatically condemned in the fourth session of the Council of Trent, in February,

1546, and a decree was issued for the rules to be observed by printers in future. "The Council also decreed," says the Rev. J. Waterworth, in his "History of the Canons and Decrees of the Council of Trent," "that the Latin Vulgate of St. Jerome should be adopted as the standard version of the Church, as being the most ancient, the most used,—as representing more correctly the state of the ancient copies of the Greek and Hebrew Scriptures than any other Latin version, or even probably than any other then or now existing Greek or Hebrew edition; and, finally, as having been prepared ages before the modern disputes, and therefore unbiassed by them." But that the Council thereby excluded from use the Hebrew and Greek copies of the originals as of any authority, as is so often assumed by the enemies of the Catholic Church, is contrary both to the sentiments expressed by the majority of the Council and to the interpretation put upon the decree, in practice as well as in theory, by the most eminent Catholic writers from that day to this. I have before given the testimony of Vega and others who were present at the Council. "Cardinal Pacheco," says Waterworth, "not only desired that the Vulgate should be proposed as the authorised version, but also that all others should be repudiated, especially those by heretics, and would have the rejection extend even to the Septuagint. This was strenuously opposed by Bertan, as being contrary to the practice of the Church, which not only had used the Septuagint, but had availed itself also of the versions of Theodotion, Symmachus, and Aquila. It was also recommended by some of the Bishops that the Council should select and propose some one copy of the Greek, and of the Hebrew, and even of other languages, as authorised by it ;

but to the majority it seemed sufficient to confine themselves to the Vulgate, as being a version into a language more extensively understood than any other throughout Christendom. So that, on this head, the recommendations of the deputies were solely and fully agreed to. . . . Vega, in the congregation at which he assisted, explained the words of the decree as asserting the entire freedom of the Vulgate from all errors against faith and morals, but not from such imperfections as are incidental to all translations. The idea that Catholics consider the Vulgate an inspired or infallible production, in every chapter, verse, sentence, word, letter, &c., of it, as Burgon said of the English Protestant authorised version, or that it is the 'pure and unadulterated Word of God without note or comment,' as the Bible Society affirms of the book they circulate, is untrue; but that every fresh discovery of more ancient manuscripts of the Scriptures in Hebrew and Greek than those previously existing tends to strengthen the greater correctness of St. Jerome's version over all others, is admitted by some of the most eminent Protestant Biblical critics. Cardinal Pacheco was also against the Scriptures being translated into the vulgar tongue, remarking 'that for ages the Scriptures had not existed, even among the Jews, in the vernacular tongue'; but he was reproved civilly, though warmly, by Cardinal Madrucci, who declared that any such act would be opposed to the advice of St. Paul, who would have the Sacred Word familiar to the faithful. This opinion prevailed. The Cardinal of Jaen was urgent that all commenting on the Scriptures should be confined to doctors and clerics; but he was warmly resisted by Madrucci and the majority of the Fathers, who contended

that as the Scriptures were written for the instruction of all, so might all study them, and give, if they pleased, the result of their meditations to the world; and that the establishment of censors was a sufficient security against any danger from heterodox interpretations. The mass of various readings found in the different editions of the Bible, both in the Latin, Greek, and Hebrew copies, rendered it advisable that as accurate an edition as possible should be printed, under the care of the Sovereign Pontiff, and a copy be forwarded to every episcopal church."

The important work of examining and collating the various ancient manuscripts and printed editions of the Latin Vulgate, together with the Hebrew and Greek, for the publication of a standard edition in conformity with the decree of the Council of Trent, was committed by Pope Pius IV., whose pontificate extended from the 26th December, 1559, until the 10th December, 1565, to several learned cardinals and other divines. It was continued during the pontificate of Pope Pius V., &c., and was completed and published in Rome in 1590, Sixtus V. being then Pope. This pontiff was an ardent advocate of, and zealous assistant in, the undertaking; and his name was given to the edition, which has ever since been known as the Sixtine Edition of the Vulgate. It was soon, however, found that the edition was very faulty, both typographically and otherwise, and it was first attempted to be corrected by pasting emendation slips over the erroneous parts; but Pope Gregory XIV. caused it to be altogether suppressed, and the copies of it are very rare at the present date. In 1592 the emended edition of Pope Clement VIII. was printed, and, though not faultless typographically, has ever since, with

occasional corrections, been the standard of the Latin Vulgate Scriptures. A fresh edition was issued in the following year, and innumerable others since. It has been said that the variations between these two editions amounted to as many as two thousand,—a small number indeed when compared with the variations from the Protestant English authorised edition of 1611, and subsequent ones, as shown by the Rev. Dr. Blayney and other Protestant writers,—which I shall detail when treating of the editions of the Scriptures in the English language. Many of the variations between the Sixtine and Clementine editions of the Vulgate were of the most obvious or trivial kind,—such as *tue* instead of *mea*, *tuo* instead of *meo*, *nobis* instead of *vobis*, *a me* instead of *a te*, *indoctas* instead of *doctas*, *adultera* instead of *adulta*, &c., &c., &c. In some instances, however, there were whole sentences admitted in the Sixtine which were expunged from the Clementine. I believe that none of the variations affected any article of faith, or any question of doctrine at issue between Catholics and Protestants. Some Protestant writers have endeavoured to make much of the fact that both Popes, Sixtus and Clement, issued their publications as *authentic*, and ordained them to be adopted throughout the Church, and therefore could not both be infallible. It has always been an *ingenious device* of the enemies of Catholicism to make the infallibility ascribed to the Pope by Catholics so comprehensive as to extend to every act and deed of each individual Pope, whether as a man or as supreme Pontiff. Even since the Council of the Vatican has defined the extent of the infallibility of the Pope, as the Vicar of Christ, so clearly, as only applying to “the Pope speaking *ex cathedra* on a doctrine regarding faith

or morals to be held by the universal Church," yet is the perverted statement continued to be made, that we hold that the Pope is impeccable,—can do no wrong,—make no mistake in ordinary matters. At the same time, these calumniators must know that the Pope has to confess his sins to his confessor as well as the humblest individual member of the Church. If he can commit sin, he cannot, therefore, be infallible in *all* he does! The clear way in which the Catholic Bishop of Hobart Town explained the Infallibility Decree of the Council of the Vatican (at which he assisted), in the *Catholic Standard*, a year or two ago, leaves all Tasmanian calumniators, on this score, without excuse. The word *authentic*, too, has been tortured into meaning without error in every respect; while it is well known that its application is, as Dr. Dixon, formerly Professor of Scripture at Maynooth College, says,—“The *authenticity* which the Council or Popes claim for the Vulgate, or any edition of it, does not mean more than that the edition is free from all error in faith or morals, and that it fairly represents the original Scriptures in all important particulars. . . . There is not a shadow of reason for supposing that the Council of Trent, or either of these Popes, ever thought it was practicable to bring out, in any language, an edition of the Scriptures that should be perfectly faultless. Protestants say ‘that Pope Sixtus’s bull enjoined that his Bible should be read in all churches, without the least alteration.’ We answer, that the meaning of the decree manifestly is, that, as Chief Pastor of the Church, he guarded (as he had a perfect right to do) the authorised edition of the Scriptures from being tampered with by any unauthorised critic. He had no intention, at the

same time, of depriving either himself or any of his successors of the liberty of submitting this edition to a new revision. Hence, it ought not to be a matter of surprise to us that Sixtus himself really intended a new edition of the version, with corrections, and that this intention was afterwards carried out by Clement; and, even after all that Clement has done and decreed respecting his edition of the Vulgate, it is quite clear that Pius IX., if he so pleases, has a perfect right to order a new revision of it." Dr. Dixon's book was published in 1852; and in the quarto edition of the Vulgate, printed at the press of the Propaganda in Rome in 1861, I find that the learned supervisor of that edition, the late Father Charles Vercellone, made between three and four hundred emendations upon the Clementine editions, and others, which he enumerates, subsequently printed at the Propaganda and Vatican. These emendations, however, are of no doctrinal moment,—merely a correction of typographical errors in spelling, pointing, the substitution of capital letters for small ones, and *vice versa*, mistakes in numbering, and such like.

Hallam says,—“The Council of Trent declared the Vulgate translation of Scripture to be authentic, &c. It has been a common-place thing with Protestants to inveigh against this decree, even while they have virtually maintained the principle upon which it is founded,—one by no means peculiar to the Church of Rome.” It is well to remind my readers that this Pope Sixtus could not have repudiated the original languages of the Scriptures, seeing that it was under his auspices that the standard edition of the Greek Septuagint was printed and published in Rome, in

1586-7, which Dibdin calls "that truly splendid impression," and even Horne praises. I have before shown that Popes Leo X., Adrian VI., and Clement VII., when they patronised Pagninus in translating into Latin direct from the Hebrew and Greek imperfect editions then existing,—and Leo X., when he aided Cardinal Ximenes in preparing and publishing the Hebrew, Greek, Latin, with the Chaldee paraphrases of the Jewish writers on the Old Testament, contained in the famous Complutensian Polyglot,—and the same Pope, when he encouraged Erasmus in producing his Greek New Testament, which the grateful author dedicated to him,—were not guilty of repudiating the original languages of Scripture. Neither has the present Pope, or any of his predecessors, feared the publication of the Hebrew and Greek Scriptures, or discountenanced the ablest critical scholars in elucidating the most perfect texts, or commenting upon them,—Rossi's unequalled labours in the Hebrew, Cardinal Mai's and Father Vercellone's in the Greek, to wit.

Of modern versions into Latin from Hebrew and Greek, I need say little, as scholars are not yet agreed, or ever likely to be, on any one edition of either of the ancient Scriptural languages, as being absolutely correct representations of the autographs of the original authors. The translation of the monk Pagninus, published at Lyons in 1528, I have already alluded to. Cardinal Cajetan also published one at Lyons in 1639; he was assisted in his work by two others (one a Jew), both of whom were skilled in Hebrew and Greek. A Spanish priest and doctor of theology, named Benedict Arias Montanus, published one at Antwerp, in 1652. "This version improved upon



the literal character of that of Pagninus," says Dr. Dixon, "and he appears to have been more anxious to translate *verbum verbo*, than to bring out a connected sense." Horne considers it to be only a revision of Pagninus, or rather a grammatical commentary than a true version. It has been often reprinted. Malvenda, a Spanish Dominican monk, published one at Lyons in 1650. "Being more ungrammatical and barbarous than that of Montanus," says Horne, "it is but little esteemed, and has fallen into oblivion." In 1753, Houbigant, a priest of the Oratory, published at Paris a Hebrew Bible, with a Latin translation thereof, and notes. Pope Benedict XIV. honoured it with his approbation. Horne says of it,—“This version is much admired for its elegance and its energy.” In 1768-1773, Weitenaur, a Jesuit, gave a Latin translation of the Old and New Testament. According to Glaire, the Latinity of this version is much admired. Of the New Testament only, there is Erasmus’s Latin translation of his Greek New Testament, which appeared in 1516, dedicated to Pope Leo X., by whom it was highly commended. It has frequently been reprinted. In 1817, there was printed in London a Latin translation of the New Testament, by Leopoldo Sebastiani, who had been Superior of the Catholic Missions in Persia. Horne says,—“M. Sebastiani is advantageously known to scholars as the editor of “Lycopron” (Rome, 1808). His version is made from the text of the Alexandrian manuscript, with which the translator states that he collated several manuscripts and collections of various readings, availing himself also of every critical aid he could procure, and particularly of the writings of the Greek Fathers, and the assistance of the

most learned of the modern Greek clergy. To obtain the latter, M. Sebastiani expressly travelled through the whole of Greece."

Protestants, too, have made many translations into Latin from the so-called original languages, notices of which may be seen in Horne. Of that at Geneva, by Theodore Beza, he says "it has always been highly esteemed by Protestants of every denomination." Dr. Dixon, however, remarks,—“Beza has been at all times denounced by Catholics as an unscrupulous translator, who often departs from the received reading without necessity, and sometimes, without any authority whatever, interpolates the sacred text at pleasure; and some of the most learned Protestants have subscribed to the justice of this censure: we may refer, among others, to Walton and M'Knight, &c.” Dr. Campbell says of Beza's translation,—“He was possessed of some valuable manuscripts; but his choice was directed by no principle of criticism. His great rule of preference (as might be expected from the manner in which he conducted his translation) was, conformity to his own theological system. This led him to introduce variations, sometimes on the authority of a single manuscript of little or no account, sometimes without even that,—insomuch that several of his alterations must be considered as conjectural. Yet his edition has been much followed by Protestants. Curcellus complains of him for having, by his own acknowledgment, suppressed many readings he was possessed of. Simon takes notice of the same thing. And it must be owned that Beza's conduct in other particulars gives ground to suspect that his impartiality, in a matter of this kind, was not to be relied upon.” I could quote many more passages of this kind from Campbell's strictures on Beza, and gross

instances where, to serve his own views, he corrupted the Scriptures. Horne disposes of "the distinguished prelate" Walton's charges against Beza very coolly, but never alludes to any other Protestant author's censures of his work.

I adopt what Dr. Dixon says,—“That the conclusion which we ought to deduce from all that has been said, is, that although the Council of Trent did not intend to depreciate the originals, nor to pronounce St. Jerome inspired in making his translation, nor the ancient interpreter either, in the parts which have been retained by him, yet that no Hebrew or Greek manuscript extant, or printed copy of the sacred text, can be equally depended upon, as containing thoroughly the pure Word of God ; because, in the first place, we have not the formal testimony of the Church in favour of any of these manuscripts or printed copies ; and because, in the next place, considering the high esteem in which our version has been held, even by the most learned adversaries of the Church, and at the same time considering its general use in the Western Church for so many hundred years, together with the fact that it was made at a period anterior to the date of the most ancient known Hebrew or Greek manuscripts,—we ought, in consequence of all this, and even abstracting from the declaration of the Council of Trent, to look upon this version as a safer guide to the knowledge of what the sacred penmen wrote, than any extant copy whatever of the original text.”

At the great Œcumenical Council of the Vatican so lately held in Rome, the opening of the discussions was preceded by the solemn bearing in procession of the standard Bible of the Catholic Church, by the eminent Secretary of the Council, and its enthronement in a most conspicuous position

on the altar for general reference as "the law and the testimony"; and this notwithstanding the presence of Patriarchs, Primates, Archbishops, and Bishops from many Oriental Churches. Greatly were many of the Protestant reporters for English newspapers astonished at seeing such reverence paid to the Word of God,—taught, as they had been from childhood, that the Catholic Church eschewed the Bible,—was an enemy to the Sacred Scriptures,—kept them as much as possible in the back-ground, unread, dishonoured, unknown. The truth, however, being the contrary to these calumnious assertions, is great, and will at last prevail. Still, we may have again, as we had in 1872, some incorrigible bigot repeating the oft-refuted falsehoods, or, it may be, proclaiming anew (despite the rebuke administered to him by his clerical brethren on the former occasion) that "the Vulgate Latin Bible is not the 'Word of God.' "

CHAPTER X.

Printed Editions of the Holy Scriptures in
the German Language.

IN European libraries there are several printed editions of the Bible in the German language without date or the name of the translator, publisher, or printer, or the place where printed. The oldest is generally supposed to have been printed at Mentz, in 1462. The first German Bible with a date was printed in 1466, and was a translation from the Latin Vulgate. The Rev. Dr. Dibdin, librarian to the well-known collection, at Althorpe, of Earl Spencer, has given a description of a copy of it there, in his famous catalogue. In the Senatorial Library at Leipsic there are copies of two German editions of the Bible without date, and with the illuminated capital letters filled in by hand, as I have before said was usual while printed books were first replacing manuscripts. The hand-painter or illuminator of one of these books has made a note that he completed his work in 1467, so that it must have been printed at a still earlier date. German Bibles issued from the printing-press at Nuremberg in 1477, 1480, 1483 (this one came from the press of the prince of printers, Anthony Koberger, with great laudations,

156 Bible printed at Wittenberg before Luther was born.

—it was ornamented with woodcuts, and had the headings of the books and chapters, but without divisions into verses), 1490, 1518. At Augsburg the German Bible was printed in 1477, 1480, 1483, 1487, 1490, 1494, 1507, 1510, 1518, 1524. At Strasburg there was one printed in 1485. At Wittenberg, Seckendorf, the historian of Luther, admits that German Bibles were printed in 1477, 1483, 1490, as well as that at Augsburg in 1518. It will be well for my readers to remember that Luther was a professor at the University of Wittenberg, where the Bible in German had been printed three times,—first, six years before he was born (being fifty-seven years before his translation of the whole Bible was published in the same city); second, in the very year of his birth; third, when he was seven years old. A German Bible was also published at Lubeck, in 1494, which is described in Dr. Dibdin's catalogue. I believe that this Bible was printed from a manuscript of the one ordered by the Emperor Wenceslaus to be prepared about the year 1400. In the best Biblical collection known, that of the King of Wurtemberg, at Stuttgart (where the Biblical publications amounted to ten thousand about thirty-six years ago, and yet was said to require at least three thousand more for its completion), there were, when the learned librarian, Dr. Alder, published his great catalogue, twenty-seven different editions of the Bible in German, printed before Luther's, independently of the two in the library at Leipsic. Many of these are not merely different editions, but different versions, as Cardinal Wiseman says. In the eleventh edition of Brockhaus's German Cyclopedia, published at Leipsic in 1868, in fifteen volumes, there is noticed seventeen editions of the

Bible in German, before the publication of Luther's. The last edition of Chambers' Cyclopaedia gives the same number. In the last issue (1873) of Quaritch's, the London bookseller's Catalogue, I find that he has on sale a German Bible, from the press of Iudocus Pflanzman, printed in Augsburg, *cir.* 1474; another from the press of Gunther Zainer, in the same city, *cir.* 1473; a third from the press of Heinrich Quentell, in Cologne, 1479, being in the Low-German dialect; a fourth from the press of Sensenschmidt Frisner and Keffer, at Nuernberg, in 1474. He alludes also to a Low-German Bible printed at Halberstadt in 1522. The number of books of the fifteenth century Quaritch has on sale is remarkably great, particularly from the presses in Italy. A medical gentleman in high repute in the North of England (Dr. Charlton, of Newcastle), a member of one of the famous old border families which has retained its Catholicity, published, some years ago, a work "On Early German Editions of the Bible," which I hope to be able to make use of before my book is completed. He died only a few months ago.

The next Catholic version of the Scriptures, in the German language, which I shall notice, is that of John Dietenberg, published at Mentz in 1534 (the same year as Luther's completed Bible), under the auspices of Albert, Archbishop and Elector of that city. "Rude and unpolished in its style," says Cardinal Wiseman, "filled with the idiomatic expressions of the author's native province, it was valued, notwithstanding, by the Catholics, on account of its fidelity,—perhaps, also, from the contrast with Luther's version, against which they had conceived the most violent prejudices. Within a hundred years from the date of

its publication, we can trace upwards of twenty editions,—four at Mentz, and at least seventeen at Cologne.” I have in my possession a copy which appears to be the fourth of those printed at Cologne; the date is 1556. The title-page is surrounded with very fairly executed woodcuts of the four Evangelists, and illustrations from the Old and New Testaments, as is also the text throughout the whole volume, which is a thick quarto, with stamped vellum binding, and brass clasps. It commences with an address from the author to the Archbishop; it contains the same books as the authorised Latin Vulgate; it is divided into chapters, but not verses, and has annotations to each chapter; it concludes with the following “Thanksgiving of the Author,” which I have had translated as evidence of Catholic sentiments on this subject, even in Luther’s days, which are generally so misapprehended and misrepresented by Protestants:—“Only Almighty Everlasting God and Great Lord, who art the only Holiness and Comfort to the world upon which Thou hast bestowed Thy great goodness on all that is in heaven and on earth, particularly on the true believers of Christ, Thy chosen people: Thou who hast created man in Thine own noble image, and who afterwards through his disobedience displeased Thee, and Thou most mercifully forgavest him, and pardoned him his sin, and gavest him for his guide and instruction Thy Holy Word the Bible: to Thee give I thanks and praise with all my heart and power, now, and for ever and ever, and that I Thine unworthy creature and poor sinner whom Thou hast enabled to translate this Holy Work for the good of all Christians full of Thy Holy Spirit and Grace, for the salvation of their souls: Therefore I beseech and pray of Thee my most Gracious

God that Thou wilt keep and guard under Thy special protection all good Christians, for the honour of Thy Holy Name, to whom praise, honour, and glory be in heaven as well as upon earth, for ever without end. Amen."

"In 1537, a new Catholic German Bible made its appearance," according to Cardinal Wiseman, "the New Testament translated by the well-known divine, Dr. John Emser (against whom Luther was so virulent),—the Old, according to Le Long, by Dr. John Eckins, or Ecken, (another of Luther's much-abused Catholic opponents),—which was reprinted several times; and, in 1630, was followed by a new version, executed by Gaspar Ulenberg, and dedicated to Ferdinand, Archbishop and Elector of Cologne." Horne remarks "that it is preferred by those of his own communion to all the other German versions. . . . It has undergone very numerous impressions." Horne notices three fresh translations of the New Testament only, by Catholics. "Of two of these versions,—the Ratisbon edition, and that executed by M. Gossner, a learned Romish priest, formerly of Munich,—the author has not been able to obtain any authentic particulars; the third was executed about the year 1812, by the Rev. Leander Von Ess, Professor of Divinity in the University of Marburg, in conjunction with his brother. It is made directly from the Greek, and has been recommended by the first Protestant clergymen at Dresden and Zurich, as well as by several authorities among the *literati* of the Romish communion, as exhibiting a pure and correct version of the sacred original." Cardinal Wiseman, writing in 1836, states that "within the last forty years several new translations appeared in Germany. Some of them, particularly those of Schwarzel and Brentano, have

been received with great favour, even by the Protestant party in that country. During this year, has been published, at Munich, the sixth volume of a new Catholic German version, by Joseph Francis Allioli, D.D., Professor of Scripture and the Oriental languages at the Royal University of that city. It contains a general preface by Gregory Thomas Von Ziegler, Bishop of Lintz, and is accompanied by explanatory notes, on the plan of Martini's Italian Bible, as the author tells us, partly from the Scriptures as far as it explains itself, partly from the Holy Fathers and the Decrees of Councils. He submits the entire to the judgment of the Holy Roman Church, to which it belongs, to decide upon the true interpretation of the Scriptures."

Before Luther seceded formally from the Catholic Church, he commenced translating the Holy Scriptures. The Penitential Psalms was his first production, published in 1517. During his mock imprisonment in the Castle of Wartburg, to elude the sentence pronounced at the Diet of Worms, he translated the New Testament, which, on his return to Wittemberg, 1522, was printed. Thereafter followed different portions of the Old Testament, and the whole was completed, revised, and published in 1534. In this labour, Luther had the assistance of Melancthon, Cruciger, Jonas, Bugenhagen, Matthew Aurogallus, George Roerer, and others. In 1541 it was again printed, and many errors corrected which had been pointed out by Catholic and other Biblical scholars in the previous edition, though he had, with his usual grossness, abused his critics at the time. A copy of this second edition, with Luther and his associates' autographs in it, is in the British Museum. It is in two folio volumes, and is illustrated with

woodcuts from the graver of Louis Cranach. A third edition was printed in Luther's lifetime, 1545, shortly before his death. Since then it has been reprinted too often to enumerate. I have one printed in Nuremberg in 1691, which is elaborately illustrated with woodcuts and some steel engravings. Besides all the books of Scripture contained in the Latin Vulgate, it has a large amount of extraneous matter. The first twelve pages gives notices of the Dukes of Saxony, commencing with the Elector Frederick in 1462, and ending with John George (born 1647). There is also a brief notice of Luther's birth, career, and death, and several prefaces.

