

"26th October, 1764. At London, William Hogarth, Esq., a celebrated humorous painter. He eat supper with his usual cheerfulness, and had no complaint of any kind, but about half an hour after he fell back in his chair, and instantly expired."

At the end of each yearly volume we find the "General Bill of Mortality," with a brief notice of which we may appropriately conclude. In Edinburgh in 1786 only two persons were hanged, while forty-four were shuffled off this mortal coil in that expeditious manner in London, and only five had been murdered. In the last-mentioned city we find several deaths occurred from such quaintly-named diseases as bursten, twisting of the guts, evil, livergrown, headmouldshot, and horseshothead. What the last mentioned disease was we cannot guess, unless a horse's shoe, with the horse attached, and a human head came into violent contact, and the softer substance succumbed! No less than five persons died of grief, and each of the following diseases proved fatal to one person,—headache, lethargy, surfeit, and rising of the lights.

But even periodicals come to an end, and after having recorded the deaths of many of its rivals, the *Scots Magazine* itself breathed its last in 1826.

G. W. N.



## SOME NOTICES OF THE GENEVAN BIBLE.

BY THE REV. NICHOLAS POCOCK.

PART I.

**T**HERE are several curious facts which have escaped the notice of historians and bibliographers as regards the different editions of the Genevan Bible which is commonly known by the name of "the Breeches Bible." Attention was drawn to this version by an article published in the *Saturday Review*, Sept. 25th, 1880, and supplemented by another dated Nov. 6th of the same year, on the "version of the New Testament" by Laurence Tomson which was so commonly annexed to the 4to editions of the Old Testament of the Genevan version

which were printed in Roman type. In this and some following articles we will endeavour to supply some additional information respecting these books, avoiding as much as possible what has before appeared on the subject.

The origin of the Genevan Bible must be traced to the year 1557. In that year there appeared at Geneva in a small 8vo form an English translation of the New Testament, printed by Conrad Badius, with the date "THIS X. OF IVNE" on the recto of fol. 455, followed by another leaf containing "Fautes committed in the printing." This version is entirely distinct from that which appeared three years later, and was so often reprinted in the Genevan Bible. It was edited by the celebrated William Whittingham, the Calvinistic Dean of Durham, who married Catherine Jacquemaine, the sister of Calvin's wife, and who never was ordained in any other form than that of Geneva. There is a separate edition of the New Testament dated 1560, which has been supposed to be a reprint of that of 1557; but there is a copy in Lambeth Library, and any one who will take the trouble of collating a few pages will find that it is quite a different version, though no doubt founded upon it. It is neither more nor less than a portion of the version which was printed in 4to, 1560, of the whole Bible by the Genevan exiles, amongst whom it is almost needless to say Whittingham was a prominent person. But Whittingham's version has never been reproduced, excepting in the Hexapla published by Bagster in 1841, and in "a fac-simile reprint" issued by the same publisher, London, in 1842, without date. This latter edition follows exactly the paging, the lines and the spelling, faults and all, of the original edition of 1557. Whittingham's edition has been described with tolerable accuracy by Cotton, Eadie, and others. We believe Mr. Francis Fry was the first who made an accurate collation of several chapters, thereby showing what considerable variations existed between this and the New Testament of the common Genevan or Breeches Bible. This was published by him in the July 1864 number of the *Journal of Sacred Literature*, and was reprinted for the author in an 8vo pamphlet of twelve pages in the same year.

There is nothing in this edition that requires further notice as regards the text, except to say that it evidently exerted a considerable influence in forming the text of its successor of 1560, and that its marginal notes were most of them adopted by the associated band of Genevan translators. Prefixed to it is *The Epistle declaring that Christ is the End of the Lawe*, by John Calvin, occupying sixteen pages. This is translated from the preface to the French Bible, almost word for word, stating that God hated man after the fall, (leaving out the exception made by Calvin "exceptez ceux qu'il fit deslors participans de sa miseriacorde,") yet gave him an opportunity of returning by repentance. This epistle is followed by another shorter address by the translator, explaining the entries on the outer margin to be annotations, whilst those in the inner margin are explanations of words and parallel passages, etc.

The last twenty-five leaves consist of "a Table" and "a Perfecte Supputation of the yeres and time from Adam unto Christ." The latter was reprinted in later editions of the Genevan Bible. The heading of the former, which does not appear elsewhere, contains the following remarkable passage: "For what can be more necessarie for us in these later tymes then to have a perfect and spedy waye to buckle our harnes (which is God's worde), that we may resist the deceaving and cruel sprites, that are sent forth out of the bottomlesse pit with flattering mouthes and stinging tayles, to trouble the Church of Christ, and pervert the soules of many?" The arguments of the books of the New Testament of the Genevan version were, however, adopted from that of 1557 without alteration.

