

P R E F A C E.

THIRTY-ONE years have elapsed, since the appearance of the former edition of this work. During that period, the public attention has been largely directed towards this department of Biblical literature; not merely on the score of a taste for Bibliography; but with the far higher object, of tracing with exactness the steps by which the great work of the Reformation was accomplished in the British dominions, and of further elucidating the characters of many eminent persons, who were raised up by Providence to take leading parts in those memorable transactions.

In the course of the researches which Scholars have undertaken for the above-named objects, many interesting particulars have been brought to light respecting the publication of the earliest and rarest editions of the English Scriptures. And the accidental discovery in 1831, by Mr. Rodd, a London bookseller, of a fragment of Tyndale's first printed New Testament with Glosses, led to a series of careful and connected investigations, which have resulted in placing that portion of our Ecclesiastical history upon a clearer and more satisfactory basis than before.

Do not let us forget, that the *first* person, who systematically undertook to bring together such information as could be gleaned from scattered sources respecting the several English translations of the Scriptures, and to add to it some historical notices of the authors and editors of those versions, was the Rev. John Lewis, Minister of Margate; well known as the author of the lives of Wicliffe, of bishop Reginald Pecock, of William Caxton the first English printer,—and of several other literary pieces.

In the preparation of that laborious work, he received material assistance from the learned Dr. Daniel Waterland, Master of Magdalene College Cambridge; ample evidence of which may be seen, in the correspondence of the two friends, published in the last

volume of Dr. Waterland's works, printed by the University of Oxford in 1823.

Mr. Lewis at first prefixed his account of English Bibles to a folio edition of Wicliffe's version of the New Testament, in 1731. Seven years afterwards, he published it by itself, with some additional information, in an octavo volume. And it was reprinted in 1818.

The *first* part of his work treats of ancient *manuscript* translations of the Scriptures, in Saxon and English; the labours of Abbat Ælfric, of Richard the hermit of Hampole, of John Wicliffe and some of his followers. The *second* part is employed in describing the translations made, and *printed*, from the reign of king Henry VIII. to the year 1729.

It has been somewhat the fashion, in late years, to speak slightly of those labours of Mr. Lewis. Orme, in his "Bibliotheca Biblica," is pleased to style the History of English Translations "a dull but important book." But it ought to be remembered, that in compilations of that kind the object is rather to convey exact information than to delight the fancy. And few persons, except those who have been actually engaged in similar researches, have any idea of the amount of labour requisite to be undergone in order to bring that detailed information before the public in a tangible and intelligible shape.

It is quite true, that Lewis' account of those matters is imperfect, and in numerous instances inaccurate. Yet competent judges have felt not only gratitude, but surprise that he was able to amass so large an amount of information respecting particulars which the difficulties of those troubled times had surrounded with obscurity; and to discover copies of so many of those interesting editions of our Scriptures, which stole forth in secrecy and silence, from unknown presses, and were dispersed by unknown hands. We read with deep interest, how these were watched, and seized, and suppressed, immediately on their appearance; how jealously they were guarded by their possessors, and frequently were concealed with the utmost care, upon any sudden outburst of the persecuting spirit which then unhappily prevailed.

The five and thirty years from 1525 to 1560, by which time Queen Elizabeth was firmly seated on the throne, comprise the most stirring and interesting period of our Ecclesiastical history. Those years furnished Mr. Lewis with abundance of curious and valuable materials; but they likewise presented most formidable

difficulties to any attempt at a complete and lucid arrangement of those materials.

Although the spirit of Religious Reformation had been fairly awakened through the country; and Tyndale and a few fellow-labourers were heartily engaged in the holy work of laying the Scriptures open to the masses of the people, who now demanded, as their right, to have the Word of God in their own tongue: yet this desire could only be gratified by the most prudent management, and with the aid of the shelter of a foreign land. Tyndale himself had been forced to fly to the continent; and no printer in England was willing to hazard his liberty and perhaps his life, by being openly concerned in the publication of the Bible or New Testament in English. The tenets of the Reformation were indeed steadily gaining ground among the people: but the Church of Rome still possessed in the bishops a powerful and active party, determined at all hazards to resist the introduction of light, and the spread of doctrines which portended an utter overthrow to their ancient authority and influence.

The King played a singular part through these transactions. It has been generally supposed, that his private sentiments were in favour of a free circulation of the Scriptures among his subjects. Yet his chief concern seems to have been, how to secure and strengthen his own absolute authority. He was fickle, capricious, continually wavering to and fro: so that the Reformers could never reckon on his protection for a single day. No man could foretell in the evening what would be the Royal will, and the national creed, on the following morning: none could divine which feeling was likely to predominate—the haughty denial of the Pope's supremacy, or the fear of offending the Church and giving occasion for seditious risings among the people. The stars of Gardiner and Cranmer seemed to be alternately in the ascendant.

Under such circumstances, the dissemination of the Scriptures was a work of great delicacy and danger. No man dared openly avow himself an agent in that work. As for the books themselves, as soon as they found their way into England, they were intercepted by the Bishops and their watchful emissaries; were capriciously examined, and studiously misrepresented: every species of heresy, and every seed of sedition, was affirmed to lurk in them: the slightest oversight or error of the press was denounced as pregnant with unseen mischief^a: the people were cautioned to flee

^a “As for my translation, in whiche they afferme unto the laye people (as “I have hearde saye) to be I wotte not how many thousande heresyas, so that

the perusal of them as so much poison; and the volumes themselves were required to be delivered up to the officers of justice, and by them were committed to the flames. Again and again, as Tyndale and his fellow-labourers proceeded, the same cry was raised, and the same destructive violence was resorted to; so that, of the five or six editions of Tyndale's *first* translation of the New Testament, it is now difficult to find even a fragment, much less a perfect copy.