It is not generally known, perhaps, that Luther did not confine his work to the translation merely of the Scriptures, but accompanied it with much prefatory and other matter, so that the Word of God did not speak for itself, without the translator's comments. Hallam says,—“The translation of the Old and New Testaments by Luther is more renowned for the purity of its German idiom than for its adherence to the original text. Simon has charged him with ignorance of Hebrew; and when we consider how late he came to the study of either that or the Greek language, and the multiplicity of his employments, it may be believed that his knowledge of them was far from extensive. From this translation, however, and from the Latin Vulgate, the English one of Tyndale and Coverdale, published in 1535 or 1536, is avowedly taken. . . . The Lutherans have always highly admired Luther's translation on account of its pure Germanism; it has been almost as ill-spoken of among Calvinists as by the Catholics themselves. St. Aldegonde says “it is farther from the Hebrew than any one he knows.” That renowned linguist

and profound Biblical scholar, the late Cardinal Wiseman, says,—“Luther’s version is indeed remarkable for its elegance and perspicuity. . . . The very quality, which is so often the theme of exaggerated praise, appears to us one of its principal defects. . . . There never can be a doubt as to *his* meaning,—clear and concise, and at the same time strong and expressive, every clause has its own force, every sentence its own commentary. For original writing, nothing could be better. But where the object should be, not merely to make oneself understood, but to express fully the sense of an original, frequently obscure, it is far from being the only qualification. When a passage happens to present a doubtful appearance, and is susceptible of a variety of interpretations, it can hardly be said that it is fairly translated when one of those meanings is excluded in the version, no matter with what elegance or perspicuity the other may be expressed : and there is no one who will not perceive the danger to which this course is exposed, when a translator enters upon it full of prejudices and prepossessed in favour of peculiar opinions.” The Rev. Dr. Campbell, whose strictures on Beza, for the like serious faults, I have before cited, unmistakeably shows how the meaning of Scripture can be perverted by these means. Cardinal Wiseman further remarks,—“Numbers have been found to accuse Luther of wilful mis-translation. . . . No person who knows the feelings which Luther and Zuingli cherished for each other, will be surprised to find Zuingli charging him with *changing and rechanging the Word of God*. . . . Sebastian Munster did not hesitate to accuse the all-powerful Reformer ; and it speaks badly for the accuracy of his version, that the Dutch Bible, translated from his German,

was formally condemned by a decree of the Synod of Dort (1618-19), by which it was also enacted that a new version from the original should be undertaken in its stead." Audin, the French Catholic biographer of Luther, in his admirable work, says,—“He (Luther) divided his great Bible work into several parts, of which each contained a particular subject, and might be considered as a complete work. To each fragment of this composition he added a preface, in which he examined the original as a rhetorician, and his translation as a grammarian. In the preface to his translation of the five books of Moses he thus expresses himself,—‘I recommend all my readers to Christ, and I beg of them to obtain for me of God that I may successfully accomplish my difficult task of translating the Old Testament. The Hebrew language is but of little use here; the Jews themselves do not always understand it, and I have found by experience that it is not always safe to trust to them. If the Bible is to be translated, it can only be by Christians possessed of the knowledge of Christ, without which all knowledge of language is absolutely worthless. If I cannot flatter myself with possessing all the necessary qualifications for the translation of so divine a work, I venture to say that this German Bible is clearer and safer than the Latin version. If the carelessness or ignorance of the printers does not spoil my work, I am sure that it will be preferable to the Septuagint.’” This is a slight example of the arrogance and self-sufficiency in which all Luther's writings and sayings abound. Let it be remembered that Luther learned what Hebrew he knew from the learned Jew, Rabbi Levita, during his short visit to Rome on the business of the Augustinian Order, of which he was a monk. In

another place Audin remarks,—“When Luther had laid aside his translator’s robe, and returned to his conventual solitude among his disciples, and Ketha, his doctress, brought him his folio Bible bound in vellum, then he privately acknowledged the imperfections of his work. After three centuries, see the state of matters: the German language has passed from the grammarian to the poet and the philosopher, who have treated it each according to his caprice. It has been altered, regenerated, transformed, grown old and become young again; so that Germany now complains of the insufficiency of Luther’s translation. The monk’s production has been treated as he treated the Vulgate: a reform has been called for. The doctrines of Luther have long since had the fate of his translation.”

A long list of Lutheran divines, Professors of Scripture in German Universities, could be cited to show what the effect of Luther’s teaching of the private-judgment principle has done to establish the non-authenticity of the Bible and the abrogation of the fundamental truths of Christianity. Gladstone’s late warning in Liverpool against the teachings of the German neologian, Strauss, should be well pondered upon by every lover of the Bible and believer in the religion of Jesus Christ. In August, 1869, the results of religious teaching in Germany were thoroughly illustrated by the controversy originating in the communications of *The Times’* “own correspondent,” a well-known German Protestant, and distinguished journalist. The pith of the matter was expressed in saying “*that the majority of the Germans had ceased to be Protestant, in the sense attached to the term by any Protestant creed whatever.*” The Rev. John Anketell, Rector of the American Church of Dresden, confirmed the

above, and said,—“Leading ministers of Saxony have admitted to me that *“if the hand of the State were withdrawn, the majority of the people would renounce even the outward forms of Christianity, as they have already renounced its truth.”*”

In no part of the published writings and sayings of Luther, that I am aware of, does he ever refer to any of the many editions of the Bible in Latin, German, or other European languages, printed in the sixty-seven years that preceded his first labours as a translator in 1517. All his remarks lead to the conclusion that nothing had been done to translate and circulate the Scriptures in the vernacular languages of the people before his time. In his book, *“De Missa Privata”* (“On Private Masses”), however, he distinctly acknowledges that the Gospels and Epistles were read from the altar in the German language when he was a boy. A book of great notoriety was published by a tavern companion and disciple of Luther, called John Aurifaber (Goldshmidt), in 1566,—that is, twenty years after Luther’s death. It was entitled, *“Tisch-Reden,”*—in English, “Table-Talk,”—and printed at Eislaben in the German language. It has frequently been reprinted both in German and other languages. It was translated into English by Henry Bell, and received the approbation of Archbishop Laud; and an order of the House of Commons, dated 24th February, 1646, allowed Captain Bell to have “the sole disposal and printing thereof for the space of fourteen years,” being “approved by the reverend divines of the Assembly.” The copy before me is that in Bohn’s Standard Library, translated and edited by William Hazlitt, Esq., published in London, 1857. In the long preface of Aurifaber, it is said,—“God, through Luther, brought forth the Bible, or the

Holy Scripture, which formerly lay, as it were, under the table. Translated by Luther, *ex ipsis fontibus*, out of the Hebrew into the German tongue, it may easily be read and understood by young and old, rich and poor, clergy and laity, &c., &c.; whereas, before the Popedom, the Bible was known to none,—nay, the Doctors in Divinity themselves read not therein; for Luther often affirmed in my hearing that Dr. Andrew Carlstadt was a Doctor in Divinity eight years before he began to read in the Bible," &c., &c. Audin, in his life of Luther, says that Aurifaber, in his preface, "tells us that he has collected, for the instruction of his readers, everything which fell from Luther's lips at table,—questions, answers, anecdotes, opinions, thoughts, prophecies, consolations, and jokes,—pious treasures, which ought not to remain buried, and which he publishes for the glory and triumph of the Reformation,—*celestial food*, which fell from the doctor's table, and which will serve for the nourishment of those who hunger after God's Word,—a source of consolation and instruction for all Christians." I shall now give copious extracts, not from Audin, or any Catholic writer, but from the Protestant Hazlitt's edition, to show the character of the celestial food provided in this strange compilation:—"While the Romish Church stood, the Bible was never given to the people in such a shape that they could clearly, understandingly, surely, and easily read it, as they now can in the German translation, which, thank God, we have prepared here at Wittenberg."—No. 1., page 2. "'Tis wonderful how God has put such excellent physic in mere muck. We know by experience that swine's dung stints the blood; horses', serves for the pleurisy; man's, heals wounds and black blotches; asses', is used for the

bloody flux; and cows', with preserved roses, serves for epilepsy, or for convulsions of children."—No. xcii., page 41. "Whence comes it that the Popes pretend 'tis they who form the Church, when, all the while, they are bitter enemies of the Church, and have no knowledge, certainly no comprehension, of the Holy Gospel? Pope, Cardinals, Bishops, not a soul of them has read the Bible; 'tis a book unknown to them."—No. cccxxxii., page 196. "When Wolsey, who was the son of a butcher, was made Cardinal, a merry fellow said, 'Please God, he'll come to be Pope, for then we shall have meat on fast-days. St. Peter, because he was a fisherman, prohibited meat, in order to raise the price of fish; this butcher's son will do the same for fish.'"—No. cccxlii., page 199. "It is abominable that in so many of the Pope's decrees there is not one single sentence of Holy Scripture," &c.—No. cccclxxiii., page 208. "Whoever reads the decretals will often find fair sentences of Scripture monstrously lugged in as confirmation," &c.—No. ccccxlix. "Such darkness has been in Popedom, where they neither taught, nor intended to teach, the Ten Commandments, the Creed, and the Lord's Prayer."—No. dvii., page 222. "The history of the prophet Jonah is almost incredible, sounding more strange than any poet's fable. If it were not in the Bible, I should take it for a lie; for consider, how for the space of three days he was in the great belly of the whale, whereas in three hours he might have been digested and changed into the nature of flesh and blood of that monster," &c.—No. dli., page 239. "To translate the Prophets well from the Hebrew tongue, is a precious, great, and glorious work. No man before me well attained thereunto, and to me it is a hard task. Let me be once clear from it,

it shall rest.”—No. DLIV., page 241. “No man, since the Apostles’ time, has rightly understood the legend of Abraham. The Apostles themselves did not sufficiently extol or explain Abraham’s faith, according to its worth and greatness. I much marvel that Moses so slightly remembers him.”—No. DLXI., page 241. “Adam had more children than the three that are mentioned in the Bible. . . . Adam, doubtless, had many sons and daughters,—full two hundred, I am persuaded; for he lived to a great, great age,—nine hundred and thirty years.”—No. DLVIII., page 241. “No malady comes upon us from God, who is good, and wishes us well; they all emanate from the Devil, who is the cause and author of plagues, fevers,” &c.—No. DLXXVII., page 250. “There was at Nieuberg a magician named Wildferer, who one day swallowed a countryman, with his horse and cart. A few hours afterwards, man, horse, and cart were all found in a slough, some miles off,” &c.—No. DLXXX., page 250. “August 25th, 1538, the conversation fell upon witches who spoil milk, eggs, and butter in farm-yards. Dr. Luther said, ‘I should have no compassion on these witches; I would burn all of them. We read in the old law that the priests threw the first stone at such malefactors. ’Tis said this stolen butter turns rancid, and falls to the ground when anyone goes to eat it. He who attempts to counteract and chastise these witches is himself corporally plagued and tormented by their master, the Devil. Sundry schoolmasters and ministers have often experienced this.’ ”—No. DLXXXI., page 251. “Dr. Luther discoursed at length concerning witchcraft and charms. He said that his mother had to undergo infinite annoyance from one of her neighbours, who was a witch, and whom she was

fain to conciliate with all sorts of attentions; for this witch could throw a charm upon children, which made them cry themselves to death. A pastor having punished her for some knavery, she cast a spell upon him by means of some earth upon which he had walked, and which she bewitched. The poor man hereupon fell sick of a malady which no remedy could remove, and shortly after died."—No. DLXXXII., page 252. "It was asked, 'Can good Christians and God-fearing people also undergo witchcraft?' Luther replied, 'Yes, for our bodies are always exposed to the attacks of Satan. The maladies I suffer are not natural, but Devil's spells.'"—No. DLXXXIII., page 252. "I maintain that Satan produces all the maladies which afflict mankind, for he is the prince of death."—No. DXCVII., page 256. "At Mohlbürg, in Thuringia, not far from Erfurt, there was a musician, who gained his living by playing at merry-makings. This man came to the minister of his parish, and complained that he was every day assailed by the Devil, who threatened to carry him off, because he had played at an unlawful marriage. The minister consoled him, prayed for him, recited to him numerous passages of Scripture directed against the Devil, and, with some other pious men, watched over the unfortunate man day and night, fastening the doors and windows, so that he might not be carried off. At length the musician said, 'I feel that Satan cannot harm my soul, but he will assuredly remove my body'; and that very night, at eight o'clock, though the watch was doubled, the Devil came in the shape of a furious wind, broke the windows, and carried off the musician, whose body was found next morning, stiff and black, stuck on a nut-tree. 'Tis a most sure and certain story (added Luther)."—No.

DCXXVII., page 267. "The reproduction of mankind is a great marvel and mystery. Had God consulted me in the matter, I should have advised him to continue the generation of the species by fashioning them of clay, in the way Adam was fashioned,—as I should have counselled him also to let the sun remain always suspended over the earth, like a great lamp, maintaining perpetual light and heat."—No. DCCLII., page 307. (It has very generally been thought that there was but one man arrogant and impious enough to believe himself capable of teaching God how he could have improved his works, and that was a wicked Spanish King. Luther, it will be seen, thought himself wiser than his Maker.) "Experience has proved the toad to be endowed with valuable qualities. If you run a stick through three toads, and, after having dried them in the sun, apply them to any pestilent tumour, they draw out all the poison, and the malady will disappear."—No. DCCLXXX., page 316. "One's thirty-eighth year is an evil and dangerous year, bringing many heavy and great sicknesses,—naturally, by reason, perhaps, of the comets and conjunctions of Saturn and of Mars, but spiritually by reason of the innumerable sins of the people."—No. DCCLXXXVII., page 319.

"If we make an account, we shall find that we have the Gospel now only in a corner. Asia and Africa have it not; the Gospel is not preached in Europe, in Greece, Italy, Hungary, Spain, France, England, or in Poland; and this little corner where it is, Saxony, will not hinder the coming of the Last Day of Judgment. The predictions of the Apocalypse are accomplished already, as far as the 'white horse.' The world cannot stand long,—perhaps a hundred years, at the outside."—

No. dccciii., page 325. It is clear that Luther was not a true prophet, any more than Melancthon was accurate in his knowledge of Natural History, according to the following:—"Philip Melancthon asked Luther what the allegory and hidden signification was, that the eagle, during the time he broods and sits upon the eggs, hunts not abroad; and that he keeps but one young, thrusting any others out of the nest; likewise, why the ravens nourish not their young, but forsake them when they are yet bare, and without feathers? Luther answered, 'The eagle signifies a monarch, who alone will have the government, and suffer none besides himself to be his equal. The ravens are the harsh and hard-hearted swine and belly-gods, the Papists.'"—No. dcccix., page 327.

"Whoso, after my death, shall contemn the authority of this school here at Wittenberg, if it remain as it now is, church and school, is a heretic and a perverted creature; for in this school God first revealed and purified His Word."—No. dcccxxxv., page 339. "Ah, how bitter an enemy is the Devil to our church and school here at Wittenberg, which in particular he opposes more than the rest! so that tyranny and heresy increase and get the upper hand by force, in that all the members of the church are against one another,—yea, also we, which are a piece of the heart, vex and plague one another among ourselves."—No. dcccxxxiv., page 338. "The aetita is a stone, found in eagles' nests, which has the property of aiding women in their labour, when tied to the left arm. This stone, further, has the property of detecting thieves."—No. dcccvi., page 367. "It is certain they (swans) sing very melodiously at the moment of their death; and some authors relate that they feed upon betony, in order to

check the ardour of amorous passion and to add strength to their wings.”—No. dccccx., page 368. It is well known that Luther permitted bigamy to the Landgrave of Hesse, saying, “If your Highness is determined to marry a second wife, we judge that it ought to be done privately, as we have said on speaking of the dispensation which you ask,” &c. A copy of the original document may be seen in Audin’s “Life of Luther”; it is signed by Melancthon, Bucer, Corvinus, Adam F—, John Leiningen, Justus Winther, and Dionysius Melander, as well as Luther. That a man might marry a second wife during the lifetime of the first, on grounds certainly not Scriptural, Luther admits in the following extracts from the “Table Talk.” No. dcccxxxix., page 303:—“There was, at Frankfort-on-the-Oder, a schoolmaster, a pious and learned man, whose heart was fervently inclined to theology, and who had preached several times with great applause. He was called to the dignity of a deacon; but his wife, a violent, fierce woman, would not consent to his accepting the charge, saying she would not be the wife of a minister. It became a question, what was the poor man to do? Which was he to renounce, his preachership or his wife? Luther, at first, said jocosely, ‘Oh, if he has married, as you tell me, a widow, he must needs obey her.’ But after a while he resumed, severely, ‘The wife is bound to follow her husband, not the husband his wife. This must be an ill woman,—nay, the devil incarnate,—to be ashamed of a charge with which our Lord and His Apostles were invested. If she were my wife, I should shortly say to her, Wilt thou follow me,—aye or no? Reply forthwith. And if she replied No, I would leave her, and take another wife.’ ”

On reconsideration, I have withdrawn other extracts which I had selected, being too disgusting and impious for publication.

I have now given a (comparatively to the whole) few extracts from the many with which Luther's renowned "Table Talk" abounds,—of the blasphemy, profanity, obscenity, scurrility, falsity, malignity, filth, credulity, superstition, and folly which is ascribed to Luther by his most intimate and admiring disciples. That such a book can edify a sincere Christian, of any denomination, I cannot suppose to be possible; and it is but charitable to believe that the man who could utter such sentiments was not a man chosen by God to reform abuses in the Church, but (as is very generally believed by Germans now-a-days) was labouring under aberration of the intellect,—a madman.

In the memoir of Luther, by Alexander Chalmers, which is prefixed to Hazlitt's edition of Luther's "Table Talk," it is said,—“In 1534, the Bible, translated by him into German, was first printed, as the old privilege, dated at Bibliopolis, under the Elector's own hand, shows, and was published the year after.” Nothing, however, does this biographer say of the many German and Latin Bibles printed and published in Germany previously. He does say, however,—“Lutheranism has undergone some alterations since the time of its founder. Luther rejected the Epistle of St. James as inconsistent with the doctrine of St. Paul in relation to justification; he also set aside the Apocalypse; both of which are now received as canonical in the Lutheran Church.” He might, however, have added that Lutheran Professors have long been disputing the inspiration of the books of Scripture, in turn, and have come to the conclusion that all

are mythical. Strauss, in his new work, "The New Creed and the Old," dares to ask, without much periphrasis, "Are we still Christians?"—of course in the dogmatic, not in the moral sense of the term,—and to answer roundly, "No." Such is the outcome of the "private-judgment" principle enunciated by Luther, at the end of little more than three hundred years, and well exemplifies the the Scriptural text of its value,—“By their fruits ye shall know them.” Dr. Schwartz, a writer in the February number of *Fraser's Magazine* (1873), admits that “the Churches of the Reformation have proved signal failures, and fast coming to a crisis.”

Whether Luther could possibly be ignorant of the existence of so many German and other printed Bibles, published from the discovery of the art of printing, before as well as during his own career, in neighbouring cities, I will next proceed to consider, as well as the reticence and misrepresentations, on the same subject, of so many eminent Protestant writers from that era to the present time.

I have already shown how entirely the existence of German versions of the Scriptures, previous to Luther's, is ignored in that popular work of reference, "Haydn's Dictionary of Dates."

All that Ranke, the German historian of the Reformation, has to say of Bibles printed and published before Luther's (quoting from Miss Sarah Austin's translation, printed in London, 1845), is,—“Up to the year 1518, its productions (German popular literature) were far from numerous, and the range of its subjects very narrow. During the last twenty years of the fifteenth century, there appeared about forty German works; in 1513, about thirty-five; in 1514, forty-seven; in 1515,

forty-six; in 1516, fifty-five; in 1517, thirty-seven. These were chiefly mirrors for the laity, little works on medicine, books on herbs, religious tracts, newspapers, official announcements, and travels,—in short, the books fitted to the comprehension of the many. . . . It was a singular felicity that, at the very instant of full intellectual awakening, the Holy Scriptures, both of the New and Old Testament, were laid open to the nations. It is true that the Bible had long been known in translations; but it is impossible to conceive, without reading them, how full of errors, how rude in style, and how unintelligible these versions are. Luther, on the contrary, spared no labour to obtain an accurate knowledge of the meaning of the original, and gave it utterance in German, with all the clearness and energy of which that language is capable. The imperishable records of the earliest ages of the world, characterised by the freshness of the youth of mankind, and the sacred writings of later date, in which true religion appears in all its childlike candour, were *now* put into the hands of the German people in their own vernacular tongue, piece by piece, like a periodical work which relates to the immediate interests of the day, and were devoured with equal avidity." Mark the curious limitation of years by Ranke in the foregoing extracts, and the disingenuous, vague, and depreciatory statements as to the German versions which had preceded Luther's. Why did he omit the, at least, thirty years that intervened between the discovery of the art of printing and the year 1480? During this memorable period the press gave forth, as its glorious first-fruits, the Latin Bible of Gutenberg and many others, together with about six editions of the sacred volume in the German language. Why, again,

did he omit the first twelve years of the sixteenth century, during which German and Latin Bibles issued from the printing-presses of Germany? It is impossible that ignorance thereof can be pleaded on behalf of a man of his research,—nay, he has quoted, in a foot-note, the work of Panzer, which, with its continuators on the “Annals of Typography,” leaves him without an excuse for ignoring the facts I have adduced. Can any reasonable man believe that the German Bibles printed so long before Luther’s, and reprinted so often in so many German cities, were so *unintelligible* as he makes out? Was it not from the fact that, as they could be so readily and so cheaply multiplied after the discovery of the art of printing, that the extensive demand for copies arose? Would this demand have arisen if they were unintelligible? or were German printers then so regardless of self-interest as to continue to print and reprint, as they did so frequently, unintelligible and unpopular Bibles which must have been unsaleable? The actual facts unequivocally gainsay the assertions of the prejudiced and partial historian. I have italicised the *now* in the last paragraph I have cited from Ranke, to show the unfair inference he endeavours to impress upon his readers. A careful reader of his work, having clearly in mind the dates of publication of the Bibles printed by Luther and his predecessors, will be able to note how often Ranke remarks instances of thorough acquaintance with printed Bibles anterior to Luther’s translation, though he is generally very reticent or vague as to dates. Of the Catholic version by Eck and Emser, Ranke has only to say,—“Emser made a translation of the Bible, as a rival to that of Luther.” Of Dietenberg’s translation, published in the same year as Luther’s, he

takes no notice, though it was printed three years before Emser's. Moreover, Ranke only notices Erasmus's Greek New Testament and Ximenes' Polyglott Bible in the most cursory manner.

In the elaborate and most popular English Protestant standard work on Biblical versions, by Dr. Hartwell Horne, there is a scant notice of German Bibles before Luther's, in a chapter under the deceptive heading of "*German Versions—LUTHER'S VERSION, and the Versions derived from it,*" as follows:—"As Germany has the honour of being the country where the art of printing was first discovered, so it was distinguished in the annals of sacred literature by being the first in which the Holy Scriptures were issued from the press in the vernacular language of its inhabitants. So early, indeed, as the year 1466, a German translation from the Latin Vulgate was printed, the author of which is unknown." In a note on this, he says,—“A copy of this very rare work is in the splendid collection of Earl Spencer. See a description of it in Dr. Dibdin's '*Bibliotheca Spenceriana,*' vol. i., pp. 45-47.” Horne goes on to state,—“Scarcely, however, had the Reformation commenced, when Luther meditated a new version of the Scriptures for the general use of his countrymen. His first publication comprised the Seven Penitential Psalms, from the Latin of John Reuchlin. These appeared in 1517; and were followed by the New Testament, in 1522; by the Pentateuch, in 1523, &c., &c., &c.; the last in 1532. . . . The whole Bible was published in 1530 (!), and again in 1534, 1541, and 1545.” Horne strangely blundered, and others have often copied the same, in saying that the whole Bible was first printed in 1530, when some of the prophetic books were not translated until 1532. Horne goes

on to say,—“ Since that time it has been printed times without number; and as the Reformation spread, it served as the basis of several other translations, viz.,—(1). The *Lower Saxon* translation was printed at Lubeck in 1533-4. Its authors are not known. This version was undertaken at the suggestion of Luther himself, and under the direction of John Bugenhagen (or Bugenhagius), who wrote a preface, and supplied short notes, and also arguments to the different books.” A footnote to this paragraph has this remarkable statement,—“ Another Lower Saxon version from the Vulgate was printed at Lubeck in 1494, in two folio volumes. The reader will find a bibliographical notice of it in the ‘*Bibliotheca Spenceriana*,’ vol. i., pp. 55-58.” This and the one of 1466 are the only Catholic German Bibles, before Luther’s, which Horne has given, out of the numerous editions which, I have before shown, issued from the presses in German cities before 1522-34. The erroneous and strange manner and language, too, in which he has couched his notices seem to be intentionally delusive. Casual readers would certainly be very little impressed, from his statements, with the undeniable fact that German Catholic Bibles had been extensively printed previous to Luther’s. Of the Catholic German Bible printed in the same year as Luther’s he gives the following depreciatory notice:—“ That of John Dietenberg, whose translation clearly evinces that he was utterly unfit for the task he undertook, and who hesitated not to acknowledge that he was totally ignorant of Hebrew. He took much from Luther, against whom, however, he vehemently inveighs. His translation was first published at Mayence in 1534, and has been several times printed since that time.” Will my readers

please to contrast Horne's remarks on Dietenberg's Bible with those I cited before from Cardinal Wiseman, &c. Horne's anti-Catholic prejudices are constantly cropping up throughout his voluminous compilation, and no Catholic must expect to find him a faithful guide in the history of Catholic versions and editions of the Scriptures.

