

statement to the dogmatic decrees of the Council of Trent. They were reviewed by the two houses of the convocation of Canterbury and some members of the northern convocation in 1563, and having been reduced to 39, and some additions and alterations made in them, were ratified by the queen, and subscribed first by the convocations, and then by all the clergy. In 1571 an Act of Parliament was passed making subscription to the articles necessary for all clergy as the condition of holding benefices; and the articles were again revised by convocation, and republished both in Latin and English. Together with the homilies and prayer-book, they form a complete exposition of the tenets of the English Church on all the main points both of doctrine and of discipline.

III. *Constitutional Status*.—The Church of England, or the *Spirituality*, is one of the estates of the realm, and has an integral part in all legislation. It was on the ground of this constitutional position of the spirituality that the famous protest was made, in 1641, as to the proceedings in the House of Lords in the absence of the bishops. This is pronounced by Mr Hallam to be in accordance with the plainest principles of law (*Const. Hist.*, i. 553). The church is accepted by the state as the religious body in England, which is the legitimate possessor of all property set apart and devoted to religious uses, except the rights of some other religious body be specially expressed. It is the possessor of the ancient religious fabrics of the land and of the cemeteries attached to them. Its rights are carefully guarded by law, the incumbent of each parish being a corporation sole with certain duties and privileges. This position of the church towards the state is called its *Establishment*. It has arisen not from any definite Act of Parliament or the state, but from the gradual interpenetration of the state by the church, and from their having mutually grown up together.

The organization of the church in England was anterior to that of the state. When the country was still divided into separate kingdoms, the church had become one throughout the land, and looked generally to a common centre. This had been the work of Archbishop Theodore (668), who, by subdividing dioceses and establishing parish churches, had given form to the Christianity of the country. The church thus settled adapted itself to the civil organizations. The mark, vicar, or township became the sphere of duty of a single priest, the kingdom the diocese of a bishop, the whole land the province of the metropolitan; the rival archbishops head rival nationalities; the greater dioceses are divided on the lines of the earlier under-kingdoms; the shires become the archdeaconries, and the hundreds the deaneries of a later age. The archdeacon or bishop presided with the ealdorman and sheriff in the shire-moot; the parish priest led his people to the hundred-moot; the Witenagemot had its most distinct and permanent constituent in the clergy, bishops, and abbots. The church in England had thus from the very first a territorial organization, the land was divided and parcelled out to it, or rather by it. As the nation grew towards unity the territorial claims of the church became only the more firmly fixed; its right to *endowments*, which had in the first place been voluntarily given, was ratified and confirmed. The church was not endowed any more than established by any definite act of the state, but growing up together with the state it obtained sources of revenue from the piety of the faithful,—its position and its revenues being, not created, but defended and secured by law. The Church of England has always had the constitutional power, recognized by the law, of meeting in synod to discuss and settle matters touching the spirituality,—the metropolitan of each province having his separate synod. After the Conquest, when secular and spiritual things were carefully divided one from the other,

the metropolitan summoned the synod by his own authority, and it consisted merely of his suffragan bishops, with the prelates—that is to say, deans, abbots, archdeacons—without any representatives of the parochial clergy. These first appeared in a legatine synod at Westminster in 1255, but it was not till the time of Edward I. that the synods of the Church of England acquired that special organization which they have preserved ever since. The necessity that the clergy were then placed under of yielding to the king's heavy demands for taxes was the cause of the introduction of the representative system into the church. In the presence of more rigid demands for money payments, it was felt that those upon whom the taxes fell must have a voice in voting them. Accordingly the clergy of each diocese were now called upon to elect two proctors to sit in convocation. The first summons of elected representatives of the clergy to convocation bears date 1279. In 1295 the king, thinking that these representatives of the clergy sitting actually in parliament would be more amenable to pressure that when they sat in a house of their own, ordered two clergy from each diocese to be summoned to parliament. But the clergy shrank from this, and it soon fell into disuse. The convocations thus constituted under Edward I. consisted in each of the two provinces of Canterbury and York, first of the metropolitan, who was president; next of all diocesan bishops; then of all prelates,—that is to say, dignified clergy, deans, archdeacons, abbots; lastly, of representatives chosen by the chapters of the cathedrals and the clergy of the diocese. The numbers of these have varied at different times, and may be changed at the will of the president. These convocations voted all the money payments of the clergy to the crown, and also, before the time of Henry VIII., legislated for the clergy by canons without any check from the state. But in 1532 these bodies were constrained, by the great danger in which they then stood, to accept what was called the *Submission of the Clergy* to the crown. By this the archbishops abandoned their right of summoning their convocations independently, and undertook only to summon them on receiving the writ of the crown. They undertook also not to promulgate any canons save those which were ratified by the crown. This act of the clergy was embodied in an Act of Parliament and made law (1534), and it is under this law that the convocations of the two provinces have since met and acted. Their constitutional position at present is to be the advisers of the crown and parliament in all things spiritual and ecclesiastical, but they have no legislative power save in so far as what they have agreed upon may be made the substance of an Act of Parliament. The convocations have thus in many instances procured their determinations to become the law of the land, as, notably in the Act of Uniformity of 1662, and recently in the Shortened Service Act. But convocation may not only thus indirectly make statute law; it may also make, with the consent of the crown, canons which bind the clergy where they are not contrariant to statute law. The canon does not in any way come before parliament, but merely requires the royal licence and approval to become valid. It was thus that the body of canons by which the clergy are at present governed were made in 1694. The meetings of convocation have always coincided with those of parliament, and only in two instances, in 1584 and 1640, has either convocation sat after the rising of parliament. In several instances the northern convocation, being the smaller, has consented to send representatives to the southern, and thus to constitute one synod. The convocations do not in reality consist of two houses, though they are thus divided for the purposes of discussion and voting, but only of one house each, the lower clergy being in fact the assessors of the bishops. In 1664 the clergy abandoned their right of taxing themselves