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

"Also, my part be not in Christ, if mine heart be not to follow and live according as I teach; and also if mine heart weep not night and day for mine own sin and other mens indifferently,

"it cannot be mended or correcte, they have yet taken so greate payne to ex-
 amyne it, &c. that there is not so
 moch as one I therin if it lacke a
 tytle over his hed, but they have noted
 it, and nombre it unto the ignorant
 people for an heresy." *Tyndale's*

*Preface to his Translation of the Pen-
 tateuch, 1530.*

^e In his second address, or preface, to his corrected New Testament of November 1534, headed "Willyam Tindale yet once more to the Christen readers."

“ beseeching God to convert us all, and to take his wrath from us,
 “ and to be merciful as well to all other men, as to mine own soul,
 “ caring for the wealth of the realm I was born in, for the King
 “ and all that are thereof, as a tender-hearted mother would do
 “ for her only son.

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

But all this, and much more, fair and reasonable as it was, could neither turn the tide nor stem it. The translations of Tyndale, though they had been revised and corrected, were still adjudged to be heretical and dangerous; whatever bore his name was forbidden; and when the sacred Text itself could no longer be withholden from the people, all Prologues or Annotations, by whomsoever written, were ordered to be utterly removed from it. This is one reason why, among the earlier editions which have reached our days, by far the greater part are mutilated and defaced; and one cause of much uncertainty and consequent confusion in describing them. So that, when Mr. Lewis is lightly charged with a want of clearness and precision in any of his statements, we may perceive abundant excuses for the defect, in the disturbed condition of the materials with which he had to construct his work.

Even at this day, when our acquaintance with these matters is far greater than ever was within *his* reach, there are numerous points of detail still remaining to be cleared up. We cannot yet offer satisfactory descriptions of the three or four editions of Tyndale's *first* translation, which immediately followed those of 1525: of the year 1534, in which his *second* or revised translation appeared, there are at least *four* editions, of the same size, quite distinct—besides the one which he himself published “in the month of November,” and also not including that which was put forth by George Joye. In 1536, there were *three* distinct impressions in quarto, so nearly resembling each other as only to be distinguishable by close examination; and no fewer than *five* duo-

decimo editions of that same year, which with an ordinary observer might pass for one and the same. In 1538 *two* editions of Coverdale's New Testament were printed by Nicolson in Southwark. Their outward appearance is the same in almost every point: but a careful inspection will shew that their contents are really different.

Again, in the years 1539, 1540, and 1541, there was published a noble series, of no less than *seven editions* of the "Great Bible," in large folio, designed for the use of churches. All were executed by the same printers, Grafton and Whitchurch; all are nearly alike in size, type, decoration, and contents. What wonder, if these have been often mistaken, one for another?—In those doubtful times, vernacular Bibles were things almost unknown. The minds of the common people were attracted to them by an intense curiosity. The concourse of readers and listeners was great, as soon as they were exposed to public perusal in the churches; and the copies would soon become mutilated, through continual handling. The first and last leaves would be likely to be first destroyed. Those leaves contained the distinctive marks of the edition: and after they had been lost, it became a matter of some difficulty to ascertain to what impression the remainder of the volume belonged. It subsequently became a practice, in the case of those mutilated church Bibles, to supply the deficiencies with leaves taken indiscriminately from any one of the seven editions: so that even professed Bibliographers have been deceived by that ingenious Mosaic work, and have been led to give erroneous descriptions of the book which was before them.

To assist modern collectors in distinguishing these handsome and interesting volumes, I have constructed a Tabular collation of them all; which will be found in the Appendix, at p. 285. Long and minute descriptions of them are afforded to those persons who are fortunate enough to possess the "Catalogue of Bibles, &c. in "the Collection of Lea Wilson, Esq." (4^o. 1845,) a gentleman who by diligent research and great liberality succeeded in accumulating an English Biblical library of unrivalled richness; and particularly had obtained *perfect copies* of all these seven editions of the Great Bible; a piece of good fortune, I believe, which had never occurred to an individual before. The *first* of those editions possesses a peculiar degree of interest, from the circumstances which attended its progress through the press. Grafton and Whitchurch had commenced the impression at *Paris*, in 1538, under the patronage of

Crumwell, Henry's vicar general, and the superintendence of Miles Coverdale as corrector: when the Inquisition suddenly pounced upon them, broke up the press, seized the finished sheets, and compelled the printers to fly for their lives. By great adroitness, Grafton and Whitchurch secured the types and other machinery: they likewise contrived to rescue "about four great "dry-fats^f full" of the printed sheets which had been ordered to be burned: and having persuaded the Paris workmen to accompany them to England, they completed a certain number of copies in *London*, in the spring of the following year.