Another very popular Protestant "History of the Reformation"—that by the Genevan minister, lately deceased, D'Aubigné—has helped much to confirm the educational delusion of Protestants generally as to the action of Catholics in the translation, circulation, and use of the Holy Scriptures, both before and since the great schism of the sixteenth century. Shortly after the appearance of the English translation of D'Aubigné's book, I travelled the greater part of a day with an imperial official who had just returned from a visit to England. Like many other persons at that time, he was full of D'Aubigné's work, and triumphantly adduced the absurd fiction about Luther's finding a dusty Latin Bible in the library at Erfurth,—to him, up to this, his twentieth year of age, an unknown book, &c.,—so graphically dilated upon by the eloquent writer. We discussed the subject earnestly, but amicably, and I then engaged to prove, by extracts from D'Aubigné himself, that the Sacred Writings were well known to almost every class of society before Luther's time. I redeemed my pledge, and published the extracts in 1852; and I don't think that it will be labour mis-spent now, after the lapse of more than twenty years, to repeat them. My references are to Beveridge's edition, published in Glasgow in 1845, a copy of which can be consulted in the Town Hall Library of this city of Hobart Town.

“The Bible a rare book, at that time unknown”! —(this was in 1503, when Luther, twenty years old, was a student at the University of Erfurth, and is described as having, for the first time, seen a Bible in the library. D'Aubigné says, however, that he subsequently, when he had entered the Augustinian monastery of that town, found another “chained up”).—Vol. i., page 113. “Andre Prolis, Provincial of the Augustines, who for more than half a century presided over this body . . . when assembled with his friars in the convent . . . often stopped during the *reading* of the Word of God, and addressing the listening monks, said to them, ‘Brethren, you hear the testimony of the Holy Scripture.’”—Vol. i., p. 69. Let it be remembered that Luther was an Augustinian monk, and that the fact above recorded of Prolis, by D'Aubigné, took place about the end of the fifteenth century,—that is, *before* Luther's wonderful discovery of the Latin Bible in the University Library of Erfurth. This, therefore, proves that the Bible was not “*a rare book, at that time unknown*,”—at least amongst the religious body into which Luther was *afterwards* admitted. “Reuchlin . . . restored the Bible to the learned.”—Vol. i., p. 87. Remember that Reuchlin's works were written before the end of the fifteenth century; the Bible, therefore, could not be “*a rare book, at that time unknown*,” to the learned at least. This statement, however, about Reuchlin is not correct. Two editions of the Hebrew Scriptures were printed in 1488-1494, before he visited Italy to perfect himself in the Hebrew language. He never made, either in Hebrew, Greek, Latin, German, or other language, a Bible at all. He did, though, publish a Hebrew Grammar. “The *printed Word* (!!!) had taken

wing, and been carried, as the wind does certain seeds, to the most distant regions. The discovery of the two Indies had enlarged the world. Everything announced that a great revolution was at hand . . . The world was waiting . . . Luther appeared."—Vol. i., p. 102. Observe here, that if the printed Word had thus spread before Luther appeared,—as D'Aubigné testifies, and which I have already amply proved,—then the Bible could not have been "*a rare book, at that time unknown.*" "The study of the Bible" by Staupitz, the Superior of the Convent into which Luther entered subsequently, is another proof that the Bible was not then an unknown book.—Vol. i., p. 127. D'Aubigné says that when Luther left the convent at Erfurth, to be a Professor at the new University at Wittenberg, Staupitz gave him a Bible, adding that it was, perhaps, "that of the convent" which was said to have been found "chained up." Why this "perhaps" of D'Aubigné's? Surely, printed Bibles, both in Latin and German, were not so scarce that he need to have deprived the fraternity of their copy!

"Reuchlin often came to Pforzheim, and having become acquainted with his sister's young boarders, was soon struck with Philip's answers, and gave him a Greek Grammar and a Bible."—Vol. i., p. 275. So that even a Bible in the original Greek was not "*a rare book, at that time unknown.*" "Germany . . . now possesses a great number of learned men, distinguished for scholarship and science. The *Laity* themselves begin to cultivate their understandings, and *to love the Holy Scriptures,*" &c.—Vol. ii., p. 80. Mark well that this was *before* the publication of Luther's version of the New Testament, in 1522!

“ . . . Charitas, Abbess of St. Clair, and Clara, a nun of the same convent. These two pious females served God in solitude, and divided their time between study, the care of the poor, and preparation for eternity. . . . They were learned, read Latin, and studied the Fathers ; but *their favourite study was the Holy Scriptures.*”—Vol. ii., p. 100. Mark, again, that this was before Luther’s New Testament was published ! Speaking of Bugenhagen, D’Aubigné says “ he was a diligent student of the Holy Scriptures.”—Vol. ii., p. 157. This, observe, too, was even before 1506 !

“ The next day Luther visited (he was on his route to the Diet of Worms, April, 1521) the learned school of William Nesse, a celebrated geographer of that time. Be diligent (said he to the scholars) *in the reading of the Scriptures*, and the investigation of truth.”—Vol. ii., p. 166. Again it appears that the Scriptures was not “ *a rare book, at that time unknown,*” even to school-boys, before Luther’s translation was even commenced !

“ At this time (November 1505) arrived at Bale Thomas Wittembach,” &c. . . . “ Wittembach had, till then, taught at Tübingen, side by side with Reuchlin ; he was in the vigour of life, sincere, pious, skilled in the liberal arts and mathematics, and *well acquainted with the Holy Scriptures.*”—Vol. ii., p. 216. Surely he, too, must have fallen in with a dusty Bible, “ *the rare book, at that time unknown.*”

“ . . . Geroldseck . . . allowed the nuns of a convent dependent on Einseidlin *to read the Bible in the vulgar tongue.*”—Vol. ii., p. 230. Remember, that was in 1516, six years before Luther’s New Testament was published, and is,

therefore, a proof of the existence and use of vernacular versions of the Scriptures by Catholics, even on the testimony of D'Aubigné; so that, after all, the Bible was not such "*a rare book*," and so utterly "*unknown*," even in the mountain convents of Switzerland; though Luther and his associates, and Protestant writers generally, from that day to this, most dishonestly deny or suppress the fact. "The moment had arrived when the Reformation was to pass from the speculations of theologians into common life; and yet the great instrument by which this transaction was to be effected was not yet in existence. . . . But this Divine Word was then *unknown* to the people. Attempts at translation from the Vulgate, in 1477, 1490, 1518, had succeeded ill, were most unintelligible, and, from their high price, beyond the reach of the people," &c. Contrast this meagre and incredible statement with the list of the printed editions of Catholic German Bibles I have before given as published before Luther's, and then weigh the trust to be reposed in D'Aubigné's honesty or accuracy. Moreover, notice that D'Aubigné quotes the Protestant historian Seckendorf largely throughout his works, and yet that author testifies to the existence of four German versions before Luther's, two of them at different dates to those alluded to by D'Aubigné,—*i. e.*, 1470, 1483, 1490,—all printed at Wittenberg, long before Luther became a Professor at the University of that city; and one at Augsburg, 1518.

I have now proved, from D'Aubigné's own volumes, that the Scriptures were used by *friars, monks, nuns, learned men, laity, and even schoolboys*, before Luther made his translation of the New Testament. When the Rev. Dr. Maitland, the learned and candid librarian, at Lambeth Palace,

to a former Archbishop of Canterbury, had, in his work on the "Dark Ages," scouted D'Aubigné's statement about Luther, at the age of twenty, finding a dusty Latin Bible in the library at Erfurt, "*a rare book, at that time unknown*," as a vile calumny, opposed equally to history and common sense, the German divine gave as his authority, Mathesius,—one of Luther's pot companions, and a conjoint author of the "Table Talk." I find, however, that this same Mathesius says himself, as quoted by the eminent Dr. Dupin, a Doctor of the Sorbonne more than one hundred and fifty years ago, "that he himself had seen, in his younger days, a *German Bible*, and that his father had the Gospel appointed for each Sunday throughout the year in the same language, as likewise some books of the Old Testament with the Postilles." Walter, another Lutheran, confesses that there were three several *German* editions of the Bible before Luther's. Dr. Maitland, in replying to D'Aubigné's defence of his statement, in the *Record* newspaper, remarks, — "But M. D'Aubigné seems to think that whatever has been once said by ignorance, or folly, may be said again with impunity. He gave an 'authority.' Why, so did Robertson, and Henry, and Warton, for various absurd falsehoods, as has appeared in turning to those authorities; but some things are so plainly false that one does not need to look at the authority on which they are stated. If M. D'Aubigné had said that, by some singular infelicity, the Saxon Reformer had been educated in an Atheistical manner, and until he was twenty years old had been studiously prevented from coming to the knowledge of the fact that the Bible existed,—that he had been kept by his father in the woods, never taught to read, or allowed

to go to church, or converse with Christians,—if M. D'Aubigné had told us even this, strange as it is, upon respectable contemporary authorities, it would, of course, be our duty to look at them ; but when the story is told of a young gentleman whose religious education had been particularly attended to, and who had of his own free will been working hard at Occam, Scot, Bonaventure, and Thomas Aquinas, it is too much. We do not need to look at the authority. We can only lament the pitiable ignorance of the writer who could repeat such nonsense, and commend him to the patronage of the *Record*." In Dean Milner's "Church History," too, Luther's ignorance of the Bible up to the twentieth year of his age is seriously quoted, and Maitland has severely commented thereon. Martin's recent "History of the New Testament" does not even notice Luther's translation, or any of the Catholic printed German or other versions that preceded his,—a strange mode, surely, of teaching the literary history of the Scriptures to Sunday-school youth.

CHAPTER XI.

Printed Editions of the Holy Scriptures (continued).

IN THE ITALIAN LANGUAGE.

I HAVE before related how soon after the art of printing was discovered in Germany it was adopted in Italy, and spread there more extensively than in any other country of Europe, under the fostering auspices of Popes and other eminent ecclesiastics. The first Bible printed in the Italian language was that translated by the Camaldolese monk, Nicholas Malermi, according to Audin about the year 1421. It was first printed in Venice, in the month of August, 1471, and so rapidly bought up that another edition came from the same press in the following month of September. In fact, this version was in such demand that it was reprinted, says Audin, "nine times in the fifteenth century, and nearly twenty times in the succeeding one." Panzer says it was printed eleven times, and others say seventeen times, in the first-named period. In Rome, in the month of October of the same year of 1471,

another Italian version of the Bible was also printed. All these Bibles were issued with the leave of the Inquisition, whose duty it was to test the orthodoxy of all books for circulation. The Rev. Dr. Dibdin says,—“There were three editions of the Italian version of the Bible put forth in the same year,—viz., in 1471. The version published in October, in Rome, is not the same as are those which were published in August and September at Venice. The text of the two latter was by Nicolo di Malherbi, or Malermi, a Benedictine monk, and Abbot of St. Michael de Lerno. The author of the text of the Roman edition is not, I believe, very accurately known.” He furthermore adds, that “Malermi deserves as well of sacred literature as Boccaccio does of the *belles lettres*.” There was also printed at Venice, in 1486, a translation of the four Gospels, by another monk named Brother Guido, to which was attached the commentaries of Simon de Cascia. In 1532, Anthony Bruccioli, who professed to have translated direct from the Hebrew and Greek, published a Bible in the Italian language, at Venice. Of this, Cardinal Wiseman says,—“In the space of twenty years it passed through ten editions, several of which—all very inaccurate—having been formally condemned, a revision was undertaken by Santes Marmochini, a Dominican friar, but it grew under his hand into a new version, which was published at Venice in 1538, and again in 1546 and 1547.” Audin says,—“It was to Bruccioli that Aretino wrote, in 1537, ‘You are unequalled in the knowledge of the Hebrew, Greek, Latin, and Chaldee,’ and, the poet ought to have added, Italian; for Bruccioli wrote in that language, as Luther did in German. He was master of the old idiom of Dante’s time, as Luther was of the ancient

Saxon. The Church condemned his translation, and Bruccioli submitted." Cardinal Wiseman says "that Bruccioli's version was in reality merely a transcript of Pagninus's Latin version"; and Walchius, as quoted by Horne, says "that he chiefly followed Sanctes Pagninus." Horne admits the version of Malermi, Bruccioli, and Marmochini, but omits the edition of Rome in 1471. He adds, however, that "an Italian version has, moreover, been said to have been published under the auspices of Pope Sixtus V., about 1588-90; but its existence is very doubtful." Hallam says that a version by the monk Zaccharias was published at Florence in 1542. Of the earlier Italian versions by Malermi, &c., the Right Rev. Dr. O'Connor, late Bishop of Pittsburg, in America, when he visited the great Biblical collection of the Royal Library at Stuttgart, noted no less than fourteen different editions. For the last hundred years or so, all previous versions of the Scriptures in the Italian language have been practically superseded by the much-approved translation of Anthony Martini, who, in the interval between his publication of the New Testament at Turin in 1769 and the Old in 1779, was made Archbishop of Florence. This version was accompanied by notes extracted from the Fathers, &c., and was approved by Pope Pius VI., and by him commended to the study of the faithful, as shown by the following letter translated from the original Latin, and which is usually prefixed to the English Catholic versions of the Bible, as well as to the Italian:—

"BELOVED SON,—

Health and Apostolic Benediction.

"At a time that a vast number of bad books, which most grossly attack the Catholic religion,

are 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 Holy Scriptures, for these are the most abundant sources which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times. This you have seasonably effected, as you declare, by publishing the Sacred Writings in the language of your country, suitable to every one's capacity ; especially when you show and set forth that you have added explanatory notes which, being extracted from the Holy Fathers, preclude every possible danger of abuse. Thus you have not swerved either from the Laws of the Congregation of the Index, or from the Constitution published on this subject by Benedict XIV., that immortal Pope, our predecessor in the Pontificate, and formerly, when We held a place near his person, our excellent Master in ecclesiastical learning, circumstances which We mention as honourable to Us. We therefore applaud your eminent learning, joined with your extraordinary piety, and we return you our due acknowledgment for the books you have transmitted to Us, and which, when convenient, we will read over. In the meantime, as a token of our Pontifical benevolence, receive our Apostolical benediction, which to you, beloved Son, We very affectionately impart.—Given at Rome, on the calends of April, 1778, the fourth year of our Pontificate.

“ PHILIP BUONAMICI,
Latin Secretary.

“ To our Beloved Son,
Anthony Martini, at Turin.”

Can the most obtuse and prejudiced Protestant, if really honest, say that the foregoing is the language of an enemy to the Holy Scriptures, or of a Pope opposed to their being read in the vernacular language by the humblest of individuals? or does it evince "that for three hundred and forty years past Rome has been the centre of an organised antagonism to the Bible"? Those who do deliberately utter such calumnious statements against the Popes and the Catholic Church, must, or ought to, know that they are false, and must wickedly intend to mislead those not well-informed on the subject, and to create religious animosity against their known to be Bible-loving fellow-Christians of the Catholic Church.

Martini's translation has been published so often in various cities of Italy, and in such various sizes, from folio to octendecimo, that it would take many pages to enumerate even the editions. I must, however, notice one at least of those published in Rome shortly after its first completed appearance at Turin,—that is, that of 1784,—if only to confute the erroneous statements made in the Hobart Town press, some time ago, on this point. Many of the editions are accompanied with the Latin in parallel columns. I have one so before me in four large octavo volumes, with numerous steel-engraved pictorial illustrations, which was printed at Milan in 1852, and bought in Rome for me in 1861. Another pictorially-illustrated Bible, from the celebrated designs of the accomplished French painter, Doré, was published in Rome, in weekly numbers, at a very small cost, and even commended to the faithful, with his blessing on the purchasers, by the present Pope, before Rome was opened to the agents of the British and Foreign Bible Society by the invasion of King Victor Emmanuel's troops.

Another copy in my possession is in the Italian only, in two small octavo volumes, printed in Milan 1845-48, and in the title-page is added, "ROMA PRESSO GIOVANNI GALLARINI." It was, also, purchased in Rome at a book-store, about nine years ago, at the cost of about one shilling and eight-pence of English money. Besides the copious annotations on the text at the foot of every page, it has, at the end of each of the Gospels and the other books of the New Testament, the various readings of the Vulgate and common Greek contrasted, which makes the second volume more bulky than the first, though still a very convenient size for ordinary use. In every respect, therefore, it was within "the reach of poor people," notwithstanding the statement of the Bible Society's agent, in the year 1872, in this city, to the contrary. The New Testament only, however, has always been the most in demand, and published most frequently and very cheaply.

It was the great popularity of Martini's version in Italy, that induced certain unscrupulous enemies of Catholicism to have recourse to one of those vile deceptions called "*ingenious devices*," but which the honest Protestant Chairman of an Exeter Hall meeting called "*a sustained fraud—an impudent forgery—a borrowing of weapons from Satan's armoury*," in reference to the forged Encyclical Letter, in the name of Pope Gregory XVI., to the Archbishops and Bishops of Ireland, which the notorious anti-Catholic M'Ghee, and others, attempted to foist as genuine upon that meeting. The care which the Italian Governments generally formerly used to prevent the circulation of unorthodox books, and especially the Protestantised Italian Bible of Diodati, having frustrated all attempts to detach the Catholics of Italy from their

own popular version of the Holy Scriptures, and their much-valued faith, editions of the Bible were printed in London, professedly that of Martini, with the names, "*Italia* 1817" and "*Livorno* 1818" on the title-page, as though they were genuine editions of Martini's version printed in Italy and Leghorn; while in reality they contained the erroneous readings of Diodati's version. Numbers of them were smuggled into Italy,—English naval captains, even, lending themselves to the imposture (a son of one of them has recently become a Catholic); but the cheat was detected, and by a Decree of the Congregation of the Index, in 1820, the sale of them was prohibited. Now, however, the true version must contend on equal terms with the false ones; and no real Catholic believer in Christ's promises to His Church will fear anything but a temporary success for the latter.

Catholic "Harmonies of the Gospels," and what are called "Histories of the Bible," in which the main facts of the Old and New Testament are related in a way easy to remember by the young and unlearned, are also extensively circulated in Italy. Of the former, I have that of Andrea Di Conti Mastai Ferretti, Bishop of Pesaro, uncle to the present Pope. It was printed in Rome in 1817, and dedicated to Pope Pius VII. My copy is the second edition, printed in Rome in 1863. In the preface the author refers to many other similar works. This had the approbation of the Archbishops of Ancira and of Nazianzo. It is in Latin and Italian, in parallel columns, with voluminous notes and extracts from the writings of the Fathers, &c. It is in two octavo volumes, and the paper and type is unusually good for a foreign press.

It gave me no surprise to see, in the Report of the Tasmanian Auxiliary Bible Society, in 1873,

that an extract from a speech made in Rome by a Waldensian pastor, named Ribetti, was quoted from the English Report of the British and Foreign Bible Society; but I do feel surprised, if it is correctly cited, that such vague and incorrect data should have been published in London, where the errors could be so easily refuted. "It was they (the Vaudois) who in the beginning of the sixteenth century printed the first Bible in Switzerland," &c. Now, this statement is not true. Bibles were printed in Switzerland at Bale, Zurich, Neufchatel, and Geneva, long before the Vaudois Italian Bible was printed,—at the first city as early as 1474; (Catholic) at Zurich in 1525-29; at Neufchatel in 1535; at Geneva in 1540. The Vaudois Protestant Italian Bible was not printed in Geneva until 1561-2, which is a long way indeed from the beginning of the sixteenth century! Horne says "it is usually considered as a revision of Bruccioli, but Walchius asserts that it is altogether a new translation. It has, however, long been superseded by the elegant and faithful version of Giovanni Diodati, published in 1607." Most of the readers of the Bible Society's Report would, no doubt, from the wording of the statement, imagine that it was not only the first Bible printed in Switzerland, but also that it was the first Italian Bible ever printed. From the dates of the numerous Catholic versions I have given, printed previously, they will now see that the Vaudois Bible did not come forth in print until well nigh a century had elapsed after the first printed ones in Venice and Rome! In the typographical annals there are shown forty successive Catholic editions of the Italian Bible before the Protestant one of Diodati issued from the press at Geneva. In the fourth volume of D'Aubigné's "History of the

Reformation," page 322, it is curiously said,—
 " 'Translate the New Testament into Italian,'
 replied Zwingli, to Egedio a'Porta, a monk of
 Como in 1526; 'I will undertake to get it printed
 at Zurich.' This is what the reform did for Italy
 more than three centuries ago." As this sug-
 gestion was not carried into effect, what reform
 then did in the matter is certainly a myth, seeing
 that a Protestant Italian version did not appear
 until thirty-five years afterwards, and had been pre-
 ceded by so many Catholic ones, even long before
 Zwingli made his fruitless suggestion. Diodati's
 Protestant version has been often reprinted, and is
 that circulated by the British and Foreign Bible
 Society. I have a duodecimo New Testament,
 printed for them by Spottiswoode in London, 1861,
 which is honestly avowed without any attempt at
 deception. Comparing the beginning of St.
 Matthew with Martini's, they agree word for
 word, so that unlearned Italians might easily
 mistake the former for the latter; but when I
 compare other parts together,—for instance, the
 sixth chapter of St. John,—I find that they differ
 widely. Again, in the first verse of St. Mark, I
 find there is also a difference; but the Sinaitic and
 Vatican manuscripts (the oldest copies of the Greek
 originals extant) support the Italian Catholic
 reading against the Protestant one. On referring
 to the second chapter of St. Paul's Epistle to
 Timothy, I find Diodati says,—"*Tutta la scrittura
 è divinamente ispirata*," &c., while in Martini the
 "è" before "*divinamente*" is wanting; the one
 being in accordance with the English Protestant
 authorised version, the other with the Catholic
 English and the best modern Greek scholars,—
 Dean Alford, to wit, for one. The profoundly
 learned, but lamentably erring, Dr. Döllinger's lips

would curl disdainfully, I imagine, when he read this erroneous passage in the letter from the Evangelical Alliance of Geneva, as I see it given in a number of the Hobart Town *Christian Witness*. Let it be remembered that the word "Scripture" is only a Latin word Englished, not translated, and by ecclesiastical use having a special meaning. Give the original Greek a plain English meaning, and the passage would read, — "All or every *writing* is inspired of God," &c.; so that the heathen mythological writings of the Egyptians, Greeks, Romans, &c., would thus be pronounced by the inspired Apostle to be inspired of God, &c. It is true, the *is* is italicised as not being in the original, but few ordinary readers of the Bible are aware of that; and the passage is usually quoted in a sense the Apostle could not have meant, not merely by the unlearned, but by such teachers as D'Aubigné and his *confrères* in the letter alluded to. But it is scarcely in place with my object in penning these memoranda, at the present time, to enter into verbal Biblical criticisms, as I have in view merely to give a true history of versions, whether Catholic or Protestant, with their dates of publication.

The data I have adduced suffice to prove that Catholic Bibles in the Italian language were translated, printed, circulated, long before Luther and Protestantism arose, as well as since up to the present time. It is, therefore, an unpardonable falsehood to assert directly, or insinuate indirectly, that the Sacred Writings have been, or are, withheld from the Italian people in their own beautiful language, the *lingua Toscana in bocca Romana*.

Long before the much boasted-of admission of the Bible Society's agents into Rome, that city had sent zealous sons to do the work of Evangelists among the semi-heathens so numerous in the

British Isles, as has ever been its wont since Pope Gregory sent St. Augustine to Christianise our idolatrous Anglo-Saxon forefathers. The successful labours of the renowned lawyer, and still more eminent priest, the Rev. Dr. Gentili, were well known there a few years ago, as well as the futile efforts of some apostate Roman priests on the other side. Nay, almost at the very time when the Bible Society's agents rushed through the gates of Rome, opened to them by violence and bloodshed, a zealous Italian priest, probably a Roman, was illustrating practically that teaching of the Word of God which, at the Altar of St. Mary's Cathedral, in this city, is read in the old language of Rome, on a certain Sunday annually, and subsequently repeated in the vernacular English from the pulpit, out of the folio English Catholic Bible, being chap. i. verses 22 to 27 of the Epistle of St. James, beginning,—“*Be ye doers of the Word, and not hearers only, deceiving your own selves,*” &c.