in their convocations, and became subject to the general law of the land in this matter. In view of this concession they obtained the right of voting for members of parliament. In 1717 the lower house of the Canterbury convocation showing, as was thought, a turbulent spirit and a tendency to oppose the house of Hanover, the action of convocation was suspended, and it remained silent for one hundred and thirty-five years. The unconstitutional and oppressive character of this enforced silence of the spirituality produced much discontent, and led in modern days to an organized attempt to overcome it. As convocation still continued to meet as a formality, and then to be immediately prorogued, opportunity was taken of its meeting, in February 1852, to present to the lower house a large number of petitions praying for the revival of its action. They voted an address to the upper house enforcing the prayer of these petitions, and were allowed to present it. The action of this long inanimate body thus recommenced, and, the Government not seeing fit to oppose it, has gone on with increasing vigour ever since. The constitutional status of the Church of England has been considerably affected by various measures passed since the Restoration. The chief of these are the Toleration Act of William and Mary, the Act of Union with Scotland of Queen Anne, the Roman Catholic Emancipation Act, and the Jewish Disabilities Removal Act. Through the operation of these Acts the two houses of the legislature no longer consist entirely of members of the Church of England, although their right to legislate for that church remains the same. The effect of this is very perceptible in the course of modern legislation. The Church of England can no longer levy a compulsory rate on all occupiers for the maintenance of the church fabrics, as formerly. The exclusive right of performing the marriage service has also been taken from her, the completest equality between the religious bodies existing within the state being aimed at. This, so far as is consistent with the preservation of a certain prerogative to the church, as the church of the sovereign and one of the estates of the realm, and of the ancient church endowments, may be said to be the accepted principle of modern legislation.

IV. *Law*.—The Church of England is governed by a system of jurisprudence made up of three elements,—the Common Law, the Canon Law, the Statute Law. The first consists of customs, precedents, and judicial records; the second of all canons passed or accepted by English synods, which are not "contrariant to the laws, statutes, and customs of the realm," and which, if passed after the Act of Submission of the Clergy, 1534, have received the sanction of the crown; the third of Acts of Parliament relating to the church. Of these there is now a very large number. The laws relating to the church being of a mixed character, the judicial administration of those laws is assigned to various tribunals, some of a purely ecclesiastical kind, some of a purely secular kind, and some in which the ecclesiastical and secular elements are combined. All questions of civil rights are within the jurisdiction of the secular courts. Questions touching the orthodoxy of the clergy, their conduct in their ministrations, and their morals are subject to the jurisdiction of the bishops, with the right of appeal from a lower to a higher court, and ultimately to the sovereign in council. The ordinary ecclesiastical tribunal of first instance is the consistory court of each diocese. Of this the bishop is *judex ordinarius*, but he does not preside in it in person, but by his chancellor. In the case of criminal offences charged against any of the clergy, the bishop's mode of proceeding is regulated by recent legislation, which has substituted another tribunal for the ancient diocesan court. This is contained in the Act 3 and 4 Vict., c. 86, entitled "An Act for better enforcing Church Discipline." Under this Act the bishop

may either proceed against the accused clerk himself, by issuing a commission to five persons to inquire whether there is a case, and then if this is found, proceeding to try it with three assessors; or he may send the case at once to the provincial court, where it will be tried before the Dean of the Arches. A further regulation of procedure in the case of clerks charged with offences against the rubrics of the prayer book has been made by the Public Worship Regulation Act of 1876.