The other *six* editions of this Bible might possibly pass as *twelve*: because, although Grafton and Whitchurch had the privilege of printing them in *common*, yet their joint names never occur together on the titles, but each placed his own on his own share of the copies. This circumstance was taken notice of by Humfrey Wanley, upwards of a century ago. A still more striking instance of this printing in partnership occurs in a folio Bible of the year 1551; where this colophon is found: "Imprynted at London by "Nicolas Hyll, dwelling in Saynct John's Strete, at the coste "and charges of certayne honest men of the occupacyon, *whose "names be upon their bokes.*" And accordingly we find no fewer than seven names of publishers, and four of printers, on different copies of this edition. See the note on the subject, at p. 27; and p. 292.

Another fertile source of difficulty and confusion in describing these mutilated ancient copies is, the fact of their lying widely dispersed in various quarters, so as not to admit of being brought under the eye at *one and the same time*. Persons inexperienced in such investigations may deem this a point of no importance; but a few trials will convince them of the contrary. Those, who have been in the habit of collating and comparing books, well know how treacherous even a good memory is often found in such cases; how frequently a volume, which we are examining to-day, *appears* to be exactly like the one we had inspected yesterday: when perhaps there really is a very considerable difference between them. In truth, it is often difficult to catch the minute and trifling varieties, which sometimes are the only distinguishing marks of a

^f Sir Thomas More alludes to this particular mode of conveyance, in his "Confutation of Tyndal," which was published in 1532. He says, of the

foreign printers of Tyndale's New Testament, "They print them there, and send them hither by vatts-full."

particular edition, without an actual juxta-position of several copies. And for this reason, it is of great consequence to a person who is engaged in inquiries of this nature, to be constantly within reach of extensive and rich public repositories, like the British Museum, the Bodleian, or Cambridge University Library; which, out of their abundant store of copies, may afford him ready opportunities of deciding doubtful points, and thus rendering his description of a book exact and satisfactory.

Still, no man who undertakes to give full accounts of some hundreds of rare books — however favorably he may happen to be placed for carrying on the necessary researches—can expect that he will be able to examine every single article *with his own eyes*. He must often depend on printed authorities, or on accounts furnished to him by friends. It is hopeless to expect *uniformity*, in communications forwarded from many different quarters, by persons of different minds and tastes. Not only may it happen, that a book is very imperfectly and erroneously described; but that several accounts of it may reach us, so widely differing from each other, that we may suppose that there are *two* (or more) editions of the work in question, when in reality there is only *one*.

Within the last few years, the department of History, to which this List refers, has received an ample and instructive illustration, in “The Annals of the English Bible, by Christopher Anderson (a Baptist minister at Glasgow),” 2 vols. 8°. 1845. It is a work of deep interest and profound research; deserving to be read and studied carefully by every one who feels thankful to Providence for the blessings of the Reformation. It has proved of the greatest use to me, in the preparation of this amended List: and I have only been able to restrain myself from quoting whole pages from it, by the recollection that I am not writing a History, but merely compiling materials for one. Mr. Anderson has brought out, in brilliant and just light, the piety, the firmness, the learning, and unwearied labours of the *martyr* WILLIAM TYNDALE: and has shewn us how shamefully we have long overlooked an illustrious champion of the Faith, to whose single pen the sacred cause of the Reformation in these countries was chiefly indebted for all its earlier success.

I wish that the author’s plan of treating his subject had allowed him to furnish us with more copious particulars respecting the labours of another worthy, MILES COVERDALE, the author of our first printed English translation of the Bible, folio 1535. To this

day, a degree of mystery hangs over the production of that book. We do not rightly know *what* induced Coverdale to undertake the work;—*who* employed him—*who* protected him—*who* paid him: nor even, where the volume was put to press; nor by what means, and to what extent, copies of it were circulated in England.

We readily concede to Mr. Anderson, that Coverdale did not translate from the Hebrew and Greek Originals, but from the Latin Vulgate; and, that he was of a different temperament from Tyndale, and did not stand forth so prominently and boldly in defence of the free use of the Scriptures, against the tyranny of the Romish bishops and their blind abettors. Still, he has deserved well of every friend to the English Reformation. His labours in the same cause were neither slight nor few. A large and honorable mention of them would not have detracted anything from the credit of the chief hero of the piece; and would have found a most appropriate place in a sterling work like the “Annals of the English Bible.”

My object in the present compilation has been, to provide an Appendix to the works of Lewis and subsequent writers on the same subject: by enumerating all the editions, either of the whole Bible or of any detached portions of it, which can now be ascertained, and specifying the public libraries or private collections, in which copies of them may be seen. Lewis has done this occasionally, but not with sufficient accuracy or fulness. It was not directly a part of his design. He had more important matters under his consideration.

Several Lists of this kind have already been given to the public; gradually improving in character as they followed each other, but still all more or less defective and incorrect. The following is a brief notice of them.

1. “A List of various editions of the BIBLE and parts thereof, “in English; from the year 1526 to 1776. from a MS. (N^o. 1140.) “in the Archbishopial Library at Lambeth, much enlarged and “improved.” Of this list, which consists of a single 8^o. sheet, without a title-page, two hundred and fifty copies were privately printed, for the Archbishop of Canterbury, at the press of Mr. Bowyer, in 1776. It is now extremely scarce. In it the editions of the *Psalms* are intermixed with those of the *Bible*.