During the small-pox epidemic which raged not long ago in Aberdeen, the Infirmary of that city was crowded with patients. The paid Protestant Chaplain of the Institution never visited the afflicted and dying inmates; neither did the minister of any Protestant denomination. The Italian priest, however, was a devoted attendant there, and ministered, at their own request, to many of those not of his own faith, while suffering and dying. The consequences were many conversions to Catholicity. A respectable inmate, a mechanic, communicated the foregoing facts, with honest reproach of his own ministers, and hearty commendations of the foreign priest, to the local press. Need I comment upon this in other than the words of Sacred Writ,—“*By their fruits ye shall know them*”?

IN THE BELGIAN OR FLEMISH AND DUTCH
LANGUAGES.

The Flemish and Dutch languages, I understand, differ so slightly that either of these divisions of the inhabitants of what used to be comprehensively called the Low Countries, or Netherlands, can read the respective editions of the other. Though it has been satisfactorily proved by Jackson, in his exhaustive critical examination of the subject in his work on "Wood Engraving," that Laurence Coster and Hærlaem are not entitled to the honour of being the discoverer and birthplace of the art of printing; yet that the Low Countries, after Italy, was the next country in which the printing-press gave forth copies of the Holy Scriptures in the vernacular language of the people,—the first being at Cologne in 1475. Cardinal Wiseman says of this edition, "that, without any extraordinary research, we can discover seven new editions before the appearance of the German (Protestant, by Luther) translation. Two, entirely distinct, were published at Delft in 1477,—the one in folio, the other in quarto,—(in the celebrated French work, '*Manuel du Libraire*,' by Brunet, one of these is noted as being in Dutch); a third at Goude, in 1479; a fourth, fifth, sixth, and seventh, at Antwerp, 1515, 1525, 1526, 1528. The edition last named (the most correct which had hitherto appeared) was reprinted eight times in the space of seventeen years, and in 1548 was published at Louvaine, with additional corrections at the hands of Nicholas Van Wigh. The New Testament, translated by Cornelius Hendricks, was published separately at Delft in 1524. Within thirty years

there seem to have been at least ten editions of it at Antwerp alone; and in the following century there were several new versions of the entire Bible,—as those of De Witt, Læmput, Schurr, and others.” Hallam notices an edition of the Bible, in addition to the foregoing, at Delft, in 1497. Catholic editions of the Scriptures in Belgium from that period up to the present time have been too numerous to detail. Of the first Protestant Bible, Horne says,—“For a long time the Protestants in the Low Countries had only the Dutch translation, made from Luther’s German version in 1560, which, after being repeatedly printed, was superseded by a new Protestant translation, in consequence of an order issued by the Synod of Dort. . . . It was undertaken from the Hebrew and Greek . . . and first printed in 1637, and is highly valued for its fidelity. The Remonstrants, however, being dissatisfied with the New Testament, translated it anew from the Greek; and their version was printed at Amsterdam in 1680.”

IN THE BOHEMIAN LANGUAGE.

The New Testament was first published in Bohemia in 1475. The whole Bible, translated from the Latin Vulgate, was printed at Prague in 1478 and 1488; at Cutna, in 1498; and at Venice in 1506 and 1511. In Mr. John Strang’s “Travels in Germany,” in 1831, it is asked,—“Are you aware that the Bohemians had published seven editions of the Scriptures before Luther began his great German Bible?” Horne only notices one Catholic Bible printed in Bohemia, that at Prague in 1481, and says,—“The other, for the use of the Protestants in Bohemia, was made from the sacred

originals, published between the years 1579 and 1593, in six quarto volumes, without any indication of the place where they were printed, which is supposed to have been Kralitz."

IN THE FRENCH LANGUAGE.

The first portion of the Holy Scriptures printed in the French language was the New Testament, in or about 1477, for which the Rev. Dr. Dibdin has adduced the authority in his work, "*Ædes Althorpianæ*," vol. i., p. 57. This is confirmed by Hallam, who adds, "that the earliest French translation of the Old Testament seems to be about the same date." In 1478 was published the Bible of Guiars de Moulins, of which Du Pin, writing about the end of the seventeenth century, says,—"The most ancient translation of the Bible is that of Guiars de Moulins, a Canon of St. Peter d'Aire, in the Diocese of Terouenne, who was employed in translating the Historical Books of the Old and New Testaments from the year 1291 to 1294, as they are extant in the History of Peter Comestor. There are several editions of this translation in the French King's Library,—to wit, one numbered 5819, which has an advertisement prefixed to it, showing the name and quality of Guiars de Moulins, and the time when it was translated. Several others there are numbered 6818, 6820, 6821, 6822, 6823, 6825, 6826, and 6828, written in a different style, but translated by the same hand. The manuscript numbered 6819 contains only the translation of the History of Peter Comestor; but the others have likewise, besides this, the *Psalms*, the *Proverbs of Solomon*, and the other Books of the Old Testament, as well as the

Epistles of the Apostles; yet some of them have only the translation of the History of a Concordance of Peter Comestor,—that is to say, the *four Evangelists mixed together*, whereas in others the *four Evangelists are translated separately and in due order*.” Horne having made some depreciating remarks on the labour of Guiars de Moulins, Cardinal Wiseman combatted them in the *Dublin Review*, in 1836, who further says,—“In 1487, a new edition, corrected and enlarged, by John de Rely, afterwards Bishop of Angiers, was published under the auspices of Charles VIII., to whom it is inscribed; and before 1547 it passed through sixteen impressions,—four at Lyons and twelve at Paris. In 1512, Jacques Le Fevre undertook a new translation.” The New Testament was published at Paris in 1523; the Old, at Antwerp, in 1530, 1534, 1541. Cardinal Wiseman remarks,—“As a whole, it discovers very considerable learning; but in many individual instances the interpretations are arbitrary and injudicious. A revised edition was given by the divines of Louvaine, in the year 1550, which obtained more extensive circulation than any other among the French versions. Before the year 1700 it was printed twelve times at Rotterdam, twice at Antwerp, twelve times at Lyons, and thirteen at Paris.” Numerous other versions and editions have emanated since from the presses of France, but would require too much space to detail. I shall, therefore, confine myself to a few notices of those which had come forth before Du Pin’s work was published. That well-known writer says,—“There is no kingdom in which there have been made, in this age, more versions of the Holy Scripture into the vulgar tongue, and where they have been more common and more universally



Bossuet circulated 50,000 New Testaments. 201

spread, than in France. They have been put there into the hands of all persons,—read with profit by Christians of all conditions,—approved, and the reading of them recommended, by Bishops and Doctors, without the custom of giving or asking leave in writing to read them being put into practice. . . . Peter Bessus, Doctor of Divinity of the Faculty of Paris, and Chaplain to the King, published his version, dedicated to the King, Henry IV., in the year 1604. He says, in his preface, “that his translation had the allowance of Princes, the verification of Parliament, the testimony of Doctors, and the approbation of Universities. . . . Father Veron’s translation of the New Testament was dedicated to the General Assembly of the French Clergy. . . . The Sieur de Marolles, Abbot of Villeloim, dedicated also a third edition of the version of the New Testament to the French Clergy. . . . Father Amelotte’s version of the New Testament was made at the request of the Assembly of the Clergy, in 1655, and came out in 1656, dedicated to Monseigneur De Perefice, Archbishop of Paris, and approved by several Prelates, who recommended the reading of it, without mentioning the necessity of license. . . . The celebrated Bishop Bossuet circulated no less than fifty thousand copies of this edition. The version of Monsiegnieur Godeau, Bishop of Vence, had the following exhortation to all Christians to read the Scripture,—‘This is,’ says he, ‘the Will of the Son of God your Father and Judge which I offer you. I cannot doubt but you will take delight in reading it. You will see He there leaves you a most glorious inheritance,—I mean His Truth,—and that he divides it after an admirable manner. For, though it be one, yet he accommodates it to

the condition and duty of all, that every one, by practising these precepts, may live at peace, and arrive to the possession of his future inheritance, which is Eternal Life. The Son of God has taken care therein to teach us clearly and distinctly our whole duty to Him, as well as our neighbours and ourselves. This is the scope of the Gospels. The Apostolic Epistles are a large and more particular commentary, and explication of them, which leaves nothing in the Christian life we are to live in this world difficult or undetermined. This is, therefore, the Book you ought to study night and day ; this is the Book you ought, not to write on your hands, or have continually before your eyes, but to imprint on your hearts. Receive, therefore, with that new heart, this New Testament I present to you. Read it with such a heart. You will soon see that other books, in comparison with this, entertain you with nothing but fables. It will convey a true light into your minds, which will not dazzle you by a false lustre, but enlighten you in a real and infallible manner. It will not flatter you, but show you plainly what you are, and what you ought to be.' ”

Some versions have been made by Catholics which were condemned for their errors by the Church. One was published at Mons in 1665, with the permission of the Archbishop of Cambray, and the privilege of the King of Spain. In reality, it was printed at Amsterdam by the Elzevirs. It was condemned in 1668 by Pope Clement IX., and in 1679 by Pope Innocent XI. “ The French text, to which Quesnel appended his ‘ Reflections,’ is, in a great part, taken from this version of Mons,” says the Rev. Dr. Dixon. Cardinal Wiseman says, of an edition at Bordeaux in 1686, that “ it has been severely censured for accommodating the translation of some passages to the peculiar tenets

of the Church of Rome. Although we are satisfied that, in some of the obnoxious passages, the meaning is radically correct, and may even perhaps be fairly deduced from the text, we concur, notwithstanding, in the condemnation, in its fullest extent,—the more so, that the attempt was perfectly gratuitous. It is not for the translator to go beyond the words of Scripture as he finds them. If he wish to explain, let him have recourse to the legitimate vehicle of explanation,—a note. But as a translator, he is bound to lay before his reader the plain text of Scripture, not his own deductions, however clear and consecutive they may appear to himself." A translation was made by a layman, James Corbin, an Advocate of the Parliament of Paris, by order of King Lewis XIII., published in Paris, 1643, with the approbation of the Faculty of Theology of Poitiers. "It is not much esteemed," says Dr. Dixon; "by reason of its barbarous style, the translator having servilely imitated the Latin phraseology." Another French version was made by Father Bonhours, assisted by two other Jesuits, Fathers Le Tellier and Besnier. It was printed at Paris, 1697-1703. "The style of this version is considered a little deficient in perspicuity," is the opinion of Dr. Dixon.

In Dr. Dixon's work it is said,—"The first French version published by the Protestants is that made by Olivetan, a relative of Calvin's, by whom he was assisted in the work. It was first printed at Neufchatel, in folio, 1535; and again at Geneva, in 1540, with additional corrections by Calvin. "Olivetan copied extensively from the French version which had been made by Nicholas De Leuse, a Doctor, of Louvaine, printed at Antwerp in 1534. Olivetan himself was badly fitted for the work, being but imperfectly

acquainted with the French idiom, whilst, of the original language of the Old as well as of the New Testament, he had hardly any knowledge. An edition of this Bible was published again, in 1588, at Geneva. It was revised by Beza and others; it is much more esteemed by Protestants than the earlier editions of Olivetan, and it goes by the name of the Geneva Bible." Horne says,—“It has gone through very numerous editions, the latest of which is that of Geneva, 1804, in folio, and also in three volumes, octavo, revised by the College of Pastors at Geneva. This is confessedly the most *elegant* French version extant; but many Protestants have wished that it were a little more *literal*, and they continue to prefer David Martin's revision of the German version of the French Bible (of which the New Testament was printed in 1696 at Utrecht, and the entire Bible at Amsterdam in 1707), or the revision of Ostervald, the best edition of which is said to be that printed at Neufchatel in 1762. . . . Another French Protestant version (made from the Italian translation of Diodati) was published in 1562, which for a short time was held in estimation by the Calvinists. The French translation of Sebastian Castalio, who was but inferiorly skilled in that language, appeared at Basil in 1655; being accommodated to his Latin version, it was liable to the same objections, and was never held in any esteem. The translation of the entire Bible by Charles Le Cene, who quitted France on the Revocation of the Edict of Nantes, was published in a folio volume in 1741, by his son, a bookseller at Amsterdam. The States of Groningen prohibited the circulation of this version in their provinces on account of its Socinian tendency. (This example, as well as that of the Synod of Dort, and others, show that Protestant authorities,

as well as Catholic and Russian ones, think it right to condemn erroneous or unorthodox editions of the Holy Scriptures.) A French translation of the New Testament, by the celebrated critic, Le Clerc, appeared at Amsterdam in two volumes quarto; it is said to be tainted with Socinian principles, and has never been much read. But that executed by Messrs. Beausobre and L'Enfant (Amsterdam, 1718, in two volumes quarto) is highly and deservedly esteemed." I have in my possession a New Testament published by Swart, at Amsterdam, in 1700, the author of which is not stated. It has the Protestant French and the authorised Protestant English in parallel columns, without marginal references or notes of any kind. According to Hallam, "it was in 1461 that Ulrich Gering, with two more who had been employed as pressmen by Fust at Mentz, were induced by Fichet and Lapierre, Rectors of Sorbonne, to come to Paris, where several books were printed in 1470 and 1471." It thus appears that France, in adopting the art of printing, was only preceded by Italy two years.

IN THE SPANISH LANGUAGE.

The printing-press was adopted in Spain almost as soon as in any other European country after Germany. The first Bible in the Spanish language was printed, with the formal sanction of the Inquisition, in Valencia, in 1478,—being that version translated by the brothers Ferriar in 1405, which I alluded to in my notice of Spanish Scriptural manuscripts. It was reprinted about 1515. "In 1512 the Epistles and Gospels were translated by Ambrosio de Montesina. The volume was

published a second time, at Antwerp, in 1544; at Barcelona, in 1601 and 1608; and at Madrid, in 1603 and 1615." A New Testament was translated, direct from the Greek, by Francis Enzinas, in the reign of the Emperor Charles V., and printed at Antwerp in 1543, and again in 1558. Dr. Dixon calls this a Protestant version (on what authority he does not say); but it is scarcely credible that it could be so, seeing that it was dedicated to the Emperor and printed at Antwerp. It is not noticed in Horne's comprehensive work. Of the well-known and highly esteemed translation of the priest, Don Felipe Scio de San Miguel, Horne says,—“A new Spanish version of the entire Bible, from the Latin Vulgate, was published at Madrid in 1793-4, by Don Philipe Scio de San Miguel (subsequently appointed Bishop of Segovia), in ten folio volumes. It is adorned with three hundred engravings.” Cardinal Wiseman says,—“This translation is plain and accurate, though simple and unpretending in its style. His version is more admired, even by the Protestants, than any other in the Spanish language. It has been selected by Mr. Bagster as the Spanish version of the modern Polyglott Bible.” Many editions of Father Scio's Bible have since been published in Spain and elsewhere. I have the New Testament published by Hansard, in London, 1826, without the voluminous notes and comments, from the Fathers, of the original publication. “In 1824,” says Horne, “another Spanish version of the Bible, from the Latin Vulgate, with notes, was published by Don Felix Torres Amat, Bishop of Astorga, in eight volumes, quarto. Thirty thousand copies are said to have been worked off, part of which was destined for America. A handsome edition of Amat's Bible, with the Latin Vulgate in parallel

columns, was printed and published in Madrid, 1823-25. A revised edition of this version was published, in 1838, by the Rev. L. Lucena, at the expense of the Society for Promoting Christian Knowledge, for the use of the Spanish Protestants at Gibraltar and elsewhere."

About ten years ago, there was printed in New York, under the conjoint auspices of Archbishop Hughes, of that city, and the Spanish Archbishop of California, a Spanish and English Bible, in parallel columns, for the use of the Spanish-speaking inhabitants of that newly-acquired State of the great North American Republic. It will not be out of place here to give an extract from the Farewell Pastoral of the South American Bishop of Grenada, when exiled from his Diocese in 1852:—"The Clergy, whom from the heart I venerate and love, ought now more than ever to show themselves virtuous and enlightened, faithful, zealous, exemplary, and laborious. The Sacred Scriptures should never for an instant be out of their hands; so that the celestial wisdom with which it is filled may flow from their minds to their lips, in order that by its means they may guide the faithful in the way of eternal salvation."

"The Jews," says the Rev. Dr. Dixon, citing Horne almost verbatim, "had from an early period a Spanish version of the Old Testament, made from the Hebrew. Of this version, the Pentateuch was published at Constantinople in 1546. This ancient version has been attributed by some, but without sufficient foundation, to Rabbi David Kimchi, the celebrated Jewish Doctor, who flourished in the thirteenth century. In 1553, a Spanish version of the Old Testament, or rather, perhaps, a revised edition of the old version, was published by the Jews at Ferrara.

A revised edition of the Ferrara Bible was published at Amsterdam, by Mannasseh Ben Israel, in 1630. An edition of the Old Testament, in Hebrew and Spanish, was printed at Vienna in the years 1813-16, in four volumes, quarto, for the use of the Jews of Constantinople and most of the cities in Turkey, who are Spanish Jews."

Of the first Protestant version of the Scriptures in the Spanish language, Horne says,—“Among the Christians, Cassiodore de Reyna translated the Scriptures into Spanish, from the original languages, but availed himself of the assistance afforded by the Latin versions of Pagninus and Leo Juda. It was published at Basil in 1569. A revised edition of it, by Cyprian de Valera, a Protestant, who consulted later versions and notes, especially the Genevan French Bible, was published at Amsterdam in 1602.” Dr. Dixon remarks, “that, in the Old Testament, Reyna followed almost entirely the Latin version of the Catholic Dominican Friar Santes Pagninus.” Further, Horne adds,—“In 1832, a translation of the New Testament into the Catalonian dialect, by Mr. Prat, a native of the Province of Catalonia, has been completed and printed. This dialect is spoken by about four millions of persons. . . . The Gospel of Luke has been translated and printed in the Spanish Basque, or Escuara dialect, which is spoken in the Provinces of Biscay, Guipuscoa, and Alava; and also in the Rommany, or Gitano, or Spanish Gipsey dialect.” The version circulated by the British and Foreign Bible Society is, I believe, based on Father Scio’s Catholic version, but altered, as most of their versions in other languages are, so as to conform to the authorised Protestant English. In Haydn’s most misleading Dictionary of Dates, the only Spanish versions

of the Holy Scriptures noticed is the New Testament, 1556, and the Bible of 1569,—thus ignoring all the previous Catholic editions. Indeed, English writers generally, in their national, arrogant self-sufficiency, would lead you to suppose that Spain, as well as the other Catholic countries, were, from the era of the so-called Reformation, far behind England in Biblical and other literary pursuits. Hallam, however, does not countenance this idea, but says,—“Upon the whole, it is undeniable that, in most branches of erudition, so far as we can draw a conclusion from publications, Spain, under Philip II., held a higher station than England under Elizabeth.” Let me remind my readers that Spain was the first of European countries in which the Holy Scriptures were printed in Hebrew, Greek, Latin, and Chaldee, in the famous Complutensian Polyglott of Cardinal Ximenes; and that the second Biblical Polyglott, that published at Antwerp in 1569-72, was also the product of Spanish Biblical zeal, under the auspices of Philip II.; while the first English one, that of Bishop Walton, did not appear until 1657, and, moreover, had been preceded by a Catholic one in France, in 1654, that of Le Jay, who ruined himself by the expense he so zealously incurred in its execution.

IN OTHER LANGUAGES.

SCLAVONIC.—First printed in 1487-9, at Cracow; another at Ostrog, in 1581, which I noticed in my remarks on Manuscript Versions, having seen a copy of one on board the Emperor of Russia's ship-of-war *Boyarine*.

POLISH-RUSSIAN DIALECT. — In this language, spoken in what was formerly called White Russia, there was a Bible printed in 1517, according to Dr. Skorina; and another in 1525.

POLISH.—The first Bible was printed at Cracow in 1561, and again in 1577, 1599, 1619, &c., with the approval of the contemporary Popes. Horne says,—“One was made in this language for the Socinians, under the patronage and at the expense of Prince Nicholas Radzivil; it was published at Pinczon, in Lithuania, in 1563, and reprinted at Zaslau in 1572. The third Polish version was made by the Reformed, or Calvinists, in 1596. A translation of the New Testament into the Judæo-Polish dialect (which is spoken by the Jews, who are very numerous in Poland) has been made by the Rev. N. Solomon, at the expense and under the patronage of the London Society for Promoting Christianity among the Jews; it was printed in 1821. A translation of the New Testament into the language of Samogitia, a province of Poland, was printed in 1820, at the expense of the Russian Bible Society.” Dr. Dixon says,—“The first Polish version was made by order of St. Hedwige, Queen of Poland. This version was made about the year 1390. At a later period the Bible was translated from the Latin into the Polish, by the command of Pope Gregory XIII., and published, with the approbation of Clement VIII., at Cracow, in 1599; another Polish Catholic version,—viz., that of Jerome Leopolitanus,—was published in 1608; and, again, the Bible was translated into the Polish by Justus Rabi, a Jesuit, and printed in 1657.”

ROMAIC, OR MODERN GREEK.—According to Horne, —“The Romaic is a corruption of the ancient Greek,—so great, indeed, that, compared with the

latter, it may be pronounced a new language; it is at present in general use both for writing and conversation, the ancient Greek being used solely for ecclesiastical affairs. Into this language the New Testament was translated by Maximus Calliergi, and was printed at Geneva in 1638, in one large quarto volume, in two columns, one containing the ancient and the other the modern Greek. It was published at the expense of the then United Provinces, upon the solicitation of Cornelius Haga, their ambassador at Constantinople. The Greeks, however, did not receive it with much favour. This translation was reprinted at London in 1703, in one volume 12mo, by Seraphin, a monk of Mitylene, who prefixed to it a preface which gave offence to the Greek Bishops, particularly to the Patriarch of Constantinople. By his order it was committed to the flames. . . . It was reprinted in 1705; and in that edition the objectionable passages in Seraphin's preface were omitted." According to the statement of the celebrated Charles Butler, the Catholic author of "*Horæ Biblicæ*",—"A more correct edition of it was printed at Halle, in Saxony, in 1710, under the patronage and at the expense of Sophia Louisa, Queen of Prussia. From this last edition was printed the impression executed at the expense of the British and Foreign Bible Society, in one thick volume 12mo (Chelsea, 1810), the ancient and modern Greek being in parallel columns. To this edition the Patriarch of Constantinople gave his unqualified approbation. With regard to the Old Testament, though the Book of Psalms was translated into Romaic, and printed at Venice in 1543, and the Pentateuch (by the Jews at Constantinople) in 1547, there was no complete edition of the whole until 1837." The Greek Church admits all the

books both of the Old and New Testaments, as they are in the Canon of the Catholic, but with some additions.

HUNGARIAN AND MOLDAVIAN. — In Westwood's beautiful work of *fac-simile* illustrations of Biblical manuscripts, it is said,—"The introduction of the Christian religion into Hungary rendered necessary a knowledge of the Sacred Scriptures; and we accordingly find that the only three manuscripts in this language, discovered by M. Silvestre in the libraries of Pesth, Vienna, and Munich, are theological. One of these, in the Royal Library of Vienna, contains an Hungarian version of the Bible, written in the fourteenth century. . . . Another of M. Silvestre's *fac-similes* is from an *Evangeliarium* (Book of the Gospels), written in the year 1466, in Moldavia,—Louis I., King of Hungary, having united that country to his own about that period. The third manuscript is a series of Sermons, from Pesth." The first printed Catholic edition of the Bible in the Hungarian language was the translation of the Jesuit, George Caldi, and was printed at Vienna in 1626; and again at Cologne. It is noticed in Du Pin's work,—“Before this, however, there had issued from the press a Protestant edition, executed by Casper Caroli, who availed himself of the previous labours of Vatablus and Pagninus (Catholics), and of Munster and Tremellius (Protestants), as well as of the Catholic Vulgate Latin. It was published at Wysolyn, 1589; Hanau, 1608; Oppenheim, 1612; Amsterdam, 1645, 1684, 1685,” &c.