The first edition of the Genevan Bible, published with the date April 10, 1560, has been sufficiently described by bibliographers. Perfect copies are very rare; the imperfect copies that exist being generally deficient of the few first and last leaves, as well as of the maps. The remarkable style of spelling has, however, escaped the notice of those who have described this volume. The most noticeable characteristic is the omission of the second vowel of a diphthong, as in the words *beleve*, *thoght*, *nether*, *thogh*, *sonne*, *se*,

*reproch*, *florish*, *toke*, *frute*, *kepe*, *wolde*, *shulde*. This peculiarity does not for the most part appear either in subsequent English or Dutch editions of this version. It also avoids the duplication of consonants in many words: for instance, in the words *ful*, *wel*, *shal*, *wildernes*, *wil*, *lille*, *distres*, *smel*, which afterwards were not so uniformly spelt in the shortened form.

This edition also is full of contractions, which are not so often used in most of the later editions; and words are awkwardly divided at the end of the lines, without any attention to the syllables. In form and size it exactly resembles the French Bible published in the same year by A. Davodeau, at Geneva, and its illustrations are taken from the French edition. It has sixty-three lines in each column.

There is a folio edition of this version, dated 1562-1, issued at Geneva without a printer's name. In spite of this, which is really the second edition of the Genevan Bible, the 4to edition of 1570, printed by John Crispin at Geneva, speaks of itself on the title as being the second edition. There are copies of this book with the date on the title, 1568 and 1569, that of 1570 being plainly the same with that of 1569 with the I omitted in MDLX·X. The title-page of this edition has the following: "There is added in this second edition certaine tables, one for the Explication of the degrees in marriage in Leviticus, with another for the Maccab. & a calender historical with other things. At Geneva, printed by John Crispin, M. D. LXX." This calendar consists of eight leaves, with the following title: "Calender Historical, wherein is contained an easy declaration of the golden nombre. Of the Epacte. Of the indiction Romaine. Also of the Cycle of the Sunne, and the cause why it was invented. By John Crispin, M. D. LXIX." The festivals noticed in this Calendar are the Circumcision, the Epiphany, the Conversion of St. Paul, the Purification, and the Nativity of St. John Baptist. The dates are chiefly the supposed dates of events recorded in Old Testament history and astronomical notices. Amongst them are the few following remarkable notices of recent events:—

22nd January.—Somerset beheaded 1552.

19th February.—Martin Luther, y<sup>e</sup> servant of God, died 1546.

- 7th March.—M. Bucer, a great clerke and notable godly man, died 1551.  
 27th May.—M. John Calvin, God's servant, died 1564.  
 6th July.—The Josias of our age, Edward VI., King of England, died.  
 8th July.—John Hus burnt at the Council of Constance, 1415.  
 15th July, or thereabouts, a swete in England, 1551.  
 17th August.—Religion reformed according to God's express truth in the most renowned citie of GENEVE, 1535.  
 11th October.—The first battle of the 5 Cantons of Suisse against Zurich, wherein Zuinglius was slain, 1532.  
 31st October.—An. 1517 & 101 years after Hus, M. Luther gave his propositions in the Universite of Wittemberg against the Pope's pardons.

It is perhaps not to be wondered at that a calendar in an English translation of the Bible should contain a record of recent events of English history, but what is most remarkable about this calendar is that it was copied from a similar sheet prefixed to the 1567 edition of the French translation. And the fact that it was so copied illustrates the intimate sympathy that existed between the French and English Calvinistic congregations assembled at Geneva during the reign of Mary. It is not a little remarkable that a French edition of the Bible, published at Geneva in 1567, two years before the English Bible appeared, should contain the notices of the execution of Somerset, the death of Edward, and the commencement of the sweating sickness in England. This, which is called "Calendrier Historial," is printed at the end of this Bible after the metrical Psalms, Prayers, and Confession.