2. “A list, &c. (as before.) A manuscript list of English Bibles, “copied from one compiled by the late Mr. Joseph Ames, pre-

“ sented to the Lambeth library by Dr. Gifford, hath furnished “ some part of this publication : later discoveries of several learned “ gentlemen have supplied the rest. London, 1778.” In 8^o. containing thirty-seven leaves, printed only on one side. In this list, which, like the former, was printed (by Bowyer) for presents only, the *Psalms* are placed in chronological order by themselves : an arrangement which, as being more distinct, I have thought it best to follow.

These two compilations were generally known by the name of “ Dr. Ducarel’s Lists,” being supposed to have been drawn up *by him* : but I discovered that this opinion was erroneous, by accidentally meeting with a copy of each of them, formerly belonging to Mark Cephias Tutet, Esq. and containing in his own handwriting the explanation given below : the former of those two notes being prefixed to the edition of 1776, and the latter to that of 1778^b.

^b 1. “ This list (down to the year “ 1600 only) was made by me more “ than twenty years ago, merely for “ my own use ; but at the latter end “ of last year Dr. Ducarel requested “ me to continue it to that time, in “ order to be printed at the expence “ of the Archbishop of Canterbury. “ I accordingly did in a hasty manner “ bring the list down to the year 1776, “ and apprehend from such haste, as “ well as my want of leisure and opportunity, that there will be found “ many errors and omissions. Whilst “ I was employed in writing the list, “ Dr. Ducarel put into my hands another belonging to the Lambeth library, drawn up by the Rev. Dr. Gifford, one of the librarians of the “ British Museum, brought down, if I “ remember right, to about the year “ 1757, in which I found a few editions not mentioned by me, but very “ many errors, and editions multiplied “ without number. A fair copy of my “ list I gave to Dr. Ducarel, and 250 “ copies have been printed for presents “ only. Whoever will compare this “ printed list with the MS. one in the “ Lambeth library, will find a great “ difference, as I omitted many pretended editions inserted by Dr. Gifford. Those marked G. are taken

“ from his list : I have never before “ seen them. Many more editions of “ the Psalms might have been added, “ but I purposely omitted them, as “ being rather paraphrases ; such as “ those of Ant. Gilbie, 1581. Sir E. “ Sandys, 1615. Church of Scotland, “ 1602. Ravenscroft, 1621. Geo. Sandys, 1636. R. B. 1638. Miles Smith, “ 1668. L^d. Coleraine, 1681. Isaac “ Watts, 1718. R. Daniel, 1722. Geo. “ Atwood, 1730. Zach. Mudge, 1744. “ Mr. Pike, 1750. W. Green, 1762. “ Chas. Bradbury, 1763. Jas. Mer- “ rick, 1765. Chr. Smart, 1765. “ Feb. 6. 1777, M. C. Tutet.”

“ 2. The annotation in the opposite “ title-page was occasioned by Dr. Gifford being much displeased, and “ complaining on not finding himself “ mentioned in the first edition as the “ compiler ; but surely without cause ; “ see my note in that edition. The “ present, like the former edition, has “ been printed for presents only, at “ the expence of the Abp. of Canterbury ; I have had no hand in any “ additions that may have been made “ to it ; there are still retained some “ editions, the existence of which I “ very much doubt. 24 Jany. 1778. “ M. C. T.”

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

This List was reprinted in the Prolegomena to the Bible edited by the Rev. John Hewlett, 4^o. 1811.

4. Mr. Tutet's List, N^o. 2, continued to the year 1792, with a notice of two manuscript versions: this is attached to Abp. Newcome's "Historical view of the English Biblical Translations," printed at Dublin, 8^o. 1792.

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

6. A List, appended to "Anderson's Annals of the English Bible," entitled, "Various editions of the New Testament and the Bible, in English, with certain Public Libraries and individual proprietors in possession of copies."

This list professes to contain about a hundred editions not specified in *my* former list. It is confined to *Bibles* and *New Testaments* alone, making no mention of *PSALMS* or other detached portions of the Scriptures^c.

But the most minute, accurate, and satisfactory account of a large proportion of these ancient records is found in a remarkable volume, entitled, "Bibles, Testaments, Psalms, and other books of the Holy Scriptures in English, in the collection of Lea Wilson, esq. F.S.A.:" London, 1845. 4^o. This book was not intended for public sale. Only a few copies were printed, for presents to the author's friends. The work is divided into four departments: the first of which, comprising *Bibles*, (p. 1—135: and Appendix, p. 129*—136*) contains 292 + 19 = 311 articles. Part ii. comprising *New*

^c Mr. Holland's interesting work, *The Psalmists of Britain*, is duly noticed in its place; p. 232. *infra*. And I may here add, that a list of *metrical*

versions of the Psalms (only) is attached to the Rev. H. Latham's *Anthologia Davidica*, 12^o. London, 1846.

Testaments, (p. 137—221.) contains 154 articles. Part iii. Editions of the *Psalms*, (p. 223—283,) contains 258 : and Part iv. Editions of *Parts of the Bible*, (p. 285—345, contains 271 ; altogether 994 articles. Many of these are pieces of the utmost rarity : and I have been informed, that the copies in general are in the finest possible condition, and that a much larger number of the earlier and scarcer editions are *quite perfect*, than is the case in any other known collection of equal extent.

In his preface Mr. Wilson says, “ In printing a list of my collection of Editions of the Bible in English, and parts thereof, — I have endeavoured to give a minute and careful collation or description of the most rare editions in my collection, for the purpose of ascertaining the identity of other copies, or proving the existence of editions not yet enumerated : and also to correct in some degree the errors which have been carried on from one author to another, as to the number of Editions which have been printed of the earlier versions ; and thereby to remove the imputation or implication that our ancestors were indifferent as to the possession of the Holy Scriptures in their own language.