HEBREW AND CHALDEE. — Horne says,—“The New Testament was first translated into Hebrew by the learned Elias Hutter, — published at Nuremberg, 1599, 1600; in London, 1661 and 1798. This translation not being executed in pure

Biblical Hebrew, and consequently not adapted to the Jews, the London Society for promoting Christianity among them, in 1817, completed and published a new translation in Biblical Hebrew. Another, executed by Mr. William Greenfield, was published in London, 1831. A Hebrew translation of the four Gospels was published at Rome (with the Latin Vulgate text) by John Baptist Jonas, in 1668. . . . The New Testament has not hitherto been published in the Chaldee language; but a manuscript copy, both of the Old and New Testament, is said to exist in the Vatican Library. In the course of his missionary labours in Persia, the Rev. Dr. Wolff purchased the manuscripts of different portions of the Chaldee Bible, which, though the same in language as the Syriac, is written in a different character. When giving an account of Biblical manuscripts in Syriac, Armenian, Arabic, Irish, &c., &c., I noticed the printed editions, which I, therefore, need not again recapitulate.

PORTUGUESE.—The first translation into this language, in 1383, was formerly described. The first printed Catholic edition was the New Testament in 1781, and the entire Bible in 1783. The author was Antonio Pereira, and the work was printed in Lisbon. Dr. Dixon says,—“A Protestant version of the New Testament in this language was published, in quarto, at Amsterdam, in 1681; and a Protestant version of the Old Testament, executed by Ferreira D’Almeida and Jacob Opden Akker, was published at Batavia, in 1748-53, in two volumes octavo.”

DANISH.—Before 1550, according to Dr. Henderson, the New Testament, the Pentateuch, and the Psalms, had been translated into the Danish language from the Vulgate Latin. A Protestant version was printed at Copenhagen in 1550, and many others since then.

ICELANDIC.—The New Testament in this language was printed in 1539, in Denmark, at the expense of King Christian III. The Gospels and Epistles for all the Sundays in the year was published in 1562, and the whole Bible was printed at Holum, in Iceland, in 1584, under the patronage of Frederic II. A second edition of the Icelandic Bible appeared at Holum in 1644. This is the standard text from which the two most recent impressions of the Icelandic version have been printed. The Catholic Bible, in manuscript, of 1279, has been before alluded to.

AMERICAN INDIANS.—From about the middle of the sixteenth century, the Gospels, Epistles, and other portions of the Holy Scriptures, have been frequently translated, by Catholic missionaries, into various languages of the American Indians both of the South and North, as well as some Protestant ones for Indians of the Northern tribes.

CHAPTER XII.

Printed Editions of the Holy Scriptures (continued).

IN THE ENGLISH LANGUAGE.

THE first printing-press set up in England was at the Abbey of Westminster, by the Catholic Englishman, William Caxton, who had studied the art of printing in Germany, and was a friend of the great inventor John Guttenberg. The then Abbot of Westminster Abbey, the learned Thomas Milling, subsequently Bishop of Hereford, greatly encouraged the undertaking, and the accomplished Anthony Woodville, Earl Rivers, brother to the Queen of Edward IV., was a liberal patron and friend of Caxton. It is generally admitted that the first book printed was the "Game and Play of Chess," in 1474. Presses were soon after established at Oxford and St. Alban's. While pious and other books were printed,—to a small extent in comparison with other countries, as I have before shown,—no portion of the Holy Scriptures was printed in

England during the fifteenth century, though Germany, Italy, Belgium, Bohemia, France, Spain, &c., had done so freely. About twenty-five years ago there appeared, in a trustworthy English Protestant journal, the statement that an English Bible printed in 1487 had been discovered in the Library of Newport, Rhode Island, in the United States of America. It was thought that this was the orthodox translation of Trevisa, the Vicar of Berkeley, the contemporary of Wycliffe; but the fact has never been confirmed, as it would certainly have been, if correct, by such zealous Catholic American writers as Archbishop Hughes of New York, Archbishop Spalding of Baltimore, &c., &c. I suppose that there had been a mistake (so easily made) of the date, and that it was 1587, instead of 1487. That England should have been so late, in comparison with other European nations, in printing and publishing the Holy Scriptures may probably be accounted for, firstly, by the mischief that followed the revolutionary and heterodox teaching that accompanied Wycliffe's version. Ranke says,—“This was instantly accompanied by a tumultuous rising of the lowest classes of the people, who, not content with reforms in the Creed, or an emancipation from the See of Rome, aimed at the abolition of the whole benefited clergy, and even at the equalisation of the nobleman and the peasant,—*i.e.*, at a complete overthrow of Church and State.” The excesses of the Lollards, however, were neither short in duration, or, as Ranke seems to indicate, confined to the lowest classes of the people, when men like Sir John Oldcastle (Lord Cobham) took such a leading part. In Bohemia, too, the troubles were attributed to Wycliffe's doctrines, as More stated and Tyndall did not deny, and as the terrible pro-

ceedings of the Anabaptists, at Munster and elsewhere in Germany, were consequent upon Luther's. Secondly, the contentions of the Houses of York and Lancaster for the English throne, which so long deluged England with blood, would be calculated to retard the progress of the printing-press. Thirdly, when the despotic Henry VII. was firmly seated on the throne, he ruled with such harsh rigour as to take care to repress anything that might again disturb the peace of either Church or State. Nevertheless, our chronicles afford indubitable proof that both secular and religious learning were warmly encouraged, in the period intervening between Wycliffe and Tyndall, by the highest ecclesiastical authorities. In the rules for the government of Winchester School, founded by William of Wykeham, Bishop of Winchester and Lord Chancellor of England, it was ordered that the Bible, or some other holy book, should be read aloud always during dinner. In the colleges, too, at Oxford, founded by him, it is said "they all dined together in the refectory, where strict silence was preserved, while the Holy Scriptures were read aloud, and where all kinds of confusion and disturbance were forbidden." Wykeham bequeathed to his foundations several books which he had been accustomed to use,—among them his own Bible. William of Waynflete, also Bishop of Winchester and Lord Chancellor of England, presented eight hundred volumes of books to the library of Magdalen College, founded by him in 1480. He, too, ordered the Scriptures to be read there during meals. He was one of the patrons of Caxton, one of the earliest productions of whose press was an English version of Cicero's work, "*De Senectute*," which had been dedicated and presented to Waynflete by the author, William of

Wyrcestre, a few years previously. The press at Westminster Abbey was regarded with almost as much interest by Bishop Waynflete as by his younger and more enthusiastic friend, Earl Rivers. In the early part of the sixteenth century, too, we know, from the testimony of Erasmus, who taught Greek both at Oxford and Cambridge, that at the table of the celebrated Colet, Dean of St. Paul's, and founder of St. Paul's School, the Bible was always read during meals. These are a few of the many instances which could be cited of the use of the Sacred Writings in England before the printing-press gave them a wider circulation.

The first portion of the Scriptures printed in the English language was the New Testament; but it was not printed in England, but in Germany, in 1525-6. The author was William Tyndall, an ordained Catholic priest, who had been well-educated in the Scriptures at Oxford, before he went to Cambridge, where he studied Greek under Erasmus. Having failed in obtaining a cure of souls, he became tutor in the family of a Gloucestershire knight, whose hospitality was widely extended to all the ecclesiastics of the diocese. Here Tyndall seems to have first exhibited his intolerant controversial spirit, to the great annoyance of the clergy of the district, who therefore ceased to visit at his patron's house. At last he was brought before the Spiritual Court of the Archdeacon of the diocese, but escaped with no other punishment than a reprimand. He afterwards sought employment from the celebrated Cuthbert Tonstall, then Bishop of London, but subsequently Bishop of Durham, of whose learning and worth he entertained a high opinion, from the representations of Erasmus. He was not successful, and vented his spite, therefore, subsequently,

both on Erasmus and the Bishop, saying of the former that his "tounge maketh of litle gnattes great Elephants, and lifteth up above the Starres whosoever giveth him a little exhibition," &c.; of the latter,—“But God (which knoweth what is within hypocrites) saw that I was begyled, and that that counsaile was not the next way unto my purpose. And therefore he gatte me no favour in my Lordes sight,” &c. . . . “and understode at the last not only that there was no rowme in my Lord of London’s Palace to translate the New Testament, but also that there was no place to do it in all England, as experience doth now openly declare.” Despite, however, this assertion of Tyndall, the Bishop himself, conjointly with Archbishop Heath, did undertake, complete, and publish an edition of the whole Bible, as I shall hereafter show. Tyndall, replying to remarks of Sir Thomas More, cites as follows from them:—“The Constitution of the Bishops is not that the Scriptures shall not be in English, but that no man may translate it by his owne authoritie, or read it, until they had approved it”: on which Tyndall comments,—“If no translation shall be had until they geve license, or till they approve it, it shall never be had. And so it is all one in effect: to say there shall be none at all in English, and to say, ‘till we admitte it,’ saying they be so malitious that they will none admitte, but fayne all the cavillations they can to prove it were not expedient. So that if it be not had in spite of their harts, it shall never be had. And thereto they have done their best to have had it enacted by Parliament that it should not be in English.” Tyndall remained one year in London, and then fled to the Continent,—fearing, no doubt, that the high-handed autocrat then on England’s throne

would not longer overlook his heretical practices and venomous abuse of every grade of the religious teachers of the people.

Tyndall's translation is said by some to have been made direct from the Greek, but others say from the German of Luther. He was assisted by John Frith and William Roye. Of the former's agreement with his own opinions, he appears to have some doubt, when he wrote to him in prison, under the name of Jacob, saying,—“Of the presence of Christ's body in the Sacrament, medle as little as you can, that there appeare no division among us. Barnes will be whole against you. The Saxons be sore on the affirmative. Whether constant or obstinate, I omit it to God. . . . George Joye would have put forth a treatise of the matter, but I have stopt him as yet; what he will doe if he get money I wotte not. I believe he wold make many reasons little serving to the purpose. My mynde is that nothyng be put forth till we heare how you shal have spede. I would have the right use preached, and the presence to be an indifferent thyng till the matter might be reasoned out at laysure of both parties,” &c., &c. Roye is called by Tyndall “a man somewhat crafty, a false disciple.” When the octavo volume of the New Testament without name of the author or place of printing was imported into England, followed by another in quarto in the same year, with glosses, &c., it was considered by the ecclesiastical authorities to be falsely translated, and corrupt,—Bishop Tonsall declaring that he had found in it no less than two thousand errors, or mistranslations. The learned and exemplary Sir Thomas More, afterwards Lord Chancellor, criticised the translation vigorously. A prohibition was published in all the dioceses against them, and

the Bishop of London bought up all the copies, and burned them, with the approbation of Cardinal Wolsey. This, however, only incited the Dutch printers to print more. In 1530, Henry VIII. issued a proclamation, by the advice of the prelates and the universities, for totally suppressing the translation of the Scripture corrupted by William Tyndall, and avowing the King's intention to have the Holy Scripture translated into the English tongue by great, learned, and Catholic persons, which was afterwards, as I shall prove, carried into effect. In the reign of the Protestant King Edward VI., there was also issued, by Royal authority, a proclamation to this effect:—"From henceforth, no man, woman, or child, of what state or condition or degree soever he or they shall be, shall, after the last day of August next ensuing, receive, have, take, or keep in his or their possession the text of the New Testament of Tyndall's or Coverdale's translation in English, nor any other which is not permitted by the Act of Parliament." This same proclamation prohibits "all manner of English books, set forth in the names of Frith, Tyndall, Wycliffe, Joye, Roye, Bazgil, Coverdale, Turner, Tracey, or any other of them. Every man, woman, or child possessing any of these books were required to deliver them up to the properly constituted authorities, who were to cause them incontinently to be speedily burnt. Every one who should be found to have offended in any way against the true meaning of this proclamation, the same was not only to suffer imprisonment and punishment of his body at the King's Majesty's will and pleasure, but also to make such fine and ransom to His Highness for the same as His Majesty or four of his Council shall determine." Horne says,—“In 1531 Tyndall published an

English version of the Prophet Jonah, with a prologue full of invective against the Church of Rome." This slight censure of Tyndall's virulent controversial spirit, thus restricted to one portion of his writings, is all that Horne ventures to give, though in the numerous other writings of Tyndall there are filthy, coarse, obscene, false, "railing accusations," against every authority in the Catholic Church, without exception, from the Popes downwards, existing for eight hundred years previously. It would pollute my pen to repeat the worst of them, and yet they are so incredibly monstrous and extravagant that the veriest tyro in vital statistics could at a glance perceive it impossible that they could be true. I do not state this at second-hand. I have, while writing this paper, renewed my acquaintance with Tyndall's works in a black-letter copy of them printed in Queen Elizabeth's reign by John Daye, with a preface by John Foxe, and published "with the Queen's Majesty's grace and privilege." Moreover, Tyndall, not content with publishing such unfounded and unchristian charges, even imputed unworthy motives to practices which he could not for their ostensible object condemn,—being the honouring of God by perpetual praise, for which the candid Protestant writer, Rev. Dr. Maitland, thus refers to one of Tyndall's notes,—“ Were it not that the malignity is as disgusting as the absurdity is amusing, one must needs laugh at the motive which Tyndall, the Reformer, assigns for the practice by the monks: ‘Your singing is but roaring, to stretch out your maws (as do your other gestures and rising at midnight), to make the meal sink to the bottom of the stomach, that ye may have a perfect digestion, and be ready to devour afresh against the next refection.’ ” The

editor of Tyndall's works in Elizabeth's reign (Foxe), however, does not scruple to defend his language, and commend his writings as "excellent, and those of a godly person," notwithstanding his violation of the Biblical and Divine precept, "Thou shalt not bear false witness against thy neighbour." Even so usually fair and candid a critic as the Rev. Dr. Scrivener deals much too leniently with Tyndall's vile language and accusations. In the "Cambridge Paragraph Bible" of 1873, of which I have lately obtained a copy, he says, in the Introduction, page xxiv.,—"Besides those references to parallel texts of Scripture which will be spoken of elsewhere, the margin of most of our English Bibles, including the Authorised Version, contains certain brief annotations, the extent and character of which will now be described. The practice was begun by Tyndale, in whose earliest New Testament of 1525, the slight fragments of whose single known copy enrich the Grenville Library in the British Museum, notes, rather expository than relating to interpretation, are extant in the margin. In some places, and yet more in his version of the Pentateuch (1530 and subsequent years), these notes become strongly polemical, and breathe a spirit which the warmest admirers of that truly great man find it easier to excuse than to commend. . . . It had by that time (the era of the Authorised Version) grown intolerable, that, on the self-same page with the text of Holy Scripture, should stand some bitter, pithy comment, conceived in a temper the very reverse of that which befits men who profess to love God in Christ." Dr. Scrivener, however, fails to say that many of these bitter comments were founded on statements as untrue as they were malicious. Dr. Scrivener is one of the

"New Testament Company of Revisers of the Authorised Version," now engaged in that important work.

Horne says,—“In 1534 was published a fourth Dutch edition, or the fifth in all, of Tyndale's New Testament, in 12mo (Martin calls it the sixth). In this same year Tyndale printed his own edition of the New Testament in English, which he had diligently revised and corrected, to which is prefixed a prologue; and at the end are pistils of the Old Testament, closing with the following advertisement: ‘Imprinted at Antwerp, by Martin Emperour, anno MDXXXIV.’ Another edition was published this year in 16mo, and printed in a German letter.” In the 1573 edition of Tyndall's writings, he says, in the “Prologue uppon the Gospel of St. Matthew”,—“Here hast thou (most dere reader) the New Testament, or covenant made with us of GOD in Christes blood, whiche I have looked over agayne (now at the last) with all diligence and compared it unto the Greke and have weeded out of it many fautes, which lacke of helpe at the begynning, and oversight, did sow therein. If ought seme chaunged, or not altogether agreying with the Greeke, let the finder of the faute consider the Hebrue phrase, or maner of speeche left in the Greeke wordes, whose preterperfectense and presentense is oft but one, and the futuretense is the optative mode also, and the futuretense, oft y^e imperative mode in the active voyce, and in the passive ever. Likewise person for person, number for number, and interratiō for a cōditionall, and such lyke is with the Hebrues a common usage.

“I have also in many places set light in the margent to understand the text by. If any mā finde fautes either with the translation or ought

beside (which is easier for many to do, then so well to have translated it the selves of their owne pregnant wittes, at the beginnyng without an ensäple),”—[Here Tyndall seems to deny that Wycliffe, Turvey, Trevisa, &c., had made translations into the English language many years before, or to be in ignorance thereof, which is incredible, though elsewhere he alludes to a translation made in the reign of King Athelstan]—“to the same it shalbe lawfull to träsrate it them selves, and to put what they lust thereto. If I shall perceavue either by myselfe, or by information of other, ye ought be escaped me, or might more playnly be translated: I will shortly after cause it to be amended. Howbeit, in many places, me thinketh it better to put a declaration in the margent, then to runne to farre from the text. And in many places where the text semeth at the first choppe hard to be understäd, yet the circumstances before and after, and often readyng together make it plaine enough.”

In Professor Moulton's "History of the English Bible," in course of publication in the "Bible Educator," it is said, in part xi., page 309,—"Was Tyndale indebted in any degree to the early English versions of Wycliffe, Hereford, and Purvey? It is hardly possible that he can have been unacquainted with these versions. . . . A very able writer on the English language, Mr. G. P. Marsh, considers it certain that 'Tyndale is merely a full-grown Wycliffe,' " &c., &c. Professor Moulton endeavours to refute Mr. Marsh's conclusions, but, in my opinion, on very unstable grounds. He also speaks of the "vigour and warmth (to use no stronger terms) of his controversial works," and that "it may be acknowledged that in controversy Tyndale frequently used language which cannot be defended." It must,

however, be remembered that this controversial language accompanied his translation in "prologues," &c., to the printed text.

Martin says that "a copy was presented to Anne Boleyn, who was at that time Henry's Queen. Under her auspices an edition was printed in London, which appeared in the year in which she was put to death" (*i. e.*, in May 17th, 1536). Horne, however, does not say anything of such an edition, which has, indeed, a very doubtful look. Able critics have given great credit to Tyndall for the "perspicuity, noble simplicity, propriety of idiom, and purity of style" of his translation, which, indeed, is adopted in most of the English Protestant versions that succeeded it, though they have departed much from it in actual words. As far as I am competent to judge, I think he is entitled to this praise, though indebted for it in some degree to previous translators; but I must condemn his following Luther's unwarrantable practice of adding to the Book of God words which do not exist in any of the old Greek manuscripts,—for instance, in the third chapter of St. Paul's Epistle to the Romans, 28th verse, the word *alone*. In this case, however, the present authorised Protestant English version has not followed the example, though, in the latest German Lutheran editions I have seen, the addition still remains. Martin remarks that "Tyndale was sadly annoyed by the publication of an unauthorised revision of his New Testament, in 1534, by George Joye," who had introduced many alterations that were likely, in Tyndall's opinion, to bring discredit upon the Gospel itself. "Wherefore I beseech George Joye, yea and all others, too, for to translate the Scripture's for themselves, whether out of Greek, Latin, or Hebrew. Or if they will needs, let them

take my translation, and labours, and change, and alter, and correct at their pleasure, and call it their own translations, and put to their own names, and not to play bo-peep after George Joye's manner." Tyndall, when in Antwerp, in 1534, was betrayed by one of his own associates, and, after suffering an imprisonment of about eighteen months, was tried for violating the laws of the German Empire, and executed by strangling,—his body being subsequently burnt to ashes. Protestant writers, generally, accuse King Henry VIII. and his Council (Cranmer being his Archbishop of Canterbury at the time) of having brought about the apprehension and death of Tyndall; but there does not appear to be on record anything to confirm the truth of the supposition. It is quite certain, however, that Henry VIII., Edward VI., Mary, Elizabeth, James I., and perhaps other of our sovereigns, would have visited his offences in like manner.

The first complete *Bible* of the Old and New Testaments, *printed* in the English language, was at Zurich, in 1535. The author was Myles Coverdale, born in Yorkshire, 1487. He became a monk in the priory at Cambridge, of which the celebrated Dr. Barnes was head. In 1514 he was ordained priest at Norwich. In the reign of King Edward VI. he was made Bishop of Exeter (1551), but, on the accession of Queen Mary, was deprived, and imprisoned for two years; and Queen Elizabeth did not restore him to his Bishopric when she came to the throne. While sojourning at Geneva, he took part in editing the Genevan English Bible. He died in 1568. Martin says that he was "an intimate associate of Thomas Cromwell and Sir Thomas More. It was probably under their auspices that he first com-

menced a translation of the Scriptures." This edition is entitled, "The Bible, that is the Holy Scripture of the Olde and New Testament faithfully and truly translated out of the Douche and Latyn in to Englyshe." It was in folio, and dedicated to King Henry VIII. Though it was not directly sanctioned by the King, yet no attempt was made to suppress it. Martin says,—“The first edition was exhausted in a very short time, and that in 1537 two editions were not only printed and published in London, but set forth with the King's most gracious license. . . . But the work of Coverdale, invaluable as it was in some respects, and notwithstanding the important service it had rendered, did not by any means give general satisfaction. A version, ‘translated out of five sundry interpreters,’ was sure to leave very much still to be done.” Horne does not give the two editions in 1537 alluded to by Martin, but states that “a quarto edition was reprinted in London in 1538,” and “that soon after this Bible was finished, in 1536, Lord Cromwell, Keeper of the Privy Seal, and the King's Vicar-General and Vice-gerent in ecclesiastical matters, published injunctions to the clergy, by the King's authority, the seventh of which required that ‘every parson, or proprietary of any parish church within this realm, should, before the first of August, provide a book of the whole Bible, both in Latin and in English, and lay it in the choir for every man that would to look and read therein,’” &c. It is difficult to understand how this injunction could be complied with; for Coverdale's Bible was not “both in Latin and English,” nor was there any such, that is now known, at that period. Nay, there was not then a Bible or New Testament even in Latin only, printed in England, though great numbers had

previously issued from Continental presses. Nevertheless, Horne's loose statement as to date, "soon after 1536," may be meant to refer to the "Newe Testament both in Latine and Englyshe, eche correspondent to the other, after the Vulgare Text, commonly called St. Jerome's. Faithfully translated by Johan Hollybushe. London MDXXXVIII 4to, MDXXXIX 8vo." Horne says,—“This translation of the Latin Vulgate was executed by Myles Coverdale, who dedicated it, in his own name, to Henry VIII. It is not known why he assumed the fictitious name of John Hollybushe. We are indebted for our knowledge of this edition to Mr. Walter's Letter to the Bishop of Peterborough.” Two other editions of Coverdale's Bible of 1535 complete the reprints,—one in 1550, the other in 1553 with a new title.

The next Bible in order of publication, called “MATTHEWS' BIBLE,” was not printed in England, but is supposed, from the character of the type, to have been printed in Germany, at Marlborrow, in Hesse, in folio, 1537. Martin calls it a “composite Bible,” and says that it was “dedicated to Henry VIII. and Queen Jane”; “published with the Royal licence,” says Horne. “From Matthews' Bible—itself a continuation of the labours of Tyndale and Coverdale,”—according to Martin, “all later versions have been successively formed. In that the general character and mould of our whole version was definitely fixed. The labours of the next seventy-five years were devoted to improving it in detail.” It seems that this edition was accompanied with prologues and other matter offensive to the clergy generally, so that the Royal injunction to them, to use it for the instruction of the people, was reluctantly and coldly carried out: though it is said, on the other hand, to have been very popu-

lar with the masses ; which is scarcely consistent with the conduct of the people at large during the subsequent reigns, when they were not overawed or broke loose from Royal despotism.

Next came a quarto edition of the NEW TESTAMENT in 1538, printed by Redman, with the King's licence. It had the Latin translation of Erasmus conjoined with it. Martin has strangely left this edition unnoticed.

CRANMER'S, or the GREAT BIBLE, was partly printed and published in London, in 1539, by Grafton and Whitchurch, with the following title,—“ The Byble in Englyshe, that is to saye, the content of all the holy scripture both of y^e olde and newe testament, truly translated after the veryte of the Hebrue and Greke textes by y^e dylygent studie of diverse excellent learned men, expert in the forsayde tonges.” This edition was handsomely illuminated. Tyndall's prologues and notes were wholly omitted. Though Coverdale had been principally employed in the supervision, it had a preface by Cranmer, in which he gives account of previous translations into the English language, and *their general use before the time of Wycliffe*. Martin, speaking of a second edition of this Bible in April 1540, says,—“ The King granted to Cromwell the absolute right of licencing the publication of Bibles in England for five years. Bishop Bonner set up six Bibles in St. Paul's ; and such was the excitement created, that he was obliged to threaten their removal, because ‘ diverse wilful and unlearned persons read the same at the time of divine service, yea, in the time of sermon and declaration of the Word of God.’ ” Bishop Bonner was not, I think, translated from the Bishopric of Hereford to that of London at this time, but later in the year 1540 ; and I believe the six Bibles he placed in St. Paul's

Cathedral was another edition, at a later period, more consonant with his religious convictions, than that of Cranmer, with whom he by no means fraternised.