See Bede, *Opera*, ed. J. A. Giles, Oxon, 1843-5; Usher, *Eccles. Britann. Antiquitates* (ed. Elrington), Dublin, 1841-62; Stillingfleet, *Origines Britannicæ* (ed. Pantin), 2 vols., Oxon, 1842; Charton, *Early English Church* (Eng. Lib.), 1841; Soames, *Latin Church during Anglo-Saxon Times*, 1848; Jeremy Collier, *Ecclesiastical History of Great Britain* (ed. Barham), 9 vols., 1840; Thomas Fuller, *Church History of Britain to 1648*, 3 vols., 1837; Inett, *History of English Church*, 2 vols.; D. Wilkins, *Concilia Magnæ Britannicæ*, 4 vols., 1737; Foxe, *Acts and Monuments of Christian Martyrs* (ed. Cattley), 8 vols., 1841; Nic. Sander, *De Origine et Progressu Schismatis Anglicani* (ed. Richton), Col. Agr., 1585; Burnet, *History of the Reformation* (ed. Pocock), Oxford, 7 vols., 1865; Strype, *Historical and Biographical Works*, 27 vols., Oxford, 1822-28; Heylin, *Ecclesia Restaurata*, 1674; Dodd, *Church History of England*, with notes by Tierney, 5 vols., 1840; S. R. Maitland, *Essays on Reformation*, 1849; Hook, *Lives of Archbishops of Canterbury*, 9 vols., 1860-76; Massingherd, *History of the Reformation* (Eng. Lib.), 1842; J. H. Blunt, *History of the Reformation*, 1860, and *Annotated Prayer Book*, 1867; Soames, *History of the Reformation*, 4 vols., 1826; Perry, *History of Church of England*, 3 vols., 1862-4, and *Student's Manual of English Church History*, 1878; James Anderson, *History of the Church of England in the Colonies*, 3 vols., 1856; Proctor, *History of the Prayer Book*; Cardwell, *Documentary Annals of Church of England—History of Conferences—Synodalia*, 5 vols., 1839-42; Blunt and Phillimore, *Law of the Church of England*, 2 vols.; Clausnitzer, *Gottesdienst, Kirchenverfassung, und Geistlichkeit der bischöflichen englischen Kirche*, Berlin, 1817; G. Weber, *Geschichte der katholischen Kirchen u. Sekten in Grossbritannien*, 1845-53; and J. L. Funk, *Organisation der englischen Staatskirche*, Altonburg, 1829. (G. G. P.)

ENGLISH BIBLE. The history of the vernacular Bible of the English race resolves itself into two distinctly marked periods,—the one being that of Manuscript Bibles, which were direct translations from the Latin Vulgate, the other that of Printed Bibles, which were, more or less completely, translations from the original Hebrew and Greek of the Old and New Testaments.

The Manuscript Bible.

As far back as the English language can be followed, there are traces of the work of English translators of the Scriptures.¹ St Aidan, bishop of Lindisfarne in the first half of the 7th century (died 651 A.D.), is said by Bede to have employed those who were about him, laymen as well as clergy, in reading and learning the Scriptures, especially the Psalms; and the laymen of Northumbria were not likely to understand any but their native tongue. A little later Cædmon, a lay monk of Whitby (died 680), whose gifts as a poet had been discovered while he was a cow-herd on the neighbouring downs, composed a metrical version of several parts of the Old and New Testaments from English translations which had been made for him by monks who understood the Latin Vulgate. Rather later still, Eadfrith, bishop of Lindisfarne (died 721), is said, on some authority known to Archbishop Usher (*Works*, xii. 282), to have translated most of the books of the Bible; and similar traditions are handed down respecting the Venerable Bede (died 735), Alcuin (died 804), and King Alfred (died 901). The earliest relic of such work that actually remains extant is an English Psalter,

¹ There seem indeed to have been copies of a vernacular version in the earlier language of the country, for Gildas writes in the beginning of his history that, when English martyrs gave up their lives for Christianity during the Diocletian persecution in the beginning of the 4th century, "all the copies of the Holy Scriptures which could be found were burned in the streets."

the first fifty Psalms of which are in prose and the rest in verse, which was translated by St Aldhelm, long abbot of Malmesbury, and at his death (709) bishop of Sherborne, and of which a copy is preserved in the National Library at Paris. This Psalter was printed at Oxford, under the editorship of Thorpe, in 1835, and is one of the earliest monuments of the English language.