“ Of the early volumes many very closely resemble each other in type, arrangement, and general appearance : and of several, the first and last words of each page read alike : so that actual comparison and collation is necessary to discover the variations : and the precious volumes in most instances lying in widely distant libraries, it was almost impossible to bring them together. This similarity of appearance led, therefore, to the supposition, in many cases, that only a single edition had been put forth, where actually three or four, or even more, were issued, every leaf differing throughout the volumes in composition and orthography : a favorite or particularly saleable book being several times reprinted, as in the case of the 4^o. Genevan Bible bearing the date of 1599, of which there are at least *eight* distinct editions.

“ The greatest care has been taken to establish the proper arrangement of the Prolegomena belonging to many of the volumes ; the printers’ signatures to these being frequently very arbitrary and irregular ; particularly in the Bishops’ Bibles of 1568 and 1572, and they are in consequence continually found misplaced. I think I may confidently assert my accuracy herein.

“ To aid future collectors of an English series, I have added

“ the more modern versions ; many of which, though comparatively
 “ recent, are rare and very difficult to be procured—particularly of
 “ the detached books. .

“ In affixing the *sizes* to the different volumes, I found consider-
 “ able difficulty. Much confusion has hitherto existed ; one author
 “ considering a book as an octavo, which another styles a duodecimo :
 “ and in many catalogues every size below quarto is rated as
 “ octavo. In this list, without regarding the printer’s signatures,
 “ or gathering of the sheets, I have generally given to each the
 “ designation that a volume of similar dimensions would receive, if
 “ published at the present time.”

I have much pleasure in testifying to the great accuracy and minuteness of many of the collations and descriptions in this Catalogue. Those of the earlier and more rare editions are given with a fulness and distinctness which leaves nothing to desire. I could not insert all those particulars into a slight work like the present List : but confidently refer those persons, who desire more detailed notice of any remarkable edition, to this curious and valuable catalogue of Mr. Wilson.

With respect to the contents of any former lists, I have felt myself bound to retain whatsoever I found there ; except where subsequent examination proved a statement to be erroneous : but there is little doubt, that several editions, cited by me as well as by my predecessors in these inquiries, owe their supposed existence to mis-descriptions ; being called folios by one, and quartos by another ; or octavos by *this* writer, and duodecimos by *his fellow*. This is a point, in which even our great bibliographical authority, Mr. Herbert, is not to be depended on. He himself has acknowledged, that he often calls *octavos* volumes which really are *twelves*, (or, more likely, *sixteens* : for in old books the signatures more often run in eights than in any other number.) It has been seen above, that Mr. Lea Wilson confessed himself to be at fault in this mysterious nomenclature : and it is well known, that in the printed catalogues of some great libraries, as for instance, the Bodleian, no size below an octavo is specified : but all the smaller fry of twelves, eighteens, twenty-fours, thirty-twos, forty-eights, &c. &c., are made to take brevet rank and appear as *octavos*.

I have been careful to note down *every* known possessor of copies of the earlier and more rare editions : for, since many of these are imperfect, it is of some consequence to know where a second or third copy may be found. With regard to more recent editions, many of which are scarcely yet out of ordinary circulation, it did

not appear to me that such exactness was indispensable. I have usually named some *one* public library which contained them, as just sufficient to verify their existence. .

In the Introduction to my former edition, I expressed a wish to see a careful reprint of *the first 12^o. edition of Tyndale's New Testament*. This has since been effected; as also has a handsome republication of the **FIRST EDITION OF COVERDALE'S BIBLE**; facts which evince the increased interest taken by the public in these memorials of the Reformation; at the same time that they afford to many persons an opportunity, which they could not previously have enjoyed, of making themselves acquainted with the language of our first translators; and of tracing the gradual changes and improvements which have been adopted from time to time. I think, that an observant reader cannot fail to remark the circumstance, that many of the words and phrases, used in our very earliest versions, have maintained their ground for centuries against repeated revisions of the translation, and are retained to this very day. Let him take up the first edition of Coverdale's Bible (printed in 1535) and read a chapter from it. To say nothing of that *general similarity* which pervades the whole book, he will find many verses almost word for word with those of the version in present use. Surely, that rendering must have been near the truth, which repeated examination has not seen fit to alter; that language must have been well chosen, which not only could maintain its ground amidst many changes of style and taste, but could continue to be generally intelligible after more than three centuries had elapsed, and when almost every other composition of the same age had become enveloped in considerable obscurity.

The *first* part of this List having been devoted to all the other portions of the Bible, the *second* part comprises editions of *the Psalms* alone, both in prose and metre. This latter class, as might reasonably be expected, is by far the more numerous; it is also the more difficult to deal with; *all* poetical versions being in their very nature paraphrastic, and departing more or less from the character of direct translations from a given original.

Among these, the version by Sternhold and Hopkins holds a distinguished place; having been the earliest which is known to have been adopted in our public worship, and having retained, to a certain extent, its popularity and use in many churches to the present day.