TAVERNER'S BIBLE was printed in London by Byddell, in folio, in 1539. The author was a lawyer-friend of Cromwell's, and his Bible was not a new translation, but "a kind of intermediate work, being a correction of what is called 'Matthews' Bible,' many of whose marginal notes are adopted and many omitted, and others inserted by the editor." Though dedicated to the King, yet, after Cromwell's death, "Taverner was imprisoned in the Tower for his work, but he had the address to reinstate himself in the King's favour."

It is almost impossible to unravel the statements made by different writers of King Henry's variable conduct in approving and condemning the different Bibles published in his reign; but in November, 1541, a large Bible, which at the King's command had been made under the auspices of Cuthbert Tonstall, then Bishop of Durham, and Christopher Heath, then Bishop of Rochester but afterwards Archbishop of York, was printed. This was the fulfilment of the promise made in Henry's proclamation in 1530, "to have the Holy Scripture translated into the English tongue by great, learned, and catholic persons," to which I before alluded. The title runs thus,—*"The Bible in Englishe . . . to be frequented and used in every church in this sayde realme,"* &c. The greatest enemies of the Catholic Church do not deny that these two excellent men were profound scholars, eminent divines, and of irreproachable conduct. The Protestant Rev. Dr. Dibdin says of Bishop Tonstall, that "beyond all question he was one of the brightest scholars and most amiable

men of his time." Catholics, however, deplore that they did not follow the illustrious example set them by Cardinal Fisher, Sir Thomas More, and others, who preferred to lose their heads rather than consent to the arbitrary will of the Royal tyrant, when he cut off England from the spiritual authority and communion of St. Peter's successor, the vicegerent of our Saviour, the supreme Head of Christ's Church on earth. Tonstall, however, after Henry's death, had the courage to refuse to become a party to, or even to submit to the religious changes effected in King Edward VI.'s reign, and was in consequence deprived of his Bishopric. On the accession of Queen Mary he was restored to his see; but, when Elizabeth succeeded to the throne, he was again deprived, imprisoned, and then committed to the custody of Archbishop Parker at Lambeth as long as he lived, because he refused to take the oath of supremacy. Archbishop Heath, who was Lord Chancellor at the time of Mary's death, immediately summoned the Commons to the bar of the House of Lords, and told them that Elizabeth, by the statute of the 31st of Henry VIII., was now their rightful sovereign; and she was forthwith proclaimed Queen. Soon, however, finding that, though Elizabeth had acted as a Catholic during the reign of her sister, she was going to abolish Catholicism, he resigned the seals, and, with the rest of the Bishops (one excepted), refused to assist at the coronation. He was deprived of his Archbishopric, excommunicated, and imprisoned in the Tower two or three times, but ultimately allowed to reside on his own property in Surrey. The Queen, it was said, greatly respected him, no doubt for the prompt, peaceful, and able way in which he had secured her accession to the throne. He

never, however, conformed to the changes in religion, but died in communion with the Church of Rome, and thus redeemed the guilt he had incurred during the reign of Henry.

While Protestant writers generally dilate at great length on all the editions of the Scriptures emanating from those opposed to the Catholic Church, this edition, which is justly entitled to be called the first printed English Catholic Bible, is either altogether unnoticed (as by Martin), or so slightly alluded to (as by Horne), that the actual fact of its publication is overlooked by most persons. I have little doubt that it was this edition that Bishop Bonner set up in St. Paul's Cathedral, spoken of by Martin, with erroneous conclusions thereon, and recorded by others as such a strange and inconsistent proceeding on the part of so strong an opponent of Protestantism. Catholics, on the other hand, see only in this act of Bishop Bonner's a strict conformity to the rule of the Church, as set forth in the citation on this subject I have already given from Sir Thomas More, and as had been in other European States (Rome included), from the invention of printing, carried into effect, by giving approved translations of the Holy Scriptures to the people in the vernacular languages of each. Bonner, like the mass of the Bishops in Henry's reign, was cowed by the King's savage proceedings to all who opposed his will into submission; but, "when death had removed the despot whose ungovernable temper seems to have obtained submission from men of virtue and of ordinary firmness," says a recent Protestant writer, "Bonner's compliance ceased: he protested against Cranmer's injunctions and homilies, and scrupled to take the oath of supremacy. For these offences he was committed to the Fleet, and

deprived of his Bishopric. After the death of King Edward, Mary restored him again to his see." A sufferer for conscience' sake himself, it is deplorable that he should have been so hard upon others who differed from him in religious belief, though he only carried out the horrid laws then, and long subsequently, not only in existence, but also enforced by more than one Protestant successor in the Bishopric of London, both upon Catholics and Dissenters from the law-established Church of England. When Queen Elizabeth ascended the throne, Bonner was made the sole exception to the favourable reception at that time given to the Bishops. In May, 1559, he was summoned before the Privy Council, and on the oath of supremacy being tendered, and his refusal to take it, was a second time deprived of his Bishopric, and kept in prison till his death on the 5th of September, 1569.

Hallam remarks,—“Persecution for religious heterodoxy, in all its degrees, was, in the sixteenth century, the principle, as well as the practice, of every Church. It was held inconsistent with the sovereignty of the magistrate to permit any religion but his own; inconsistent with his duty, to suffer any but the true. . . . At the end of the sixteenth century, the simple proposition, that men for holding or declaring heterodox opinions in religion ought not to be burned alive, or otherwise put to death, was itself little else than a sort of heterodoxy; and though many privately must have been persuaded of its truth, the Protestant Churches were as far from acknowledging it as that of Rome. No one had yet pretended to assert the general right of religious worship, which, in fact, was rarely or never conceded to the Romanists in a Protestant country, though the Huguenots

shed oceans of blood to secure the same privilege for themselves. . . . Our own Fuller, I am sorry to say, in his Church History, written about 1650, speaks with some disapprobation of the sympathy of the people with Legat and Wightman, burned by James I., in 1614; and this is the more remarkable, as he is generally a well-natured and not generally bigotted writer."

"During the reign of King Edward VI.," Horne says, "eleven impressions of the whole English Bible were published, and six of the English New Testament; besides an English translation of the whole New Testament, paraphrased by Erasmus. The Bibles were reprinted according to the preceding editions, whether Tyndale's, Coverdale's, Matthews', Cranmer's, or Taverner's,—that is, with a different text, and different notes. But it is doubted by the writer of the Preface to King James' translation, whether there was any translation, or correction of a translation, in the course of this reign." In confirmation of what I said before, with respect to the Catholic edition of Tonstall and Heath being so generally ignored, I draw the attention of my readers to the omission of all notice of it in the foregoing citation. In the short reign of Queen Mary,—from July, 1553, to November, 1558,—there was printed, in London, a New Testament, freshly translated from the Latin Vulgate; but you may look in vain for notice of it, in its proper place, in Horne's elaborate work, or at all in Martin's and most other Protestant histories of the versions of the Holy Scriptures. Horne merely refers to it in his fourth volume, when treating of the editions containing the disputed passage 1 John, chap. v. verse 7. In 1557 there was printed, at Geneva, an English New Testament,

short marginal notes, and send them back, when finished, to the Archbishop, who would add the last finishing touch, and superintend the printing and publication of the whole. The work was completed in 1568. It is not known whether it ever received any official recognition from the Queen; but, in 1571, Convocation passed an order that every Archbishop and Bishop should have at his house a copy of the Holy Bible, of the largest volume, as lately printed at London, and that it should be placed in the hall, or large dining-room, that it might be useful to their servants, or to strangers. A copy was also to be placed in every cathedral, and, as far as convenient, in all churches. The new Bible did not supplant the Genevan, which had gained so firm a hold upon the people, and was so much better adapted for popular use, on account of its handier form; but there is little doubt that the Great Bible was entirely displaced by the Bishops'. Between thirty and forty years elapsed before the necessity was felt for any further revision. During the whole of that time, two rival translations continued in the field. The Genevan Bible was that of the people; the Bishops' Bible, that of the Church. In private and domestic reading, the former was the one in general use; in public worship, the latter was employed. Nineteen editions of the Bishops' Bible were published, thirteen of which were in folio,—a clear proof that they were intended for use in churches alone. Of the Genevan, on the other hand, eighty-six editions were issued; and of these, sixty-eight are either in quarto or octavo, the sizes which the people preferred. At length, the feeling grew stronger and stronger that the circulation of two different versions was an evil; and the increasing desire for

one translation, which should be adopted alike in the Church and the home, prepared the way for what has now continued to be the Bible of the English people for two hundred and sixty years,—our so-called ‘ Authorised Version.’ ”

CHAPTER XIII.

Printed Editions of the Holy Scriptures
(continued).*THE RHEIMS AND DOUAY ENGLISH
CATHOLIC VERSION.*

BEFORE giving the history of the present "Authorised" Protestant version, made in the reign of King James I., the order of time requires that I should give an account of the Bible which was made for that portion of the English nation which yet, notwithstanding all the pains and penalties so long inflicted upon them, continued to form a large proportion of the British people, even in the last decade of the reign of the intolerant Elizabeth. These were the professors of that Christian faith to which Saint Augustine converted the idolatrous English, and which for so many centuries had been the fertile mother of so many saints amongst our ancestors,—the Catholic, in communion with the See of the Prince of the Apostles, seated at Rome. In 1582, there was

published, at the English Catholic College at Rheims, in France, a translation of the New Testament from the Latin Vulgate; and in 1609-10, at Douay, in Flanders, the translation of the Old Testament, also from the Latin Vulgate,—both “diligently compared with the Hebrew, Greek, and other editions in divers languages.” Like the Genevan translators, the Catholic divines who engaged in this task were exiles from their native land for conscience’ sake. Elizabeth, during the reign of her father, was educated in, and practised all, Catholic doctrine, except submission to the supremacy of the Pope. In her brother Edward’s reign she pliantly conformed to the religious changes of the ruling powers. When her sister Mary ascended the throne, says the great Catholic historian, Dr. Lingard (of whom it is said by the Protestant historian, Dr. Dunham, “not one in the whole range of literature possessed either greater penetration in discovering, or greater impartiality in estimating, the weight of evidence—that most faithful of historians”), Elizabeth “professed herself a convert to the ancient faith. The Catholics were willing to believe that her conformity arose from conviction; the Protestants, while they lamented her apostacy, persuaded themselves that she feigned sentiments which she did not feel. It is probable that in her own mind she was indifferent to either form of worship; but the moment she ascended the throne, a Catholic competitor appeared, Mary Stuart, who, at the command of her father-in-law, assumed the title of Queen of England, and quartered the English arms with those of Scotland and France; and the answer of the Pontiff proved, what was already known, that, on Catholic principles, Elizabeth had no hereditary right to the

crown. The new Ministers, whose prospects depended on the change, urged their mistress to put down a religion which proclaimed her a bastard, and to support the reformed doctrines, which alone would give stability to her throne. After some hesitation, Elizabeth complied." Then followed a series of cruel Acts during her long reign, intended utterly to extirpate the profession or practice, even in secret, of the ancient faith. Catholics were then, and for long afterwards, obliged to be taught their religion and to practise it by stealth, and numbers paid the penalty for so doing with their fortunes and their lives. Even in this island, within my memory, the orphans of Catholic parents admitted into the Queen's Asylum were educated as Protestants, and denied the ministrations of Catholic priests, until the indomitable Father Therry won for them the right of being brought up in the professed faith of their parents. Moreover, Catholic prisoners were forced, at the point of the bayonet, to attend service in the Protestant Church, and not allowed to keep their Catholic books, as was proved on the trial of the bushranger Cavanagh. It would appear, too, from anonymous communications to our local press, that there are, even in our professing liberal age, those who would gladly recur to the old system, and again deprive destitute Catholics of the right of worshipping God according to the dictates of their own consciences, and even debar Catholic gentlemen, of unimpeachable attainments and integrity, of State appointments. No Catholic books, our Bible included, could be printed in England, not merely during Elizabeth's reign, but for nearly two centuries afterwards. "*A decree of the Star Chamber, of 1st July, 1637, ordered that the printers shall be reduced to a certain number, and that*

if any other shall pursue the trade, he shall be set in the pillory, or whipped through the streets." Hallam says,—“The restraints on the printing and sale of books in England, though not so overpowering as in Italy (?), must have stood in the way of useful knowledge, under Elizabeth. The Stationers' Company, founded in 1555, obtained its monopoly at the price of severe restrictions. The Star Chamber looked vigilantly at the dangerous engine it was compelled to tolerate. By the regulations it issued in 1585, no press was allowed to be used out of London, except one at Oxford, and another at Cambridge. Nothing was to be printed without allowance of the Council; extensive powers, both of seizing books and of breaking the presses, were given to the officers of the Crown. Thus every check was imposed on literature, and it seems unreasonable to dispute that they had some efficacy in restraining its progress, though less, perhaps, than we might in theory expect, because there was always a certain degree of connivance and indulgence. Even the current prohibition of importing Popish books, except for the use of such as the Council should permit to use them, must have affected the trade in modern Latin authors beyond the bounds of theology.”

The principal translators of the Rheims and Douay Bible were Dr. Gregory Martin, assisted by William Allen (subsequently a Cardinal), Dr. Richard Bristow, and Dr. William Reynolds. The notes on the Old Testament were by Dr. Thomas Worthington, and those on the New by Dr. Bristow. Dr. Martin was brought up a Protestant, and educated at St. John's College, Oxford, and afterwards became tutor in the family of the then Protestant Duke of Norfolk. He was famous for his knowledge both of Hebrew

and Greek. Rejecting, however, all the honours and worldly advantages open to him in the then Protestant Church of England, he became a convert to the Catholic faith, and, as a consequence, an exile from his native land. Faithful as this Rheims and Douay translation was, it was not by any means pure, unadulterated English, but abounded so in Hebrew, Greek, and Latin words in an English form, as to give occasion to adverse critics to say that it was "a translation that needs to be translated." In Westcott's "History of the English Bible," it is said "that the Old Douay version furnished a large proportion of the Latin words which King James' revisers adopted; and it is to this, rather than to Coverdale's Testaments, that we owe the final and most powerful action of the Vulgate upon our present version." The writer, however, of the address of "The Translators to the Reader," in the original Protestant "Authorised Version," disclaims having seen any translation of *the whole Bible as yet*, for the English Catholics,—though the Old Testament was printed at Douay in 1609-10, 2 vols. 4to, which the Rev. Dr. Scrivener notices in the margin in the copy he has given of it, and adds, in a foot-note, "the writer must have seen the first volume of the Douay Bible, since neither *tunicke* nor *rational* (see p. cxviii.) occur in the Rhemish New Testament." This speaks ill for the trustworthiness of other statements in "The Translators to the Reader." For instance, in the passages referring to previous translations in the vulgar tongues, though enumerating many such,—as the Gothic of Ulphilas, the English of Trevisa, &c., &c.,—all notice is omitted of the numerous printed editions of the Scriptures in German, Italian, Flemish, Spanish, Bohemian, &c., &c., which I have given the dates of, in the fifteenth

and sixteenth centuries; while comments are made about the Church of Rome withholding the Scriptures in the mother tongue, which would have been utterly irreconcilable with the truth, had not the facts I have alluded to been ignored.

The notes on the original Rheims and Douay version were, like most of the polemic writings of all parties at that period, very objectionable. Such, however, was the only Catholic Bible in the English language that English Catholics could, up to the year 1718, get to peruse. It was reprinted in many Continental cities, but had to be imported into England by stealth, and secreted, with all other books and articles connected with the Catholic faith, in the hiding-places so numerous in old Catholic mansions. My first Scriptural lessons were received from an old quarto black-letter edition, thus preserved in the hereditary home of my Yorkshire Catholic forefathers, who often paid both in purse and person for their conscientious adherence to England's ancient faith. Though the Sixtine and Clementine editions of the Latin Vulgate had not been published when the Rheims translation of the New Testament was made, the authors of the latter must have had a very correct standard to translate from, so little did the version vary from the emended Vulgate.

In 1750, though the penal laws against Catholics were not either abrogated or altogether in abeyance (for, some years afterwards, a priest, of the noble family of the Talbots—Earl of Shrewsbury, premier Earl of England, — though highly esteemed by Protestants as well as Catholics, was prosecuted for merely celebrating Mass, and would have been convicted and have suffered the horrible sentence of the law, had not King George III. *illegally* ordered the proceedings to be

stayed), yet the practical execution of them was so far mitigated that the Catholic Bishop Challoner, after revising the old Rheims and Douay version of the Bible, modernising the language, and shortening and amending the notes, printed this altered edition even in London itself. This is the edition which has ever since been, more or less, followed in the numerous re-publications, in all sizes, which have poured forth from the Catholic presses of Great Britain and Ireland, and America, from that day to this. Nevertheless, so profound a Biblical scholar and philologist as Cardinal Wiseman says,—"To call it any longer the Douay and Rhemish version, is an abuse of terms. It has been altered and modified till scarce any verse remains as it was originally published; and so far as simplicity and energy of style are concerned, the changes are generally for the worse. For though Dr. Challoner did well to alter many too decided Latinisms, which the old translators retained, he weakened the language considerably by destroying inversion where it was congenial at once to the genius of our language and the construction of the original, and by the insertion of particles where they were by no means necessary," &c. . . . "But it had been well if Dr. Challoner's alterations had given stability to the text, and formed a standard to which subsequent editors had conformed. But so far from this being the case, new and often important modifications have been made in every edition which has followed, till, at length, many may appear rather new versions than revisions of the old. . . . The mass of typographical errors to be found in some editions is quite frightful, from many of them falling upon important words, and not so much disfiguring them (which would lead to

suspicion, and thereby to detection, as transforming them into others, that give a correct grammatical, but unsound theological sense." These remarks of the learned Cardinal are even more applicable to the extracts from the Holy Scriptures contained in many of the Missals for the use of the laity. I have one now before me, printed in Liverpool many years since, abounding in errors, one of which is as great as that notorious one in the Protestant Authorised Version, for which the printers were fined so heavily. However, errors and misprints of this kind are not of the same importance to Catholics as to Protestants, as the latter's faith, it is professed, must be founded on the words of the Bible only; while the former includes the interpretation thereof by the God-appointed means,—the Church,—“the pillar and ground of truth.” It was long hoped that a new Catholic translation of the Holy Scriptures, emanating from the conjoint labours of the Cardinal and that eminent convert from the Protestant Church of England, the Rev. Dr. Newman, would, long ere this, have superseded the previous revisions of the old Douay version; but the death of the former profound Biblical scholar and philologist suspended the undertaking. It is to be hoped, however, that the desirable work will ere long be accomplished by other competent divines. Of other English Catholic translations, I shall speak in their chronological order.

CHAPTER XIV.

Printed Editions of the Holy Scriptures
(continued).*THE PROTESTANT ENGLISH
"AUTHORISED VERSION" OF THE BIBLE.*

I SHALL now briefly describe the history of the present "authorised" version of the Protestant Established Church of England. Soon after James of Scotland ascended the throne of England, divines of all phases of Protestantism were agreed that a new version into the English language was much required; and after a conference thereon, held at Hampton Court Palace, at which the pedantic King said "he had never yet seen a Bible well translated into English," and (Calvinistically educated though he had been) he declared "that he thought the Genevan to be the worst," it was agreed that a new translation should be undertaken. This was commenced in 1604, and completed and printed in 1611. The numerous persons employed, and the pains taken in this

version, are so well known generally, that I need not give details. It must be remembered, however, that since that time many old manuscripts in Hebrew, Samaritan, Greek, and other languages, have become known to the learned world. Moreover, the restrictions embodied in the instructions must, to some extent, have hampered the translators. Eminent Protestant divines, too, think that the translators were too much influenced by the views of the unscrupulous Beza. That eminent Protestant critic, the Rev. Dr. Campbell, says "that Beza's translation has, in a great measure, been made the standard of most of the translations of the Reformed Churches, exclusive of the Lutheran, (&c.) . . . But of all the faults with which Beza is chargeable as a translator, the greatest is, undoubtedly, that he was too violent a party-man to possess that impartiality without which it is impossible to succeed as an interpreter of Holy Writ. It requires but a very little of a critical eye to discern in him a constant effort to accommodate the style of the sacred writers to that of his sect. Nay, what he has done in this way is done so openly (I might have said avowedly), that it is astonishing it has not more discredited his work," &c. . . . "Accommodating Scripture to the sentiments of the writers, has, indeed," says Campbell, "been but too common with interpreters,—though with few so much, and so barefacedly, as with Beza. . . . The controvertist predominates throughout the whole version, as well as commentary; the translator is, in him, but a subordinate character. . . . In regard to the common translation (the present English authorised), though not entirely exempted from the influence of party and example, it is, upon the whole, one of the best of those composed so soon

after the Reformation. I may say justly, that if it had not been for an immoderate attachment in its authors to the Genevese translators (Junius, Tremellius, and Beza), it had been still better than it is; for the greatest faults with which it is chargeable are deriveable from this source."

It would be an endless task, and now quite unnecessary, to dilate further on the criticisms adverse to the accuracy of the version; for though until lately any attempt of the kind was met with the most furious and unjust denunciation, it is now admitted, both within as well as without the pale of the law-established Church of England, that it contains many errors; and a new version is now in progress, under the auspices of the Convocation of the Province of Canterbury, and contributed to by learned Biblical scholars of different phases of Protestantism. It will not, however, be useless to remark on the unauthorised liberties which have been so largely taken in many editions of this version, since it was first issued from the press, as well as of the numerous and important typographical errors with which many editions abound. The collation of the fine black-letter edition of 1617, of the King's Printer (Barker), with the handsome folio edition printed at the Pitt-Press, Cambridge, in 1842 (which I have now before me), show innumerable variations, as do even editions published for the British and Foreign Bible Society. The Rev. Dr. Blayney, when he undertook a revised edition, in folio, in 1769, of the Authorised Version, pointed out many hundreds of unauthorised changes from the original edition, as well as numerous and important typographical errors. I have before alluded to the Memorial of 1832, presented to the Vice-Chancellors of Cambridge and Oxford, and other delegates of the Clarendon



Press, detailing the departures from the original, &c. According to Adam Stark, Sterne found 7,000 *errata* in one edition of the Bible. Another writer speaks of 20,000. Horne, and many others, long since, gave many and serious instances of mistranslation, &c., in the Authorised Version; and the learned Rev. Dr. Lightfoot (one of the ablest of the divines now engaged in the revision) has lately given abundant proofs of erroneous translation, and the mistaken conclusions arising therefrom. He adduces an amusing one from the fifteenth verse of the twenty-first chapter of the Acts of the Apostles, where the authorised version says,—“And after those days we took up our *carriages*, and went up to Jerusalem.” In Dean Alford’s translation, it reads,—“And after those days we made ready our *baggage*, and went up to Jerusalem.” Dr. Lightfoot says that, owing to this error in the Authorised Version, a congregation of Dissenters in England felt themselves bound, by the very words of Scripture, to provide their pastor with a carriage! There is on record, however, a much more serious perversion of Holy Writ than the foregoing, and that perpetrated intentionally. When an edition of Luther’s German Bible was being set up, the wife of the printer stole into the room of the compositors while they were absent at dinner, and altered the sixteenth verse of the third chapter of Genesis, where, instead of “er sol dein *Herr* sein,—he (Adam) will be thy LORD,” she substituted, for the two first letters in HERR, N and A, making the passage read, “he will be thy *fool*.” “A competent authority,” says the *Saturday Review*, “tells us that even in the best and most expensive Bibles of the present day, neither the italics, references, readings, nor chapter headings, nor even the

punctuation, are as they were published in 1611. But even more than this can be said. As the Authorised Version was originally published, it contained hundreds, we believe thousands, of alternative translations noted in the margin, many of which are of great and even doctrinal importance. The translators say, and with great good sense, that it was their duty to give these alternative translations, where the sense was doubtful. We say that not to give, as almost all the extant Bibles, and certainly all the little cheap Bibles, do not give, these alternative translations, is not to give the Authorised Version at all." What, then, becomes of the Bibliolater's profane boast,—the "pure and unadulterated Word of God, without note or comment"? Where is the cogency of that oft solemnly repeated warning given by this class, citing the nineteenth verse of the last chapter of Revelations (though itself incorrect according to the best Biblical critics), and others of similar import? Further, the *Saturday Review* remarks,—“The Authorised Version (and it is a great objection to it) really does give a commentary when it professes to give none; and a main reason which we have for asking for a revised version is to get rid of these annotations. The headings of the chapters are a gloss,” &c. . . . “The question is, whether the Authorised Version contains grave faults. Bishop Wilberforce says that it does; the Bishop of Gloucester says that it does; the Bishop of St. David's says that it does. . . . Only Lord Shaftesbury, and, as he tells us, the Dissenting divines, are satisfied to leave Camarina untouched: Scripture, they say, is Scripture; but there are a good many people who will ask whether Scripture itself says what Scripture is, and, if they find Lord Shaftesbury and his friends quoting, as an

authentication of Scripture, the texts John v. 39, and 2 Tim. iii. 16,—‘Search the Scriptures,’ and ‘All Scripture *is* given by inspiration of God,’ &c.,—will further inquire whether there is one scholar in a hundred prepared to deny that our Authorised Version of these two critical passages is false and misleading.”