Next in date comes a volume known as the Lindisfarne or St Cuthbert's Evangelistarium. This beautiful volume, which formerly belonged to the dean and chapter of Durham, but is now preserved in the British Museum (Nero D. iv.), was written in Latin by Eadfrith about 680, and illuminated by Ethelwold, afterwards (724-740) bishop of Lindisfarne. At a later date an interlinear English translation was added by Ealdred, probably the monk who afterwards became (957-968) bishop of Chester-le-Street. The Lindisfarne Gospels were edited, with a learned introduction, by Bouterwek in 1857, and also by Stevenson and Waring for the Surtees Society in 1854-65.

Of a little later date is a similar volume, known as the Rushworth Gospels, which is preserved in the Bodleian Library (Auct. D. 2, 19). This manuscript was originally written in Latin by MacRegol, an Irish scribe, about 820, and the interlinear English version was added about 80 or 100 years afterwards by a scribe named Owen and a priest of Harewood named Færman. The three later gospels are so nearly identical with those of the Lindisfarne book as to show that the translation contained in the latter represents a publicly circulated version. The Rushworth Gospels have also been printed by the Surtees Society.

There was in circulation, too, in the 10th century, a translation of the first seven books of the Old Testament, which had been made by Ælfric, who was during the later part of his life (994-1005), archbishop of Canterbury. These seven books were probably, however, part only of a much larger work, for translations of the books of Kings, Esther, Job, Judith, the Maccabees, and of the four gospels, also exist, which are of the same date, and are supposed to be from the same pen. Copies of the Heptateuch exist in the British Museum (Claud. B. iv.), and in the Bodleian Library (Laud 509); a copy of the gospels being preserved in the Library of Corpus Christi College, Cambridge. The Heptateuch was printed by Edward Thwaites in 1698.

In addition to the above, there are also many copies of the "Anglo-Saxon" Psalter and of the Gospels in the British Museum, in the libraries of Oxford and Cambridge, and elsewhere, some of which are written in between the lines of the Latin, and others of which are, like Ælfric's Heptateuch, &c., independent works. Such manuscripts are found of as late a date as the end of the 12th century, showing that the more ancient form of the English language was in use long after the Norman Conquest, and even when the transition was far advanced from "Anglo-Saxon" to the mediæval English of Chaucer. The general character of the older English may be seen by the following specimen, taken from Ælfric's Heptateuch, the comparison with modern English being made easy by a parallel version:—

GEN. xxxvii. 5-11

TENTH CENTURY
hine hætedon the swithor. & he cwæth to him, Gehirath min swefaen the me mette. Me thuhte tht we bunden seafas on æcere, & tht min seaf arist, & stode upathre omidan cowram seafum, & cower gilmas stodon ymbutan & abugon to minum seafe. Tha cwædon his gebrothru, Cwist thu? biast thu ure cying, oththe heath we thine hyr men? Witodlice thurb this swefaen & thurb tha spreca hif hine hætedon, & hæfodon andan to him. Othre swefaen hine mette & he rehte tht his brothrum, & gwið, to geseah on swefne swice

MODERN
him hated the more. And he quoth to them, Hear my dream that me met. Me thought that we bounden sheaves in the acre and that mine sheaf arised, and stood upright amid your sheaves, and your yelms (boundies) stood about and bowed to mine sheaf. Then said his brethren, Sayest thou? beest thou our king, either be we thine hire-men? Wherefore through his dream and through his speeches they him hated and had anger to him. Othre dream him met, and he told that his brethren, and quoth, I saw in a dream as it were

sunne & mona & endleofun steorran, & ealle abugon me. Thu he tht his fæder & his brothrum rehte, tha threodode se fæder hine, & cwæth, Hwæt secal this swefaen beon the thu gesawe? Seolon we abugan the, ic & thin modur & thine gebrothru? Witodlice his gebrothru yrsodon swithe.

sun and moon and eleven stars, and all bowed to me. When he that his father and his brethren told, then threatened his father him, and quoth, What shall this dream be that thou sawest? Shall we bow to thee, I and thine mother and thine brethren? Wherefore his brethren were angry with