That collection was formed and published by degrees. In 1548,

or 1549, was printed the *first edition*, containing only nineteen Psalms, all by Sternhold: in 1549 appeared the *second*, containing thirty-seven by Sternhold, and seven by John Hopkins: in 1556 we had fifty-one Psalms printed; viz. thirty-seven by Sternhold, seven by Hopkins, and the rest by others: in 1560, we had sixty-seven: in 1561, fourscore and seven: and in 1562 (or 1563 at furthest) the entire book.

Some idea of the great hold, which this version formerly had upon the English mind, may be obtained from observing the almost incessant editions of it, which the press continued to pour forth during the first hundred and fifty years of its reign. In this my List will be found entries of about 309 distinct editions ^h (and I do not imagine that I have given the whole) before the year 1700; about which time the recent translation of Brady and Tate began to divide the public favor with its older companion, and by degrees nearly drove it from the field. We must not imagine that the text is the same, in all those editions of Sternhold. Many and great changes were made in it from time to time: the first considerable alteration appeared in the editions published at Geneva; and various slighter changes of expression were introduced at subsequent periods,—(but by *whom*, or upon *what* authority, we do not know)—till about the commencement of the eighteenth century. From that time, I believe that it has continued to be printed without material alteration: and therefore I ceased to specify later editions, except they had something peculiar. The earliest editions of Sternhold are pieces of the utmost rarity. Small in size, and exposed to continual use, the copies have perished through fair wear and tear; so that a *perfect* one is scarcely to be met with, even in the most richly furnished libraries. Herbert *had* a copy of the *first* edition. I do not know what became of it at his sale: and I never have been able to find another.

Of the other principal versions, by Brady and Tate, by Barton, Patrick, the Scottish, the American, Merrick's, &c. I have chiefly noticed the *earliest* editions, with a few others of later dates, if they presented any particular feature.

^h Namely, to the end of the year 1600,	74	editions.
from 1601 to 1620,	65	“
from 1621 to 1640,	81	“
from 1641 to 1660,	29	“
from 1661 to 1680,	37	“
from 1681 to 1700,	23	“

Total 309

Of several translations, we know of only two or three editions; as those of Rous, King James I., G. Wither, Boyd, Bp. King, Goodridge, &c.; and sometimes only a single one; as those of Archbishop Parker, Dod, Top, Burnaby, Ford, Milbourne, and the "Psalterium Americanum," 1718.

With respect to the very large number of writers, who have occasionally exercised their talents of versification in translating *small portions* of the Psalter, or even *one single Psalm*—I have felt considerable doubts whether their desultory labours ought to find place in a work like the present. But, not to mention that magnificent burst of genuine feeling, by Richard Crashaw (see p. 376), such names as Bacon, Milton, Donne, Wotton, Herbert, and Addison, could not be passed over, without the appearance of disrespect: and *their* undoubted reputation has paved the way for the admission of others, of perhaps more questionable pretensions. I may add, that the publication of Mr. Holland's valuable work¹, "The

¹ Besides those compositions, which Mr. Holland has recently brought before the public, there is no doubt that many others are still lying dormant in manuscript, among the half-forgotten papers of old family libraries.

We remember, that, within the last thirty years, the beautiful version of the Psalter by Sir Philip Sidney and his accomplished sister the Countess of Pembroke lay thus concealed from the public. And here I may take occasion to mention another metrical translation, by a person of considerable eminence in his day, namely, Thomas Lord Fairfax, general of the Parliamentary army under the Commonwealth. That rough soldier occasionally found leisure to cultivate the muses, in his way: and the results of those recreations still remain, in a very interesting volume, which formerly was in

the library at Denton in Yorkshire, the seat of the Fairfax family. Afterwards it came into the possession of Ralph Thoresby, and is described in his Catalogue, attached to the *Ducatus Leodiensis*. Subsequently it passed into the hands of His Royal Highness the Duke of Sussex: and at present, adorns the choice collection of my friend the Rev. Dr. Bliss, at Oxford.

The volume is a thick quarto, consisting of about 650 pages, entirely in the hand-writing of the author, with many alterations and corrections subsequently added by him. I give the 137th Psalm here, as a specimen of the considerable nerve and vigour which is displayed throughout the work; though it is cramped by the quaint formality which characterised the language of those days.

Psalm cxxxvii.

Thinking vpon Euphrates banks to rest,
And drowne, as in obliuions streames, our cares,
Poore Zion's state appear'd in mourning dress,
Wch peirst our soules, & eyes disolu'd in teares.
Then from our harts sighs did so loudly rise,
As th' ayre seem'd troubled att our sad complaint,
So great excess of teares flowd from our eyes,
As swell'd Euphrates' streames aboue her banks.
Our silent lutes we on the willowes fixt,

"*Psalms of Britain*," in 1843, seemed to me to indicate that the public felt an interest in these small and scattered poetical com-