A work published in Edinburgh, about the middle of last year (1873), entitled, “The Words of the New Testament as altered by Transmission and ascertained by Modern Criticism. For Popular Use. By Rev. William Milligan, D.D., Professor of Divinity and Biblical Criticism, Aberdeen; and Rev. Alex. Roberts, D.D., Professor of Humanity, St. Andrew’s,”—has 89 out of its 252 pages occupied by corrections of the text of the Authorised Version, though the authors do not profess to give all the emendations they think necessary, and expect that the Revision Company will add greatly to the number. The alterations suggested are nearly all those of Dean Alford and Professor Tischendorf, but adhering more closely to the latter than the former, and sometimes differing from both. They say of one passage in the Authorised Version, that it is a “*mere fabrication* ;” while Alford, writing of it, says that it has absolutely no Greek text whatever corresponding to it, and is a “*pure invention*.” In collating this work with my edition of the Authorised Version circulated by the British and Foreign Bible Society, together with Tischendorf’s and Alford’s, and the standard Vulgate Latin printed at the press of the Propaganda at Rome, and the Rheims and Douay English version in use at the present time, with others also, I find that a very large proportion of the corrections suggested for the Protestant version already exist in the Catholic editions, though the

authors do not give the slightest hint of the fact. It is, however, well known to Biblical scholars that the older the Greek manuscripts the more nearly do they approach to the text of the Latin Vulgate. No doubt many persons will be surprised at the following statement of the authors,—“A second most important and universally recognised rule of internal evidence, is, that the more difficult reading is to be preferred to the more easy.” For this, however, they give satisfactory grounds; to which ought to be added, that the majority of the New Testament writers were illiterate men, and, with slight exceptions, writing in a foreign language, in which alone all their works were transmitted to posterity. These authors are by no means impartial writers, as the commencement of their sixth chapter, page 67, &c., exemplifies, where they are reticent as to the thousands upon thousands of Bibles in Latin, German, Italian, Hebrew, Flemish, Spanish, Dutch, Bohemian, French, &c., &c., printed and widely disseminated in the sixty-six years that the printing-press had been at work before Erasmus’s Greek New Testament appeared, on which they lay so much stress. However, they have had the unusual candour to say something in favour of the reigning Pope, which I quoted in pp. 21-2.

Readers of the popular work now issuing from the English Press, the “Bible Educator, edited by the Rev. E. H. Plumptre, Professor of Exegesis of the New Testament, King’s College, London,” and contributed to by learned divines of the various phases of Protestantism, cannot fail to observe how often the writers find fault with the renderings in the English Authorised Version. For instance, it is said,—“One word which occurs no less than forty-five times in Mark, eighteen in Matthew, eight in

Luke, seven in John, the translators of the Authorised Version have rendered with capricious variety." Again, "King James' translators most inconsistently render the word *Ayon*, in this solitary instance (1 Sam. ii. 8), by 'beggar,' whereas they rightly translate it, in all the other sixty passages, 'poor,' or 'needy.' "

In "A New Companion to the Bible," lately published by the Religious Tract Society, it is said, in pp. 28-9,—“The words printed in the English version in *italics* are not generally in the original. Such words are often necessary to express the sense, and they very often express it happily; but they sometimes add a meaning that the original will not justify.” Of the latter I have before given a notable instance from the 2 Timothy iii. 16, where *is*, so introduced, gives a meaning quite inadmissible.

The Rev. Dr. Scrivener's "Introduction" to the Cambridge Paragraph Bible is full of important information on the history of the various and varying editions of the Authorised Version. It will be new to most readers, that, even in the first year of its publication (1611), there were two separate editions differing very materially in the text. He says, p. 10,—“Most readers will be aware that numberless and not inconsiderable departures from the original or standard edition of the authorised translation, as published in 1611, are to be found in the modern Bibles which issue from the press by thousands every year. Some of these differences must be imputed to oversight and negligence, from which no work of man can be entirely free; but much the greater part of them are deliberate changes, introduced silently, and without authority, by men whose very names are unknown.” In page xiv., Dr. Scrivener speaks of the foregoing

alterations as “unnecessary, almost wanton, changes, in which certain editors of the Bible have been pleased to indulge.” From the learned author’s remarks, it would appear a very difficult matter for anyone to get the true text of the original Authorised Version,”—a strange fact, indeed, coupled with the cuckoo-phrase so unceasingly repeated, “the pure and unadulterated Word of God, without note or comment.” In a foot-note to page 181, Dr. Scrivener makes some remarks on the heading to Psalm cXLIX., which seem wanting in exactness. In my black-letter edition of 1617, it runs,—“*The Prophet exhorteth to praise God for His loue to the Church, and for that power which Hee hath giuen to the Church to rule the consciences of men.*” In my folio Bible, printed at the Pitt-press, Cambridge, 1842, the words, “to rule the consciences of men,” are left out, as also in all the later editions I have examined at the Depôt of the Bible Society in this city; but in the nonpareil 12mo Bible, printed for the British and Foreign Bible Society, at Cambridge, 1830, the heading is substantially the same as in that of 1617, though spelt according to modern usage. The British and Foreign Bible Society protest loudly against the Catholic Church, in foreign countries, acting on the views they here helped to promulgate. The Rheims and Douay Bible, of modern editions, has only the following heading to this Psalm:—“*The Church is particularly bound to praise God: Alleluia.*” The Latin Vulgate having, “*Gratiarum actio pro insigni victoria: Alleluia.*” Of comments, directing the judgment of the readers, the chapter-headings abound, of which Psalms cx. and cxviii. are examples which a Jew would naturally object to. Dr. Scrivener, with most modern authors of new editions of the

Scriptures, omits the headings, &c., of chapters, and does not continue the divisions into chapters and verses, as formerly, but, for the sake of reference, marks them numerically in the margin. Nevertheless, these alterations do not restore the Scriptures to their original form, as existing in the oldest manuscripts, where there were not only no divisions into paragraphs, but even into words,—the letters (all capitals) following one another without separation. No such editions, therefore, can ever be entitled to be called “the pure and unadulterated Word of God, without note or comment.”

Though all persons interested in having an edition as perfect as mere human labour can make it of the Holy Scriptures must look anxiously for the forthcoming “Revised Edition of the English Authorised Version,” yet it must necessarily be a compromise, when the very ablest Biblical scholars differ so much in their language as to what it should be.

OTHER ENGLISH PROTESTANT VERSIONS OF THE HOLY SCRIPTURES.

I do not profess to notice all the English versions made by Protestants since the Authorised Version was adopted; but I will offer a few remarks on some of them. The great Methodist reformer of English Protestantism, John Wesley, made a version of the New Testament, to which he added numerous lengthy notes, “practical and explanatory.” It was printed and published in London, in 1754; and was reprinted by Vertue, of Paternoster Row, in 1838. Examined in conjunction with the

modern English Catholic and the authorised Protestant versions, it will be found to have altered numerous texts of the latter in conformity with the former. The note on the third verse of the third chapter of the first Epistle of St. Peter—"Three things are here expressly forbidden: *curling hair, wearing gold* by way of ornament, and *putting on costly or gay apparel*. These, therefore, ought never to be allowed, much less defended, by Christians"—must startle modern Wesleyans. The Baptists and the Unitarians have also had versions made in conformity with their peculiar religious beliefs.

In 1841, a version of the Bible, with "many thousand emendations," was printed in London. The author's name was not appended, but it is known to have been the work of a very amiable man, an eminent medical practitioner, and a diligent Biblical scholar, named Conquest. This edition is called "The Twenty Thousand Emendations Bible,"—though the editor says, in his Preface,—“Nearly treble the number might have been introduced (&c.) . . . In every instance where men of equal research and talent have differed, and where there has appeared no preponderance of evidence on either side, it has been considered most prudent to allow the passage to remain as in the Authorised Version.” This edition is not broken into chapters and verses, but those artificial divisions are shown by numbers in the margin; and “the metrical portions of Holy Writ are printed in parallelisms.” On the whole, Dr. Conquest's edition is a valuable contribution to Biblical literature. The author says,—“Every argument employed in justification of a new translation two hundred years ago, when that now in use first appeared, applies with tenfold force to the present attempt.”

Of the edition now in course of publication, with such elaborate, critical, &c., notes, called the "Speaker's Commentary," I shall say nothing until the work is completed. The Leipzig edition of the English New Testament, 1869, by Constantine Tischendorf, with foot-notes showing wherein it differs from the three oldest Greek manuscripts, is one of the most important of modern contributions to Biblical literature. Dean Alford's revised New Testament, 1870, is also an invaluable production, and a startling illustration of the imperfections of the Authorised Version. Though unacknowledged, a collator will find that the reverend author has frequently adopted the very words, &c., of the modern Catholic editions, in preference to the Protestant standard. The Rev. Dr. Scrivener's "Paragraph Bible," with its valuable Introduction, &c., printed in Cambridge, 1873, I have already noticed.

*OTHER CATHOLIC ENGLISH VERSIONS OF THE
HOLY SCRIPTURES.*

A learned priest, named Cornelius Nary, a native of the County Kildare, made a translation of the New Testament about the beginning of the eighteenth century. It was published in octavo, in London, in 1705,—of course, by stealth; and it appears to have been again printed in Dublin about 1718-19, but without the name of either author, place, or printer,—as to have done so openly would have subjected all concerned to the terrible penal laws. This ecclesiastic was a Doctor of Laws of the University of Paris, and was for many years parish-priest of St. Michan's parish, in Dublin, where he died in 1738.

In 1730, there appeared another version of the New Testament in English, in two octavo volumes. The copy I have has lost the title-page, but it is known to have been edited by a Catholic priest named Wetham, a Professor at the Catholic College of Douay, in Flanders, and printed there. It has copious "annotations," of which the author writes, in his Preface,—“As to the annotations, I have not followed those in the Rheims Testament; they chiefly insisted on the controversies occasioned by the late changes of religion in *England*. I have made it my endeavour to expound, also, the literal sense,” &c., &c. This edition received the formal approbation of many divines of high position in the Church, and is yet a very valuable version, though rarely to be met with.

An edition of the Rheims New Testament, with condensed notes, received, in 1748, the approbation of the necessary authorities. A copy of it now before me was printed in London, 1772, by J. P. Coghlan.

In 1812, the Rev. George Leo Haydock published and printed a handsome edition of the Douay and Rheims version, with very copious notes. It was dedicated “To that Loyal, Religious, and Enlightened body of men, the Catholics of the United Kingdoms of England, Ireland, and Scotland, in admiration of the steady zeal with which they have kept the Deposit of Faith, bequeathed them by their forefathers, and handed it down, without interruption or adulteration, to their grateful posterity.” In 1850, the Rev. Dr. Husenbeth published a splendid folio edition of Haydock's Bible, with the notes abridged. It has a large number of copper-plate illustrations, from the best painters. This edition received the formal approbation of all the Catholic Bishops in

England and Scotland. The New York printer, Dunigan, has republished it largely for America, with the approval of the celebrated Archbishop Hughes. In 1836, there was printed in London a new version of "The Four Gospels, with Notes, critical and explanatory." The author's name was not appended to it, but it is now known to have been by the celebrated Catholic historian, the Rev. Dr. Lingard. An article upon it, in the *Dublin Review* of April, 1837, was written by Cardinal Wiseman, which concludes by commending the "learning, diligence, and acuteness of its author."

Some new versions of the Holy Scriptures into English have been printed and published in the United States of America. One (1849-1851), by the eminent author of a great work on "Dogmatic Theology" (Bishop Kenrick), has had a wide circulation, but still has not supplanted the modern edition of the Rheims and Douay. I have before had occasion to notice the subsequent elevation, to higher positions in the hierarchy, of translators of the Holy Scriptures; and this ancient and continuous approval of such labours in the Catholic Church was again exemplified in the case of Bishop Kenrick, who was subsequently made Archbishop of Baltimore, which is the ecclesiastical metropolis of the Catholic Church of the United States of America.

The celebrated printing-firm of Richardson and Son, of Derby, printed a large number of Bibles and New Testaments, with the "approbation" of Cardinal Wiseman and other English Catholic Bishops, in 1847. The text, in some places, though not important ones, varies from the Bibles and New Testaments so extensively printed by the Dublin, Belfast, Tuam, Glasgow, &c., &c., printers.

An edition of the New Testament, under the auspices of the Most Reverend Dr. Manning, Archbishop of Westminster, was lately advertised in England in Catholic periodicals. From the wording of the notice, it remained doubtful whether it is a new version, or only a revised edition of the Rheims. I have only just received the copy I sent for, and have not yet had time to collate it with previous editions of the Rheims. I find it is but a revised edition of that version, printed by Burns and Oates, of London, 1873.

CHAPTER XV.

Commentaries, &c., on the Holy Scriptures.

A COMPLETE enumeration of all the publications in ancient and modern times, on the Holy Scriptures, would occupy many volumes. In Dr. Hartwell Horne's "Introduction to the Study of the Holy Scriptures," a very long list of writers is given, with, now and then, the remark attached to some of them, that they were Roman Catholics. Ordinary readers would imagine that he had carefully particularised all in his list that were so, and would infer that the Catholic writers on Scripture were comparatively few. This, however, would be a most erroneous conclusion; for many more of the authors he has cited were Catholics, though he has not said so. In the Rev. Dr. Dixon's "Introduction to the Study of the Holy Scriptures," nearly one hundred pages are devoted to an avowedly incomplete notice of the "principal commentators and other writers on Scripture," which affords much valuable information. I must not venture to quote it as it deserves; but I cannot refrain from citing a few words on the elaborate work, in twenty-six volumes, of the Benedictine monk, Calmet, who

“restricts himself to the investigation of the literal sense; and he has everywhere displayed such learning in the execution of his work, that it has received the approbation of almost every one, including Protestant critics. Dr. Adam Clarke, quoted by Horne, says, ‘This is, without exception, the best commentary on the Sacred Writings ever published, either by Catholics or Protestants.’” Dr. Dixon further remarks, that, “as a philologist, historian, and archæologist, no man ever brought higher qualifications to the task of interpreting the Sacred Volume.” Protestant commentators have largely availed themselves of the works of the old Catholic writers, but very rarely acknowledge the fact.

Harmonies of Sacred Scripture, and other compendious works illustrative of Bible history, have been numerous in the Catholic Church; but I can only notice a few English ones. The “Evangelical Harmony, or the History of the Life and Doctrine of our Lord Jesus Christ, according to the Four Evangelists,” by the Rev. Henry Rutter, published in London, 1803, has always been much valued by British Catholics. Reeve’s “History of the Bible,” too, is most popular, and is used largely in religious instruction. A more modern work of the same kind has been published by the Rev. Henry Formby, with the *Imprimatur* of the Archbishop of Westminster, in 1871, named “The Pictorial Bible and Church History.” In London, in 1868, there was published “The New Testament Narrative,” foolscap octavo, of 312 pages, which gives a compendious and clear account of our Saviour’s career, and the labours of the apostles and evangelists, well adapted for the instruction of youth. The authors’ names do not appear; but it is said at the end of the introductory chapter, page xxix.,—“In preparing the work, the

authors have consulted some of the best Biblical commentators and harmonists, and have expressed no opinion except under the sanction of good authority. The narrative itself is given almost exclusively in the words of the sacred writers, translated according to the Vulgate." This, too, received the *Imprimatur* of Archbishop Manning. Numerous works, especially in Continental Europe, have been published to explain the precepts and practice of the Catholic Church with respect to the use and abuse of the Holy Scriptures. I can only, however, afford space to briefly notice some of those in the English language.

A critical examination of the Protestant "Authorised Version" was written by a learned English Catholic schoolmaster, soon after that version appeared, and has been often reprinted. It is entitled, "Ward's Errata to the Protestant Bible." I have not cited it in any of my comparisons of texts, or allusion to errors, because the criticisms of more modern and Protestant writers will be more effective with my readers. Besides, Ward's work refers, for its comparisons, to the *original* editions both of the Catholic and Protestant English Scriptures, and ordinary readers cannot obtain the means of verifying the texts.

The "End of Religious Controversy," by Bishop Milner, written about the end of the last century, has, according to one of his biographers, "secured a greater number of readers than any of the kind, on its side, in the English language." It, of course, discusses thoroughly the "Rule of Faith," and enters largely into the history of the Holy Scriptures, and proves the reverence in which they have ever been held by the Catholic Church. This standard work, on the Catholic side of religious controversy, has never been surpassed in the extent

and value of its facts and the cogency of its arguments. The editions of it have been very numerous, in various forms, both in Great Britain and America. Other works of this renowned author—"History of Winchester," "Letters to a Prebendary," &c.—abound with historical lore of the most interesting and important nature, and conclusively refuted, about three-quarters of a century ago, most of the stock accusations made against Catholicism.

Many years ago, there was published, in the United States of America, by a zealous missionary priest, member of a princely family, a little work, entitled "A Letter to a Protestant Friend on the Holy Scriptures, or the Written Word of God: being a Continuation of the Defence of Catholic Principles, in Opposition to the Vindication of the Doctrines of the Reformation. By Demetrius A. Gallitzin." The copy I possess is a reprint, published in Dublin in 1828. The letter commences with a reference to the oft-repeated accusation, "that the Roman Catholic priests have taken away the key of knowledge, by keeping the Sacred Scriptures from the eyes of the people." Father Gallitzin says,—“I lived during fifteen years in a Catholic country, under a Catholic Government, where both the spiritual and temporal power were united in the same person: the reigning Prince of that country was our Archbishop. In that country, you may be sure, the Catholic rules and principles were strictly observed; and in that very country, I saw the Catholic Bible, in the German language, in all the booksellers' shops, printed and reprinted, and sold, without exception, to any person that wished to purchase. During a great part of that time I was not a member of the Catholic Church. . . . Although I was born a member of the

Greek Church, and though all my male relations, without any exception, were either Greeks or Protestants, yet did I resolve to embrace that religion only which, upon impartial inquiry, should appear to me to be the pure religion of Jesus Christ. My choice fell upon the Catholic Church. . . . I read the Bible, and saw my neighbours, rich and poor, reading it, without any objection on the part of the clergy. I frequented numbers of Catholic churches, and in all of them heard numberless quotations from the Bible, as from the written Word of God. I was acquainted with hundreds of the Catholic clergy; and do assert . . . that I never knew any Catholic Bishop, or parish-priest, to withhold the Scripture from the knowledge of the people committed to his care. I am intimately acquainted with numbers of German, French, Italian, English, Irish, and American priests, and never could hear from any of them that the reading of the Holy Scriptures was prohibited in their respective countries. I have seen many Catholic Bibles, printed in France, England, Ireland, Scotland, &c. In this country, the English Catholic Bible has been printed and reprinted in several cities of the Union. The Catholic priests, scattered in the different provinces of the United States, are generally subscribers to a great amount, and encourage the sale of that Sacred Volume with the utmost zeal. I myself, on my last return from Baltimore, brought several English Catholic Bibles with me. . . . As long as I live, I intend to encourage the reading of the Bible; and am not in the least afraid of incurring thereby the blame of my Bishop, or the censures of the Catholic Church. Is it not surprising that I should be, during thirty years, a member of the Catholic Church,—that I should live so many years near

the centre of Catholicity,—that I should be, during twenty-three years, an acting, though unworthy, minister of the Catholic Church,—and, during all that time, was not clear-sighted enough to find out that the Catholic clergy were in the habit of withholding from their people *the key of knowledge*,—the Sacred Scriptures ?” From this able little controversial work much valuable knowledge can be gleaned. It was written in 1819.

The Australasian Colonies, too, have had able vindicators of the doctrine and practice of the Catholic Church in respect of the Holy Scriptures. There was printed and published in Sydney, New South Wales, in 1834, a pamphlet, of sixty-one pages,—“Observations on the Use and Abuse of the Sacred Scriptures, as exhibited in the Discipline and Practice of the Protestant and Catholic Communions. By the Rev. W. B. Ullathorne, V.G.” The learned and eloquent writer has now long been Bishop of Birmingham, in England, and one of the most able, zealous, and brilliant of the English Catholic Hierarchy. Many of the facts in the history of the Sacred Scriptures which I have given in detail were briefly recorded in this interesting and most useful little work. In page 6-7, it is clearly stated that “the rule of the Protestant is, that the Bible is the law, and every individual person, man, woman, and child, the judge of the law. The rule of the Catholic is, that the law is partly written in the Bible, partly unwritten and delivered; and that the judge of the law is, not every single person, but the pastors of the Church, —called, educated, ordained, and sent for this purpose. We have now principally to do with the Written Law, or the Bible. We all agree that the Bible is the law. We differ as to who is the judge appointed to preserve and interpret the sense

of the law. For the Scriptures themselves are not both law and judge; they cannot decide upon themselves; when several interpretations offer themselves, they cannot speak, and point out which is the true one. If each individual be his own judge and guide,—as the Protestant teaches,—then he ought to take in hand the pure Scriptures, without any note, comment, or interpretation. But if the pastors be the judges of the law,—as the Catholic Church teaches,—then the interpretation of the pastors should accompany the letter of the law. The Bible, then, is the law common to us both. The Protestant judge of the law, is, the independent reason of each individual. The Catholic judge of the law, is, the united voice of the pastors, who, we believe, are divinely appointed for this purpose." From these unmistakeable premises, the logical conclusions are worked out in detail so ably, that the ordinary run of persons cannot fail to understand the arguments. A Lecture, by W. H. Archer, Esq., delivered some years ago in Melbourne, and subsequently printed for circulation, gave some interesting details in connection with the literary history of Italy, and, incidentally, a clear notice of the first-fruits of the printing-press,—the Bible of Guttenberg, printed in Mentz, 1450-55.

A Scotch priest, the Rev. Paul Maclachlan (a fellow-student of the Very Rev. William Hall, the first Vicar-General of the Diocese of Hobart Town), published a small but valuable book,—“The Bible, its Use and Abuse; or, an Inquiry into the Results of the respective Doctrines of the Catholic and Protestant Churches, relative to the Interpretation of the Word of God. (London: Dolman, 1850).” The same publisher, in the same year, also published a smaller work, entitled, “The Holy

Scriptures: their Origin, Progress, Transmission, Corruptions, and True Character,"—the author not named, but the book giving much useful and interesting information.

It is unnecessary, with the object I have aimed at in compiling this book, to give disquisitions on the authenticity, and inspiration, and number of books of the Holy Scriptures: that is done copiously enough in approved Catholic works. On all these points, different phases of Protestants are discordant enough. Even Scripture Professors, in Protestant Universities, have not hesitated to advance arguments against them all. In the "Bible Educator," the Rev. F. W. Farrar, a chaplain to the Queen, has given two dissertations on the "Inspiration of Holy Scripture." He says truly,—“The Church, in every age and every nation, has ever felt that the Holy Scriptures are indeed a tree of life,” and that “the leaves of that tree are for the healing of the nations.” He further remarks,—“Now, there are no less than five well-marked theories [on the Inspiration of the Scriptures], each of them tenable in the pale of the English Church,—each of them supported by powerful arguments,—each of them maintained by men of eminent authority,—each of them compatible with earnest Christian faith,—each of them depending for their validity upon obvious phenomena, which, under some modification or other, have found supporters in every age of the Church.” I apprehend, after any simple-minded reader has perused Mr. Farrar’s explanation of the five theories, he will not be able to rest on any conclusion that is satisfactory, but feel that it is “confusion worse confounded.” Dr. Dixon observes, “that the authority of the Church—upon which the proof of the inspiration of Scripture

must ultimately rest—determines for us also the component parts of that book which is inspired ; so that the true and proper proof of the inspiration of the Bible is based upon an authority which, together with the *inspiration*, proves and establishes *the canon of Scripture.*” St. Augustine, as I have already stated, says,—“ I would not believe the Gospel, did not the authority of the Church move me thereto.” Dr. Dixon further remarks,—“ The progress of private judgment in Germany, on *the Inspiration of Scripture*, until it ended in its total rejection, is accurately described in the well-known work of a Protestant writer, the Rev. Hugh James Rose.”