The English which was spoken before the Conquest underwent much change, however, during the reigns of the Norman and Angevin kings; and although the reproduction of the older translations shows that there were some Englishmen who still used their language in its ancient form, yet there can be no doubt that many of the old words had become obsolete by the time of the Plantagenets, and that the vernacular tongue of the country had been so altered by its contact with the French spoken by the upper classes as to make new translations of the Scriptures necessary. Of such new translations Archbishop Cranmer writes in his preface to the authorized version of 1540. The Holy Bible was, he says, "translated and read in the Saxons' tongue, which at that time was our mother tongue," many hundred years before the date at which he was writing, "whereof there remaineth yet divers copies, found in old abbeys, of such antique manner of writing and speaking that few men now been able to read and understand them. And when this language waxed old and out of common usage, because folk should not lack the fruit of reading it was again translated into the newer language, whereof yet also many copies remain, and be daily found." Sir Thomas More also wrote, that "the whole Bible was, long before Wickliffe'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" (More's Dial., iii. 14). Similar evidence is given by Foxe the martyrologist, who says in his dedication to an edition of the Anglo-Saxon gospels, "If histories be well examined, we shall find both before the Conquest and after, as well before John Wickliffe was born as since, the whole body of the Scriptures by sundry men translated into our country tongue." But as of the earlier period so of this, there are none but fragmentary remains, the "many copies" which remained when Cranmer wrote in 1540 having doubtless disappeared in the vast and ruthless destruction of libraries which took place within a few years after that date.¹ There are, however, two English versions of the Psalter still remaining which were made early in the 14th century, together with many abstracts and metrical paraphrases of particular books of the Bible, translations of the epistles and gospels used in divine service, paraphrases of gospel lessons, narratives of the Passion and Resurrection of our Lord, and other means for familiarizing the people with Holy Scripture. It was also the custom of mediæval preachers and writers to give their own English version of any text which they quoted, not resorting as in later times to a commonly received translation; and a very curious illustration of this fact is found in the prologue to the Wickliffite Bible, where, of the many quotations made from the Scriptures, none are taken from the English version to which it forms the preface, but all are translated directly from the Vulgate. The same fact is observable in the works of Chaucer and of Wickliffe himself, neither of them using the Wickliffite version, though their works contain numerous quotations from Scripture translated into English.

¹ Bale writes in 1549, "I judge this to be true, and utter it with heaviness, that neither the Britons under the Romans and Saxons, nor yet the English people under the Danes and Normans, had ever such damage of their learned monuments as we have seen in our time" (Bale's Declaration upon Leland's Journal). About that time, among hundreds of other libraries, those of the city of London and of the university of Oxford entirely disappeared, the very book shelves of the latter being sold for firewood.

Of the two Psalters mentioned above, the earlier one was translated by William de Schorham, who was vicar of Chart Sutton in Kent in the year 1320. One copy is preserved in the British Museum (Add. MS. 17,376), and two others are in the library of Trinity College, Dublin. The other version was made by Richard Rolle, a chantry priest and hermit of Hampole, near Doncaster (died 1349). Among many works that he wrote was a Latin commentary on the Psalms, and on his being persuaded to re-write this in English, an English version of the Psalms was incorporated with it in the same way as the Latin had been in the original work. "In this werke," wrote the author—

"I seke no straunge Ynglys, but lightest and comunest, & swilk is moste lyk unto the Latyne, so that thai yt knawes noght ye Latyne be the Ynglys may com to many Latyne wordis. In ye translacion I feloghe the letter als-mekille as I may, and ther I fynd no propre Ynglys, I feloghe ye wit of ye wordis, so that thai that schulen rede it them thar not drede erryng."

The commentary of Hampole, as the author is frequently called, was very extensively circulated, and many copies of it exist. It was also printed at Cologne in the year 1536.

Treading worthily in the footsteps of these and many other worthy predecessors, come the translators of the two noble 14th century versions, which were long regarded as the exclusive work of John Wickliffe, and were thus always associated with his name (see WICKLIFFE). The first of these two versions was completed about 1384, the year of Wickliffe's death, and may be distinguished by the names of the principal translators, as Hereford and Wickliffe's version. The second was completed about 1388, and for the same reason may be called Purvey's version.

Wickliffe's earliest work was of the same nature as that of Rolle, being a commentary on the book of Revelation, which he is supposed to have written in 1352. This was followed in 1360 by a commentary on the gospels, consisting chiefly of passages from the fathers translated into English and placed beside an English version of the gospels. It is this translation of the gospels alone which can be certainly identified as the work of Wickliffe in the Bible which goes by his name; but Sir Frederick Madden says, in his preface to the Wickliffite versions, that the Epistles, Acts, and Apocalypse "might probably be the work of Wickliffe himself; at least the similarity of style between the gospels and the other parts favours the supposition." The Old Testament and Apocryphal books were translated principally by Nicolas de Hereford, of Queen's College, Oxford, at one time vice-chancellor of the university, and afterwards a canon of Hereford. It is to be observed, however, that the translation of the Psalms in Hereford's Old Testament is undoubtedly based upon that of the Hampole Psalter. The original manuscript of Hereford's translation, with his alterations and corrections, is preserved in the Bodleian Library (Bodl. 959). It extends only as far as Baruch iii. 19, and it is supposed that his work was interrupted in the middle of the year 1382 by a summons to appear before convocation in London, and by a subsequent appeal which he made to Rome, and which ended in an imprisonment there. A contemporary copy of his manuscript also exists in the Bodleian (Douce 369), which shows the further growth of this version. At the place where Hereford left off, a note is inserted stating the fact in Latin, "Explicit translationem Nicholay de Herford," and the remaining books of the Old Testament, Ezekiel, Daniel, the twelve minor prophets, and the two books of Maccabees, are added by another and unknown hand. The Bible was then completed by extracting the text of the gospels from Wickliffe's commentary, and adding to it a new translation of the rest of the New Testament. Copies of this Bible are rare, far the greater number of the copies of the "Wickliffite Bible" being of the later version, now to be described.