Whose pale-greene couler shewd thē wether-bett,
 Seeing in our faces a like saddness mixt,
 In dolefull noyse our sighs did imitate.
 Those that vs poor captiues prisoners ledd,
 Thinking insultings ouer us noe wrongs,
 "Your murmuring clamors cease," thes miscrents sedd,
 "And singe vs some of Zions holy songs."
 "Tune vs," said they, "those lofty Hymns that was
 "On days of triumph hard in Zions mount,
 "Whose prayse all other Cityes farr surpass,
 "As tallest pines the lowest shrubs surmount.
 "Alas how is itt possible (said wee)
 "Harts closed vp wth greefe can songs send out?
 "And banish'd thus from Zion, how can itt be
 "Those sacred Hymns we here should soe pollute?"
 O Zion! should I euer thee forgitt,
 May I my selfe first in obliuion bee.
 My nimble fingers, ye, whose cunning sett
 My lute to warbling voyce noe more agree.
 My tongue vnto my mouth let stick wth heate,
 Nor powre here after more words to phrayse,
 If euer any ioyes to me 's more great,
 Then how best I may set forth thy prayse.
 Ye pleasures of my soule forsake me, when
 Into 't I other pleasures else inuite;
 Saue how t' extoll thee, o Jerusalem!
 The first and last of all my thought's delight.
 But, Lord, remember how, combined, did
 Edom in stead of neighbours proue as wolues!
 That dismall day from Thee, o Lord, 's not hidd,
 Ther wrath on vs did powre as raging bulls.
 Remember how they, in insulting pride,
 Said, kill, destroy the young, old, and all,
 Raze ther foundations, raze itt, soe they cryd,
 That they in th' ruings may find ther buriall.
 O Babel fierce, o tirants worse then tygers,
 Thou hast a day, thy workes shal be rewarded!
 Happy those hands, fild full wth vtmost rigores,
 To giue thee woe, that pittie ner'e regarded.
 Happy, I say, who, from thy dried brest,
 Snatching the new-borne babes, mercy disdaines,
 That to the world they be noe more a pest
 Shal 'gainst the Rockes dash out thy children's braines.

The volume comprises not only the entire Psalter, but also many other pieces of poetry, as enumerated by the author in the following list:

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| <p>Title.
 "The Employment of my Solitude."
 T. F.
 (On back of the Title) The Preface to the
 Psalms.</p> | <p>2. Songs of the Old and New Testament,
 390-479.
 3. Honny droppis, 480-509.
 4. Hymnes to the Soueraine God, 510-
 518.
 5. Hymne to Christ the Mesiah, 519-
 538.</p> |
|--|--|
1. Psal. 1 to 150, from p. 1 to p. 388;
 389 blank.

positions; so that on the whole, I conceived it best to bring together and describe *every thing* of this kind which fell under my notice; and to expose myself to the charge of needless redundancy, rather than to that of wilful omission.

In the APPENDIX will be found matters illustrative of many of the more curious works previously noticed: either shewing the character of the composition, or assisting to identify some rare and choice edition.

The bulk of these illustrations was too great to allow of their being introduced as foot-notes to each page; they would have interrupted the series, and have interfered with the facility of reference. Whereas at present, by the help of the table of contents, a person may readily find the particulars of any edition which happens to be the subject of his inquiry.

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| <p>6. Hymne to the Holy Ghost, 539-548.
7. A Song of Prayse, 549-551.
Finis.</p> <p>The Recreations of my Solitude.
T. F.</p> <p>8. The Solitude, 552-563.
9. Of a Faire Wife, to Coregio, 564-567.
10. Of Beauty, 568.
11. Vpon a Pach Face, 570.
12. Vpon a younge Virago, 571.
13. Vpon an ill Husband, ib.
14. Of Enuy, 572.
15. Of Anger, 574.
16. Of Virtue, 577.
17. Of Patience and Temperance, 579.
18. Nature and Fortune, 582.
19. The Christian Warfare, 583.
20. Life and Death compared together, 590.
21. Vpon a fountain, 592.
22. Vpon the new-built-House att Apleton, 593.
23. Shortnes of Life, 594.
24. Epitaph on A. V. dieng younge, 595.
25. The Lady Carye's Elogy on my deare wife, 596.
26. To the Lady Cary vpon her verses on my deare wife, 598.
27. On the fatal day, Jan. 30, 1648, 600.
28. Of Impartial Fate, 601.</p> | <p>29. Epitaph sur le mort du Cardinal Mazarin, 602.
30. Translation, 603.
31. A Carracter of the Romish Church by Francisco Petrarca Laura Can. 106; 604.
32. Pontanus writes this Epitaph on Lucretia, daughter of Alexander 6; 606.
33. Translation, ib.
34. Baptista Mantua. reprouing the wicked life of Sixtus 4, maketh the Diuel giue him this entertainment in Hell, 607.
35. Mantua. Eclogæ 5; 608.
36. Palengenus, a Papist, thus discribes the monstrous corruptions of the Romaine clargye, 609.
37. Vpon Mr. Stanley's Booke of Philosophers supposing itt the worke of his tutor, W: Fa: 611.
38. Vpon the Horse wch his Matie rode vpon att his Coronation 1660, 612.
39. Vulgar Prouerbs, 613-638.
[Here the paging by the author ends.]
40. The teares of France for the deplorable death of Henry 4 surnamed the Great, pp. 4.
41. An Eglome maide by my vnclie Mr. Ed. Fairfax in a Diologe betwixt tow sheapards, pp. 10.</p> |
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Walpole, in his Royal and Noble Authors, has taken notice of this manuscript; and it is mentioned by Chalmers, in his Biographical Dictionary. But the reader will perceive, by the detailed account here given, that the descriptions of those writers are very imperfect.

This Appendix consists of the following parts :—

Specimens of translations (given *literatim*) of the *same passage*, from many of the earliest and most rare editions. Much pains have been taken to make both the spelling and punctuation of these specimens *exactly* conformable to the originals; although they often are uncouth, and in many cases manifestly wrong.