The first edition published in England was the folio of 1576 by Barkar, wrongly described by Lea Wilson, and from him by Lowndes, as a Genevan Tomson. It is a pure Genevan in Roman type. It is of small size, a little larger than the 4to of 1560; and the printer seems to have aimed at keeping the lines of the same length, so that for several verses together the beginnings and endings of lines are very nearly alike. It is an inch taller and half an inch wider than the edition of 1560. There is a variation edition of this

date, resembling the other *paginatim* but not always *lineatim*, both beginning with a sheet of six pages, ¶ i. to ¶ vi., containing the dedication to Elizabeth, the address as in 1560, and a table reckoning from 1576 to 1603. After this the text begins on fol. 1, Signat. A. The two agree together to folio 314, on which there is in one what is wanting in the other—a picture of the Vision of Ezekiel, from the same block as those in the English and French editions of the Genevan of 1560. In the Apocrypha, folio 1-84 both agree, only one has here the same device as appears at the end of the Revelation. There was an edition of Sternhold and Hopkins published the same year in folio, to match these editions of 1576, containing at the end a thoroughly Calvinistic confession of faith, which was frequently reprinted in subsequent years in various sizes.

In the same year was published Laurence Tomson's translation of the New Testament, of which we shall have more to say hereafter. For the present we confine our attention to the pure Genevans. Nothing more need be said of this edition than that it contains the Tables and "Perfite Supputation of the yeres from Adam unto Christ," and the order of the years of the Conversion of St. Paul—this latter preceding instead of following the Tables and Supputation as in the original edition of 1560.

On the last page of the Revelation it has Walsingham's crest, with the Italian motto, "Tigre Reo Animale del Adam Vecchio. Figlivolo Merce L'Evangelio Fatto N'Esta Agnello." It was reprinted in the following year, 1577, in folio, by Chr. Barkar, and again in 1578, with the addition of the version of the Psalms taken from the Great Bible. This edition is in black letter, with the exception of the Genevan Psalms, which are printed in Roman character.

And here we may pause for a moment to notice the light thrown upon the state and history of the Elizabethan Church by the Bibliography of the Bible. It must be remembered that in 1568 the Bishops had published their version, which they fondly hoped would supersede the use of the Genevan. With this view they had supplemented their huge folio of 1568, which was

intended for use in church, with the small 4to volume of 1569 for family reading, and for the purpose of enabling people at church to follow the Psalms and the Lessons—the Psalms being marked off for the days of the month. The failure of the attempt is manifested by the issue of the folio Bishops' Bible in 1572 with both the versions of the Psalms, that made for the Bishops' Bible and the older of Cranmer's or the Great Bible. And the same experiment is repeated in 1576 and 1578, with the Genevan Bible. Many copies of the Genevan Bible, both of earlier and later date, from 1576 down to 1616, are marked in handwriting of the period with the days to which the Psalms belong. This edition of 1578 has printed as part of the volume the Book of Common Prayer at the beginning, with the word priest always altered into minister, and omitting the office for Private Baptism of Infants, and that for Confirmation, the Catechism only being retained.

It is evident that about this time a strenuous effort was made to push the Calvinistic theory to a greater extent than it had as yet been allowed to appear in the Notes and Tables of these Bibles. It is probable that the use of the two versions in church was indiscriminate, depending partly upon accident, partly on the preference of the individual minister or perhaps of his congregation. But the fact that both parties tried to get their version of the Psalms into common use, and that both failed and were obliged to substitute the older one, seems to show that there was a battle going on to secure the use of their respective Bibles between the Establishmentarians and the Puritan party respectively. The Bishops' Bible had eight years' start of the other, for it is not likely that many of the copies of the foreign editions of the Genevan Bible had found their way into this country, and, as we have seen, there was no English edition printed till 1576. But when once printed, editions followed each other in rapid succession, and as far as the smaller size is concerned it quite distanced all competition, though the larger editions of the Bishops' Bible seem to have been forced into use in the church service. There can be no doubt that till 1615 the Genevan was the most popular and commonly

used version of the Scriptures; for not only are the editions with different dates much more numerous than those of the Bishops' Bible, but from the great disproportion of the number of copies met with at the present day it is plain that the editions of the Genevan Bible must have been much larger than those of the Bishops'.

Passing by for the present the change adopted in the New Testament of this edition by the incorporation of Laurence Tomson's new translation of the New Testament from the text of Beza, with an entirely different set of notes from those of the Genevan Bible, we proceed to notice the 4to edition of 1579, which introduced the first change in the Genevan Bibles of the 4to size. This consisted of the introduction between the Old and New Testaments of three leaves containing "The summe of the whole Scripture of the bookes of the olde and newe Testament" on the first leaf, and on the other two a short catechism, by way of question and answer, entitled "Certaine questions and answers touching the doctrine of predestination, the use of God's word and Sacraments," and on the back of the last leaf "The names and order of all the bookes of the Olde and New Testament, with the number of their Chapters and the leafe where they beginne." This last page had hitherto been placed at the beginning of the Bible, instead of being, as it is here, at the beginning of the New Testament.