Although there is enough verbal resemblance between

this later version and that of Hereford and Wickliffe to suggest that it is a revision of the latter rather than a new translation, the account given of his work by Purvey himself says nothing about such a revision, and represents it as an independent version.

"For these reasons and other," he wrote in his prologue or preface, "with common charity to save all men in our realm which God will have saved, a simple creature hath translated the Bible out of Latin into English. First, this simple creature had much travail, with divers fellows and helpers, to gather many old Bibles, and other doctors, and common glosses, and to make one Latin Bible some deal true: and then to study it of the new, the text with the gloss and other doctors as he might get, and specially Lyra on the Old Testament that helped him full much in this work: the third time to counsel with old grammarians and old divines of hard words and hard senses how they might best be understood and translated: the fourth time, to translate as clearly as he could to the sense, and to have many good fellows and cunning at the correcting of the translation."

These words imply a labour of some years, and as Purvey makes no allusion whatever to any other translation of his own time, it is reasonable to suppose that he went to his task without any knowledge that a similar work was being done by contemporaries. But although he says much in his prologue respecting the manner in which his work of translation had been done, Purvey gives no information respecting the date at which he was writing. He lived on as late as the year 1427, leading an unsettled life, and suffering imprisonment for his opinions, which he recanted at St Paul's Cross in 1400; but it is supposed that his translation was completed by about the year 1388. About 150 copies of Purvey's version are known to be still in existence, some of them beautifully illuminated and beautifully bound, but they all appear to have been written before 1430.¹

The following specimen of the later version (John xi. 1-13) will show that its language is not very far removed from that of the present day:—

"And ther was a sijk man, Lazarus of Bethanye, of the castel of Marie and Martha hise sistris. And it was Marye, which anoyntide the Lord with oynement, and wipte hise feet with hir heeris, whos brother Lazarus was sijk. Therfor hise sistris senten to hym, and seide, Lord, lo! he whom thou louest is sijk. And Jhesus herde, and seide to hem, This syknesse is not to the deeth, but for the glorie of God, that mannus some be glorified bi him. And Jhesus louyde Martha and hir sistr Marie, and Lazarus. Therfor whanne Jhesus herde that he was sijk, thanne he dwellide in the same place twei daies. And after these thingis he seide to hise discipulis, Go we eft in to Judee. The discipulis seien to hym, Maister, now the Jewis soughten for to stonne thee, and eft goist thou thidir? Jhesus answerde, whether ther ben not twelue ouris of the dai? If ony man wandre in the dai he hirtith not, for he seeth the light of this world. But if he wandre in the night, he stombliþ, for light is not in him. He seith these thingis, and aftir these thingis he seith to hem Lazarus oure frend, slepiþ, but Y go to reise hym fro sleep. Therfor hise discipulis seiden: Lord, if he slepiþ, he schal be saaf. But Jhesus hadde seid of his deeth; but thei gessiden that he seide of slepyng of sleep. Thanne therfor Jhesus seide to hem opynli, Lazarus is dead; and Y haue loye for you, that ye bileue, for Y was not there; but go we to hym."

This was the latest English dress in which the Holy Bible appeared during those seven centuries or more in which it was a reproduction of the Latin Vulgate, and before the invention of printing was brought to bear on the circulation of the Scriptures.

¹ The earlier and the later of these two "Wickliffite" versions of the Bible were printed in parallel columns in four quarto volumes in 1850, under the editorship of the Rev. Josiah Forshall and Sir Frederic Madden. Previously to that time the New Testament of Purvey had been printed by the Rev. John Leveson, in folio, in 1731, and again by the Rev. H. H. Baber, in quarto, in 1810; it was also printed in Bagster's English Hexapla, in 1841. Of the earlier version the Song of Solomon was printed, and many detached portions of other books, in Dr Adam Clarke's Commentary in 1810, and the New Testament by Mr Lea Wilson in 1845.