A. From the Old Testament.

B. New Testament: 1. From the Gospel of St. Mark; 2. From the First Epistle to the Corinthians.

It is evident, that by bringing together various renderings of *the same portion* of Scripture by different hands, we obtain considerable insight into the style and character of each translation; we perceive at once the points of resemblance and of difference; and likewise are enabled to trace the gradual progress towards the formation of our present authorized version. By means of this too, a person who possesses an imperfect copy of an ancient Bible may without difficulty ascertain the translator, and, probably, the particular edition.

I selected the first of these specimens from the book of Genesis, on purpose that I might include Tyndale's first Pentateuch of 1530: the second, from St. Mark, on account of some peculiar expressions: and the third from the first Epistle to the Corinthians, as embracing some little variety of interpretation, as well as of phraseology.

There are other specimens, from translations of *detached books only*; which of course cannot be brought into the series of parallels, but still may exhibit the style of the authors, and assist in identifying an edition. Among these are now introduced for the first time several *Poetical* versions of parts of the Old Testament, taken from rare editions; which it is hoped may prove an acceptable and interesting addition.

Altogether the specimens in the present edition are more than double the number in the former one.

C. The next department comprises Bibliographical Descriptions of many among the early and most rare editions of the whole *Bible*, or detached portions of the *Old Testament*. I have laboured to make these as exact as possible; in order that they may enable possessors of copies to identify an edition; and either to be sure that a copy is perfect, or to ascertain the amount of its deficiency.

D. Similar collations, or descriptions, of editions of the *New Testament* and parts thereof.

E. Specimens of translation from several of the most rare editions of the *Psalms*. [These are double the number of those which were given in the first edition of this List.]

F. Bibliographical Descriptions of many editions of the *Psalms*.

G. A detailed account of *Wells' Paraphrase* of the Old and New Testament. This work was published at various periods, in many small parts, some of which were reprinted with slight variations. Owing to these circumstances, the sets are very often found to be incomplete; and I have endeavoured here to obviate that inconvenience, by giving as full particulars of the work as I could obtain.

H. Some editions of Bibles, Testaments, and Psalms, enumerated in the Catalogue of the celebrated Biblical collection of the Duke of Wirtemberg; the *first* part of which was printed, in 1787. 4^o. and a MS. copy of the *second* is in the Bodleian. The editions named are such as I have not been able to verify, by finding copies in this country: therefore, although I have little doubt that many of them exist and are properly described; yet I have not at present admitted them into the series, well knowing that a Catalogue is not always to be implicitly trusted, in the seemingly minute and unimportant particulars of date and size. It is satisfactory to me to find, that the number of these has been reduced nearly one half, by the discovery of editions in our own libraries, since the publication of my former List.

The Public was pleased to receive with favor my first attempt in this department, many years ago, notwithstanding its numerous imperfections; and to give me credit for diligence and a desire to make information on these matters more generally accessible than it had been previously.

Since that period, I have made it my business to take every occasion of correcting errors and obtaining additional information; so that I can confidently offer the present volume as more full and accurate than its predecessor. Still, I quite feel, that no one man can hope to bring a work of this kind to anything like completeness; but must be content if he can lay the foundation sure and safe, so that others may venture to build on it hereafter.

In the prosecution of these researches during a long course of years, I have been indebted to so many sources of information ;—to the treasures of so many Public Libraries, and to the kind assistance of so many private friends ;—that it would be a vain task to attempt a particular acknowledgment of all favours. I feel it due no less to the national character than to the obliging kindness of individuals, to bear a willing testimony that in every quarter I have met with the most liberal reception, and have found the utmost readiness to communicate whatever information was desired. I feel the full value of all that personal kindness ; and have endeavoured to make it serviceable to the public, in the present work.

If by chance the remark may be made hereafter, that I have not fully kept pace with the general advance in literary information which has distinguished the last quarter of a century ; I have only to plead the fact, that my own opportunities of learning have not increased, but have greatly diminished, during that time. Thirty year ago, I lost the advantage of daily access to the Bodleian Library, which had been previously at my command ; and went to reside in country parts of the south of *Ireland* ; where scarcely one single black-letter book is to be found within forty miles ; and where I cannot, at this day, purchase a copy even of the last printed edition of the authorized version of our Bible !

Yet I neglected no opportunity of correcting and adding to my former List : and, during occasional visits to Dublin and to England, have endeavoured to make the best use of my time, by searching out and examining any edition, which I had not previously seen, or had described incorrectly. But every one, who is experienced in these matters, knows the unsatisfactory nature of those intermittent and hurried snatches : and I think he will agree with me, that a compilation of this kind cannot be carried on effectually, except by a person who habitually resides within daily reach of such richly furnished repositories, as London or the Universities of Oxford and Cambridge alone can supply.

If I had continued to be so situated, doubtless this book would have been more full, and probably more minutely accurate. But even now, I confidently trust, that I have supplied *some* links which were wanting in the chain of information, have satisfied *some* doubts, and pointed out paths which may lead to more successful inquiries. Happy, if in any instance I may have made a

taste for this department of Literature lead onwards to a higher object: if I may have induced a single Collector, while he was chiefly intent on adding to his library some particularly rare and curious edition, to look more closely and attentively into the contents of that HOLY VOLUME, which, in *every* shape, and *every* edition, is invaluable to the Christian.

HENRY COTTON.

*Thurles, Co. Tipperary, Ireland,
22d May, 1852.*