CONCLUSION.

Nearly fifty years ago, the then ten Catholic Bishops, Vicars-Apostolic in England and Scotland, drew up a formal declaration of the principles of the Catholic religion ; and, at the same time, the thirty Catholic Archbishops and Bishops of Ireland did the same, though in different words.

The British Roman Catholic Laity, also, promulgated an Address, of a like purport, to their Protestant fellow-countrymen, which was signed by ten Catholic peers, by nine Catholic baronets, and nearly one hundred Catholic gentlemen representing some of the most ancient and respectable families in the United Kingdom. These documents were officially published, and a copy of them, with the original signatures, was deposited in the British Museum, in order that they should remain as a solemn record of the real principles of the Roman Catholic faith, which have been so

frequently misunderstood and misrepresented by the opponents of that faith. From the first of these Declarations, I cite that which refers to the principles held on the subject of the Holy Scriptures, that from the Irish Prelates being virtually the same.

“SECTION III.—*On the Holy Scriptures.*

“In England, the Catholic Church is held out *as an enemy to the reading and circulating of the Holy Scriptures.*

“Whereas the Catholic Church venerates the Holy Scriptures as the written part of the Word of God. She has in all ages been the faithful guardian of this sacred deposit. She has ever laboured to preserve the integrity of these inspired writings, and the true sense in which they have been universally understood, at all times, from the Apostolic age.

“The Catholic Church has never forbidden, or discouraged, the reading or the circulation of authentic copies of the Sacred Scriptures, in the original languages. She binds her clergy to the daily recital of a canonical office, which comprises a large portion of the Sacred Volume, and to read and expound to the faithful, in the vernacular tongue, on Sundays, the Epistle or Gospel of the day, or some other portion of the Divine Law.

“As to translations of the Holy Scriptures into modern languages, the Catholic Church requires that none shall be put into the hands of the faithful but such as are acknowledged by ecclesiastical authority to be accurate, and conformable to the sense of the originals. There never was a general law of the Catholic Church prohibiting the reading of authorised translations of the Scriptures; but considering that many, by their ignorance and evil dispositions, have perverted the meaning of the Sacred Text, to their own destruction, the Catholic Church has thought it prudent to make a regulation that the faithful should be guided in this matter by the advice of their respective pastors.

“Whether the Holy Scriptures, which ought never to be taken in hand but with respect, should be made a class-book for children, is a matter of religious and prudential consideration, on which the pastors of the Catholic Church have a right to decide with regard to their own flocks; and we hold that in this matter none have a right to dictate to them.

“The Catholics in England, of mature years, have permission to read authentic and approved translations of the Holy Scriptures, with explanatory notes; and are exhorted to read them in the spirit of piety, humility, and obedience.

“Pope Pius VII., in a Rescript dated April 18, 1820, and addressed to the Vicars Apostolic in England, earnestly exhorts them to confirm the people committed to their spiritual care, in faith and good works, and, for that end, to encourage them to read books of pious instruction, and particularly the Holy Scriptures, in translations approved by ecclesiastical authority; because, to those who are well disposed, nothing can be more useful, more consoling, or more animating, than the reading of the Sacred Scriptures; understood in their true sense, they serve to confirm the faith, to support the hope, and to inflame the charity, of the true Christian.

“But when the reading and the circulation of the Scriptures are urged and recommended as the entire rule of faith,—as the sole means by which men are to be brought to the certain and specific knowledge of the doctrines, precepts, and institutions of Christ; and when the Scriptures so read and circulated are left to the interpretation and private judgment of each individual; then such reading, circulation, and interpretation are forbidden by the Catholic Church; because the Catholic Church knows that the circulation of the Scriptures, and the interpretation of them by each one’s private judgment, was not the means ordained by Christ for the communication of the true knowledge of His Law to all nations; she knows that Christianity was established in many countries before one book of the New Testament was written; that it was not by means of the Scriptures that the Apostles and their

successors converted nations, or any one nation, to the unity of the Christian faith; that the unauthorised reading and circulation of the Scriptures, and the interpretation of them by private judgment, are calculated to lead men to contradictory doctrines on the primary articles of Christian belief,—to inconsistent forms of worship, which cannot all be constituent parts of the uniform and sublime system of Christianity,—to errors and fanaticism in religion, and to seditions and the greatest disorders in states and kingdoms.”

That most popular of Catholic prayer-books, “The Garden of the Soul,” commences with “Christian Doctrine, or a Summary of Christian Faith and Morality,” and its first section is devoted to “What every Christian must believe.” The eighth paragraph of this section says,—“With this Catholic Church the Scriptures, both of the Old and New Testaments, were deposited by the Apostles: she is, in her pastors, the guardian and interpreter of them, and the judge of all controversies relating to them. These Scriptures, thus interpreted, together with the *traditions of the Apostles*, are to be received and admitted by all Christians for the rule of their faith and practice.” In the same book, at the end of “Night Prayers,” we are exhorted, “before we go to bed, to read a chapter in the Scripture, or some spiritual book.”

In the Pastoral of the Bishop of Hobart Town, issued to the clergy and faithful of said diocese, on the Sexagesima Sunday of this year (1875),—after a clear and thorough exposition of the evils of unbelief, in the spread of infidelity, arising from intellectual pride, private judgment, reliance upon the “flickering light” of mere human reason,—we are told, “the formal, essential object of faith consists in believing all the divine truths revealed in the Holy Scriptures, and proposed to our belief

by the Universal Church, '*the pillar and ground of truth.*' "

I commenced this work by citing, in the "Introductory Chapter," extracts from the world-famed writings of the great Pope to whom England was mainly indebted for its conversion to Christianity. I will close my book by quoting a passage from the writings of a great modern Prelate, who not long since went to receive the reward of a "good and faithful servant," and to whom the modern English Catholic Church is so much indebted,—Cardinal Wiseman. I quote from the concluding paragraph of that most beautiful and instructive "Essay on the Parables of the New Testament":—"We have heard that some find a joy in seeing wealth in heaps around them; we have seen the satisfaction of the man of taste when luxuriating amidst objects of art; we have felt the delight of living among the records of wisdom of past ages or distant lands; but far, far brighter and happier are hours spent in this treasure-house of knowledge,—this rich collection of peerless gems,—this library of heaven-fetched, eternal wisdom,—the speakings of God to man. If we have ventured in, and may seem to have presumptuously ransacked it, it has only been because encouraged to look in this storehouse of the wise householder for old things and new; the first to be discovered by earnest study, the latter only by humble and sincere meditation."

I sincerely hope that I have said nothing in this book that can wound the feelings of my brethren of other creeds, or justly give them grounds of offence. During a life, now extended beyond the three-score-and-ten years of the Royal Psalmist, my endeavour has always been to live in such

amity with my fellow-men, of all denominations, as the Word of God inculcates, while openly avowing the faith I happily hold. It has been my comfort, for a long series of years, to have won the confidence of friends of every phase of Protestantism, in the joint management of a charity which knows no distinction of creed or country, in ministering promptly to the relief of "the poor, the distressed, and the afflicted." This is the one holy platform on which all believers in the Sacred Scriptures can unite, head, heart, and hand.

LAUS DEO!

APPENDIX.

IN page 157, I have alluded to a work "On Early German Versions of the Bible." I have since had a copy of it sent to me from England. It was a paper read to an Archæological Society, and printed in its "Proceedings," from which it was reprinted as a pamphlet, for private circulation, at Newcastle-upon-Tyne, in 1860. With some slight corrections, and italicising the allusions made to Luther's plagiarism from the German Bible of 1483, I have had the whole pamphlet given in this Appendix,—as some of the data are valuable additions to those I have given in the text on this most interesting and important branch of my subject. How necessary it is to press this subject constantly upon the public is well exemplified by what has recently taken place in England to perpetuate the absurd fiction about Luther's first acquaintance with the Bible. An eminent artist has painted a large picture of the mythical event, which has been purchased for £3,000, and presented to the British and Foreign Bible Society,—as I before noticed (pp. 129-30). Moreover, a work just now undertaken by the great firm of

Cassell ("History of Protestantism") is to have amongst its illustrations, "LARGE PRESENTATION PLATE: a Copy of the GREAT PAINTING by E. M. Ward, R.A.: LUTHER'S FIRST STUDY OF THE BIBLE,—in the highest Style of Engraving,—is issued, Free of Charge, with PART I. of this new and important Work."

"EARLY GERMAN VERSIONS OF THE BIBLE.

* "Great interest has always been felt in this country in regard to the earliest-printed versions of the Sacred Scriptures in our language. Many works of great research have been devoted to this subject alone; and even Anderson's elaborate 'Annals of the English Bible' cannot be said to have exhausted the history of our early English printed translations. But these, however interesting they may be to English readers, were all of a date much subsequent to the versions printed in Germany, Italy, Flanders, and France, and even in Spain. Tyndall's English translation of the New Testament only was not printed till about 1526, or sixty years after the earliest German Bible issued from the press in 1466; while in Italy, Malermi's Bible was printed at Venice in 1471; in Flanders, we have the version of Cologne (in the Low German), first printed about 1485; in France, that of Guyard des Moulins, made about the year 1294, and first printed at Paris in 1488. Very little interest, however, has been excited in England regarding these early translations, many of which are very scarce, and probably no perfect series of them is contained in any library. Perhaps in all England there are not twenty copies, at the present day, of the German Bibles printed before the year 1500; and even their very existence seems to have escaped the research of many English writers on the bibliography of the Sacred Volume. We find the

learned and diligent Thomas Hartwell Horne apparently ignorant of most of the German editions prior to those of 1530 ; for he only tells us that 'so early as the year 1466 a German translation from the Latin Vulgate was printed, the author of which is unknown,' and, in a subsequent foot-note, of one printed at Lubeck in 1494. We are the more surprised at this, as Mr. Horne repeatedly quotes Le Long's '*Bibliotheca Sacra*,' in which almost all of the twelve German editions prior to 1500 are noted. The translation of the Bible by Martin Luther, finished about the year 1534, is by most people in this country, and by many, too, in Germany, thought to be the earliest existing German version. The very earliest editions of the German Bible are as rare, and as much sought after at the present day, as are the first English editions of Tyndall and Coverdale ; but we have recently acquired two copies of somewhat later date, though still very early ; and these we have the pleasure of submitting to the inspection of the Society, with a few remarks on their peculiarities, and on the earliest German versions of the Sacred Writings.

"The first translation of the Bible into the vulgar tongue, north of the Alps, was made at a very early period ; quite as soon, indeed, as the famous version prepared from the original Hebrew and Greek, by St. Jerome, for the use of the southern nations on the shores of the Mediterranean Sea.

"Ulphilas, Bishop of the Westrogoths, translated the Holy Scriptures between the years 350 and 388 ; and, fortunately, a portion of this version, in the Mæso-Gothic language, has come down to our times, and has been often printed.

"Other versions in more modern German—approaching, indeed, closely to the language of the printed Bibles—yet remain in manuscript in Germany.* In the library of Stuttgart, there is a translation of the New Testament by John Viler von Koburg, bearing date 1351.

* "A German MS. Old Testament of the 12th century, in Lambeth Library."—*Athenæum*, Oct. 31, 1874. [E. S. H.]

"In the Royal Library at Vienna there are two MS. versions of the whole Bible: one in two volumes, bearing date respectively 1446 and 1464; and the other the well-known magnificent Bible of the Emperor Wenceslaus, 1378 to 1400, which is ornamented with splendid miniature paintings.

"In the Ducal Library at Gotha, there is another German MS. version, in beautiful condition, and very finely illuminated. It originally came from Munich, and was probably executed for the noble Bavarian family of Hofer von Lorenstein, as the arms of that house appear twice in the illuminations. There is also, in the same library, a splendid MS. version of the New Testament, likewise brought from Munich about two hundred years ago.

"None of these manuscript versions agree, we believe, with the printed copies; so that it is evident that many separate versions of the Sacred Scriptures must have been executed in Germany prior to the invention of printing, and especially, perhaps, about the period when that great art was struggling into existence.

"1. The earliest-printed German Bible is presumed to be of the date of 1466, though some would assign it to the year 1462. It was printed by Henry Eggesteyn at Augsburg; and though of great rarity, there are at least twelve copies in existence.

"2. The second Bible was printed by Mentelin, probably at the same place and in the same year; but some bibliographers maintain that this is really the earliest-printed version. It differs materially from that of Eggesteyn.

"3. The third German Bible is likewise from the Augsburg press, and was printed there by Jodocus Pflanz, about the year 1475. This is the first Bible that is adorned with woodcuts; but we have never had the good fortune to see the volume.* The Munich and

* A copy of this Bible (with other German Bibles of the 15th century) is advertised for sale in Quaritch's Catalogue of October, 1873. "Probably the volume was owned by some monastery in the vicinity of Ravenspurg."—[E. S. H.]

Stuttgardt libraries both contain copies of this version.

"4. The fourth version was printed at Nuremberg, about 1475 ; and the 5th, 6th, 7th, and 8th, at Augsburg, in 1475, 1477 (twice), and 1480. In these later versions (for such they really seem to be, and not mere copies of other earlier-printed Bibles,) the year and printer's name first appear. We saw recently, in a bookseller's shop in London, the Augsburg version of 1477 (No. VI.) ; but the extravagant price asked for it placed it beyond our means. It was in fine condition, but was not adorned with woodcuts.

"9. Of the ninth German Bible, published at Nuremberg in 1483 by Anthon Koburger, we are happy to exhibit a copy this evening. It is in two volumes, and has yet the richly-tooled and stamped binding on the oaken boards of the backs. The clasps still remain, and one of the volumes retains its richly-ornamented brass corners and central boss. The book is printed in double columns, with Roman numerals on the pages ; and the paper is as firm and the ink as black as in any work printed in these luxurious days of ours. It is well known that the old printers not merely strove to reproduce in their types the calligraphy of the ancient manuscripts, but they sought, too, by rude woodcuts, to emulate the miniatures with which their manuscripts were generally adorned. The art of the illuminator had not then died out ; and they no doubt availed themselves readily of the services of those artists whom they were about entirely to displace. It will be seen that the initial letters in this Bible are left blank in the printing, and afterwards filled in by the hand ; while on the initial letters of some of the more important headings much care has been bestowed. At the commencement of the book of Genesis there is an elaborate illumination upon a woodcut representing the creation of woman. This seems to have been a favourite subject with the old illuminators ; for we find it repeated in the Bible of 1494, and also in the Life of Christ of 1515 ; both of which works are on the table here. Dispersed through the two volumes of this Bible are a large number of

woodcuts—rude, indeed, in execution, but of great value as examples of the costumes prevailing in Germany in the 15th century, and throwing not a little light on the domestic furniture and usages of that period. All these woodcuts, more than 100 in number, are coloured—probably by the same hand that put in the initial letters. The colouring is vivid—somewhat like children's work of the present day; but it gives life to these quaint pictures. The book of Genesis contains by far the most woodcuts, the stirring events recorded in that part of the Sacred Volume having always afforded a wide field for the painter. The fall of our first parents exhibits the evil spirit twined around the tree of knowledge, but with the head and bust of a man clothed in a scarlet garment. In the passage of the Red Sea, the waters that overwhelm Pharaoh and his host are duly painted red. But perhaps the most extraordinary figure in the whole book is that of the elephant of Maccabees. The animal itself was evidently unknown to the painter, save by some distorted figure in illuminations; and the disproportion between the elephant, and the castle, and men he carries on his back, is even greater than the painter's license can claim. In the Apocalypse the artist has been most impartial; for amid the guilty ones of the earth he has placed a Pope with his tiara, a Cardinal, a Bishop, an Emperor, and a King. In spite of many defects of drawing, and a lamentable want of perspective, there is yet a degree of dignity of expression in the features of many of the individuals represented, and the stiff folds of the dresses of the females would delight an ardent mediævalist. We cannot say that all the figures are equally dignified. The position of Moses, in the woodcut of the burning bush, is sadly constrained and awkward. As to the language of this version, on comparing it with that of the preceding Bibles, of all of which versions we have portions in Kehrein's work, we decidedly regard it as superior to all that went before it. *It is, throughout, rich, strong, nervous, idiomatic German; and we do not wonder that Luther, in his translation of 1532, when he evidently had this version before him, adopted*

from it whole phrases and sentences without alteration.

With the ready appliances and inventions for facilitating printing at the present day, we can hardly understand the difficulties under which the early printers laboured in perfecting their books. No wonder that old Anthon Koburger, at the end of this Bible, thus expresses himself:—‘This praiseworthy work of the entire Holy Writ, called the Bible, beyond all other previously-printed German Bibles, clearer, more truthfully and closely translated into vulgar German from the Latin text, and ornamented with beautiful figures, hath here an end. Printed by Anthony Koburger, in the excellent imperial town of Nuremberg, after the birth of Christ and the law of Grace the fourteen hundreth and eighty-third year, on the Monday after Invocavit; and, for the happy conclusion of the same, be praise, honour, and glory to the Holy Trinity, and One God, the Father, the Son, and the Holy Ghost, who liveth and reigneth, God for all eternity.—Amen.’ As to the author of this translation, it is thought by some to have been Nicholas Syber, a canon of Eisenbach. The learned Keysler, in his travels in Germany, 1776, states that he saw a MS. of the Bible at Grätz in Styria, written by Erasmus Stratter in Saltzburg in 1469, which exactly agreed with this version. On the fly-leaf of the first volume of this copy, we read, in a very old German-text hand, ‘This Old Testament is given to Black Wentz, a dwarf in Eger.’ Probably Black Wenceslaus was a dwarf high in favour at the Bohemian Court. In the second volume we read on the fly-leaf, ‘This New Testament is given to St. Hymbert’s Kirk, and to the public.’

“10—12. The tenth German Bible before the year 1500 was published at Strasburg in 1485, the eleventh at Augsburg in 1487, and the twelfth in the same town in 1490.

“Before this time, the Scripture had also been translated into the Low German or Nieder Deutsch tongue; and two versions were printed at Cologne before 1490. The third Low German version, of which we can exhibit a copy, was printed in Lubeck in 1494.

It is an immensely thick volume, and in excellent preservation, but has not the original binding. In the woodcuts and ornamentation of the initial letters we can trace a great change from the severe simplicity of Koburger's Bible of 1483. The approach of the Renaissance or semi-classic style is plainly visible; but what the woodcuts have gained in elaboration they have decidedly lost in expression. We have rarely seen anywhere, not even among the hideous paintings of Teniers and Ostade, more repulsive figures than some of those in this Bible. Their expression is heavy, gross, and sensual in the extreme, though the proportions of the figures are more correct than in the Bible of Koburger. As examples of a change in costume (for fashions varied in those days as rapidly as they do at present), the book has considerable interest. The female head-dress differs from that of Koburger's Bible of 1483; but no female head-gear can surpass the extravagance of that of King Pharoah at the commencement of the book of Exodus. Here the hair of the Egyptian monarch is frizzed out like an umbrella beneath the royal crown, so as to cover the face nearly to the tip of the nose. We would call attention, also, to the singular figure of Moses in the opposite woodcut, where the Hebrew child, after being saved from the waters of the Nile, is making his breakfast out of a saucepan upon something exceedingly like sausages or black puddings. In another plate, in the Second Book of Kings, an arquebus or hand-gun is being fired from the shoulder.

"As a sequel to those two fine editions of the early German Scriptures, we would call attention to another early-printed book upon the table, the 'Life of Christ,' by Ludolph the Carthusian, in the Low German or Dutch language. It is a volume in fine condition, with the original binding and clasps; and though printed after the commencement of the 16th century, the initial letters and illuminations are put in by hand. The Albrecht Durer style of figure is here well marked, but the architectural details are still purely Gothic. It will be observed that the Devil, in the Temptation

of our Lord in the Wilderness, and elsewhere in the volume, is represented with a double face, in accordance with the well-known descriptions of his appearance at the witch-sabbaths of those days.

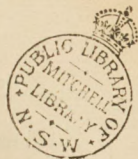
"As a specimen of solid old binding, though of nearly a century later, we exhibit a Flemish Bible, that of Jacob Paets, about 1630, with an immense number of woodcuts by Christian Lichen. In spite of the improved manipulation, we greatly prefer old Koburger's rude and vigorous engravings.

"Of Latin early-printed Bibles we exhibit two, not much larger than the ordinary Bibles of the present day. One was printed at Basle by the famous Froben in 1495 ; and the other, which possesses much the clearer type of the two, by Jerome Paganini of Brixen, at Venice, in 1496.

"Lastly, we exhibit a pretty MS. on vellum of the four Gospels, perhaps the work of a French scribe about the year 1420. It was on such copies of the four Evangelists that witnesses were formerly sworn in courts of justice. It contains only four miniatures ; but they are neatly executed, and the whole MS. is in fine condition.

"We trust we have not wearied the patience of our readers on a subject on which all are interested—the earlier editions of that Sacred Volume which all reverence as the Inspired Word of God."





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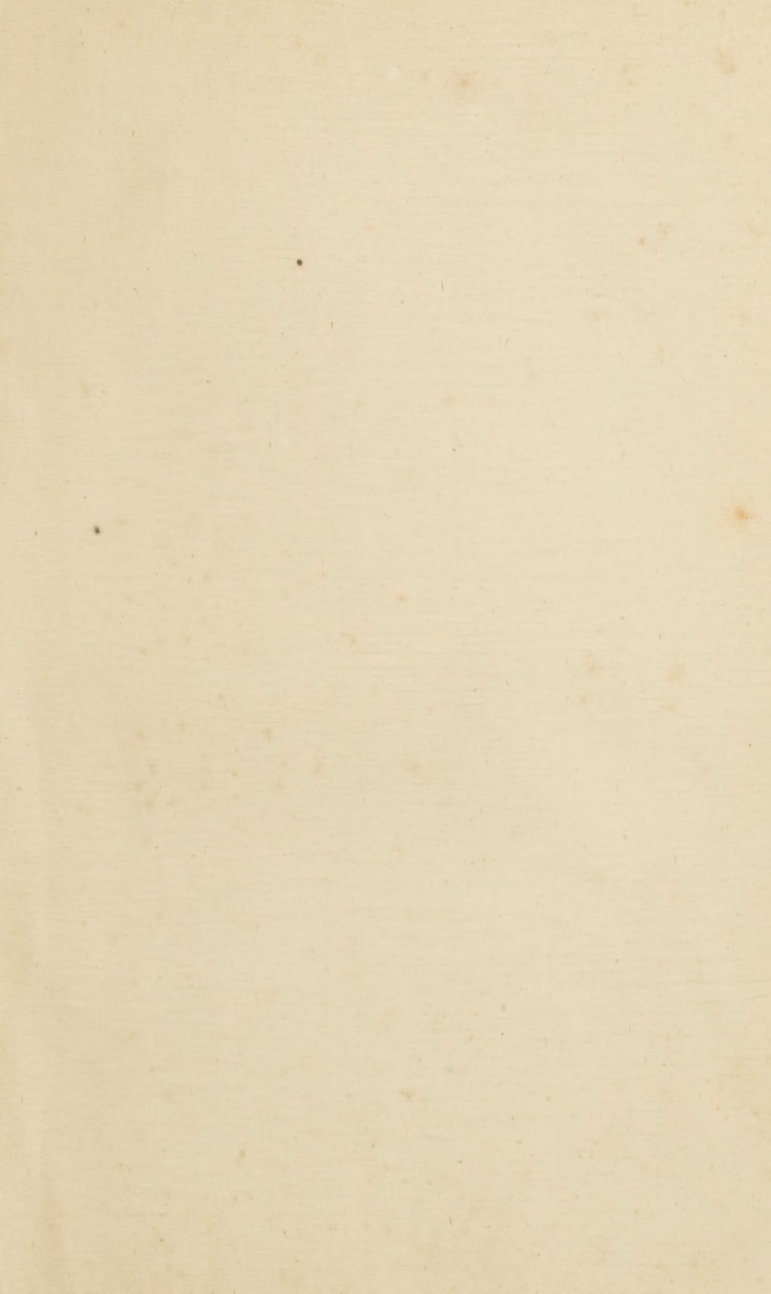
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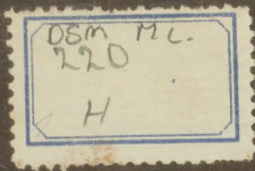
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