The Rushworth Gospels.

Ælfric's Heptateuch.

The Hereford and Wickliffe Bible, 1384.

The Printed Bible.

It is singular that while France, Spain, and Italy each possessed vernacular Bibles before Henry VIII. began his reign, and Germany had seventeen editions of the Scriptures printed and widely circulated in the German language before Luther was known, yet no English printer attempted to put the familiar English Bible into type. No part of the Bible was printed in English before 1526, no complete Bible before 1535, and none in England before 1538.¹

The first-fruits of the printing press as regards the English Bible were the New Testament and the Pentateuch of William Tyndale (1484-1536), which were translated and printed abroad between the years 1524 and 1530. Demaus, in his life of Tyndale, gives reasons for coming to the conclusion that he first formed the intention of translating the Bible "about the end of 1522 or beginning of 1523" (Demaus's *Life of Tyndale*, p. 63, n.), at which time he was engaged, as a clergyman of the mature age of thirty-eight, in teaching the children of Sir John Walsh of Little Sodbury, in Gloucestershire, the eldest of whom was only six or seven years of age (*ibid.* p. 37). Early in 1523 he left Sodbury and went up to London, where he was engaged for six months as chantry priest to the family of Humphrey Monmouth, a city merchant, whose residence was near the Tower. About the end of 1523 Tyndale endeavoured to obtain a home in the household of the learned Tunstall, then bishop of London, it being the custom for bishops of those days to surround themselves with a small court of scholars, chaplains, and assistants, who were maintained out of the revenues of their sees. The bishop was already overburdened, however, with dependents, and though Tyndale carried a translation of an oration of Isocrates in his hand as evidence of his Greek scholarship, he said nothing about his contemplated translation of the New Testament; and being, as he says, "evil-favoured in this world, and without grace in the sight of men, speechless and rude, dull and slow-witted," it is no wonder that the bishop recommended him kindly "to seek in London, where he said I could not lack a service," such as that in which he had already been engaged. Thus it happened that Tyndale left England and went to Germany early in the year 1524, an unknown, an unsuccessful, and a disappointed man, and yet one whose work during the next two years was to be honoured by every succeeding generation of his countrymen, and to give his name a conspicuous place among those of the Reformers (see TYNDALE).

The six months which Tyndale had spent in Monmouth's house were probably occupied in preparing himself for his greater undertaking by the translation of the *Enchiridion* of Erasmus, and "another little treatise," which he left in charge of the merchant. On landing at Hamburg he "got him straight to Luther" at Wittenberg, according to the unanimous testimony of his contemporaries, and there the work of translation must have been commenced immediately; for notwithstanding a long journey by land to Cologne, a sufficiently long residence there for the printing of St Matthew and St Mark in one edition, a removal to Worms and the time occupied there in printing another edition of the whole New Testament, the translation was widely circulated in England within less than two years of Tyndale's arrival in Germany. Whether he was in any way assisted by Luther is still a disputed point, as, although Tyndale translated and adapted Luther's prefaces to the several books, and also many of his marginal annotations or "glosses," this does not necessarily indicate any personal influence of the great Reformer, and there is no historical evidence to show that there was any intercourse between

¹ It should be mentioned, however, that the popular *Golden Legend* contained nearly the whole of the Pentateuch and the Gospel narrative in English, and that this was printed by Caxton in 1493.