This variation in the Genevan Bibles is well worth noticing in an historical point of view, as it shows an attempt of the Puritan party to improve upon and develop the Calvinistic tone of this version and its notes; and they succeeded in getting the Catechism inserted in every one of the black letter editions from 1579 to 1615, when the last of them was published. It is perhaps worth while to mention that this Catechism appears also in the folio edition of 1583, as was noticed by Lewis. It is noticeable that in the year 1579 there are two editions which entirely differ in the setting up of the type, whereas the second of them resembles all the other subsequent editions so closely that almost any leaf of it might be interchanged with the corresponding leaf of any of the others without the substitution being detected

by a casual reader. And yet there are probably variations to be found in every leaf of every edition upon a more minute inspection. None of these 4to black letter editions, of which there are thirty-five, have any plates or maps.

It is also to be noted that in the second 4to edition of 1579 there was first introduced at the end of the 14th Psalm the following note, which was continued in all subsequent editions, as well the black letter as the Roman type issues:—


“Note that of this Psalm the 5, 6, and 7 verses which are put into the common translation, and may seeme unto some to be left out in this, are not in the same Psalme in the Hebrew text, but are rather put in, more fully to expresse the maners of the wicked: and are gathered out of the 5, 140, and 10 Psalmes, the 59 of the Prophet Isaiah and the 36 Psalme, and are alleaged by S. Paul and placed together in the 3 to the Romanes.” After this date there are of pure Genevans published in folio, an edition of 1577, another of 1578 published in London, another edition with Cranmer’s prologue, which appeared at Edinburgh 1579, and two more editions London 1582 and 1583. This last alone of all the folios has the Catechism of Questions and Answers. There are also 19 different editions in 8vo, dated from 1577 to 1608, beside the 35 in 4to, all in black letter, from 1579 to 1615, and all with the Calvinistic Catechism. The non-appearance of any more editions after the date of 1616, when the last folio was printed, is to be attributed to the rising ascendancy of Laud’s influence. It was after this date printed abroad, and there are a few editions of the Authorized Version of 1611 reprinted with the Genevan notes.

The account of Laurence Tomson’s New Testament of 1576 and its annexation to the Old Testament of the Genevan version, together with some description of the curious errors of the many different editions of the work which bear the date 1599, must be reserved for a subsequent article.



## SHAM BOOK DOORS.

### T. HOOD’S LIST OF TITLES.

T the commencement of my paper on “Dummy Book Doors” in your May number I apologized for want of memory and loss of notes relative to former lists which had appeared in literary and other journals. I had a recollection of one of the lists being by Thomas Hood; and I have since, by a reference to *Notes and Queries*, Series III. vol. vi., found the following account of it.

“The Duke of Devonshire finding it necessary to construct a door of sham books for the entrance of a library staircase at Chatsworth, solicited the assistance of the late Thomas Hood for some inscriptions for these unreal folios, quartos, and duodecimos. The list, an amusing comical one, is printed in *The Memorials of Thomas Hood*, edited by his daughter Mrs. F. F. Broderip, vol. i., pages 31—33.”

The List is as follows:—

- On the Lung Arno in Consumption, by D. Cline.*
- Dante’s Inferno, or Description of Van Demon’s Land.*
- The Racing Calendar, with the Eclipses for 1831.*
- Ye Devil on two Styx* (black letter), 2 vols.
- On Cutting off Heirs with a Shilling*, by Barber Beaumont.
- Percy Vere*, in 40 vols.
- Galerie des Grands Tableaux, par les Petits Maîtres.*
- On the affinity of the Death Watch and the Sheep Tick.*
- Lamb’s Recollections of Suett.*
- Lambe on the Death of Wolfe.*
- The Hoptician, by Lord Farnham.*
- Tadpoles, or Tales out of my own Head.*
- On the connection of the River Oder and the River Wezel.*
- Malthus’s Attack of Infantry.*
- McAdam’s Views in Rhodes.*
- Spenser, with Chaucer’s Tales.*
- Autographia, or Man’s Nature known by his Signature.*
- Man fredî, translated by Defoe.*
- Earl Grey on Early Rising.*