them. What is more certain is that Tyndale was assisted by a Franciscan friar named William Roye, and by "a faithful companion" whose name he does not give, "till that was ended which I could not do alone without one both to write and to help me to compare the texts together." When the work of translation was sufficiently advanced, or when it was completed, Tyndale and Roye removed to Cologne, where it was put to press by Peter Quentel, that printer being chosen perhaps of all in Germany because his partners the Byrckmans were booksellers in London, and would thus be able to set the book in circulation. The printers began an impression of 3000 in a small quarto size, but the printing had only proceeded as far as the tenth sheet, when any further progress was prohibited by the authorities of the city, Tyndale and Roye being considered as "two English apostates who had been some time at Wittenberg," and whose work could not but therefore be an evil one. The two Englishmen managed, however, to escape higher up the Rhine to Worms, where Luther's influence was much stronger than at Cologne, and they succeeded in carrying with them some, or all, of the 20,000 or 30,000 sheets which had been printed. Instead of completing Quentel's work, Peter Schoeffer the Worms printer was employed to print another impression of 3000 in a small octavo size, without prefaces to the books or annotations in the margin, and only having an address "To the Reder" at the end in addition to the New Testament text itself. Both impressions arrived in England early in the summer of 1526, less than two years after Tyndale had quitted its shores, and were put into circulation with more or less secrecy as opportunity offered. The imperfect or quarto impression printed at Cologne is sometimes spoken of by contemporaries as "Matthew and Mark in English" or "the chapters of Matthew;" and Dr Robert Ridley, uncle to Bishop Ridley, writes of "the common and vulgar translation of the New Testament into English, done by Mr William Hichyns otherwise called Mr W. Tyndale, and friar William Roye," distinguishing the two impressions by mentioning "their commentaries and annotations in Matthew and Mark in the first print, as well as their preface," or address to the reader, "in the second print" (Demaus's *Life of Tyndale*, p. 105). But both these impressions are now so rare that of the first only sixty-two pages of one copy are known (Brit. Mus., *Greuv.* 12,179), and of the second only one imperfect copy, which is in the library of St Paul's Cathedral, and one perfect copy which is in that of the Baptist college at Bristol. Tyndale's work was, however, reprinted surreptitiously at Antwerp three times before 1528, and again under the editorship of George Joye,² one of his former friends, in August 1534. In November 1534 Tyndale himself brought out a revised edition, with translations added of all the Sarum Epistles and Gospels which were taken from the Old Testament and the Apocryphal books, this edition being also printed at Antwerp by Martin Emperour. In the following year Tyndale once more set forth a revised edition, "fynished in the yere of oure Lorde God A.M.D. and xxxv.," and this is supposed to have been revised by him while in prison in the castle of Vilvorde, being the last of his labours in connection with the English Bible. His execution took place on October 6, 1536, and about the same time a small folio reprint of his revised edition of 1534 was brought out in

² Joye was a rival translator, and although he and Tyndale had once been friends, they afterwards wrote against each other in exceedingly bitter language. Joye published an English Psalter at Strasburg in 1530, a translation of Isaiah in 1531, and one of Jeremiah in 1534. Tyndale says that he had printed two leaves of a translation of Genesis and sent copies of it to the king and queen, with a request that he might receive licence to go through the whole Bible. But although he survived until 1553, Joye's name does not appear again in association with the work of translation.

England by Bertholet, the king's printer.¹ In later years twenty-nine editions of Tyndale's New Testament were published, without reckoning modern reprints.

Three years and a half after the publication of his English New Testament, on January 17, 1530, Tyndale published his English Pentateuch. That he did not know anything of Hebrew when he left England in 1524 seems certain (Eadie's *Eng. Bible*, i. 208), while translation of the New Testament and seeing it through the press in less than two years could scarcely have left him time for acquiring a knowledge of it before 1526. In May 1528 he published two works, *The Parable of the Wicked Mammon* and *The Obedience of a Christian Man*, and was at the same time engaged in writing *The Practice of Prelates*, a work of considerable size. Between the middle of 1526 and the middle of 1529 it was impossible for any man so fully employed to learn Hebrew so thoroughly as to be able to produce at the end of that time an original translation of the Pentateuch, and the opinion that Tyndale did so cannot be maintained in the face of such historical facts. Frith, who joined him at Marburg in 1528, may have been a Hebrew scholar, and from him Tyndale may have received assistance in the work. But Foxe states that when Tyndale had completed his translation, he was shipwrecked on the coast of Holland, losing it and all his books, that he sailed by another ship to Hamburg, and that there Coverdale "helped him in the translating of the whole five books of Moses, from Easter till December, in the house of a worshipful widow, Mistress Margaret Van Emmerson, 1529 A.D., a great sweating sickness being at the same time in the town. So having despatched his business at Hamburg he returned afterwards to Antwerp again." (Foxe's *Acts and Mon.*, v. 120, ed. 1846.) But there is so much in common between the language of Tyndale's Pentateuch and that of his predecessor Purvey, that it is evident the old English Bible, already so familiar to Englishmen, was made the foundation of the new work. Tyndale himself may have had sufficient knowledge of Hebrew to have corrected some of the more glaring errors of the Wickliffite version, especially by the help of Luther's German Bible; or he may, as Foxe alleges, have been assisted by Coverdale, who had a competent acquaintance with the language. However this may have been, the English Pentateuch was so rapidly placed in the printer's hands, notwithstanding Tyndale's other literary occupations, that it came from the press with the colophon "Emprented at Marborow, in the land of Hesse, by me, Hans Luft, the yere of oure Lorde mccccxxx., the xvii. daye of January," and was shortly afterwards put in circulation in England. Of this work several copies are still in existence, but the only perfect one known is in the British Museum. In the following year Tyndale published a translation of Jonah, the only copy known of which is in the library of the marquis of Bristol at Ixworth; and in 1534 he brought out a revised edition of the book of Genesis, which was the last of his labours in connection with the Old Testament.

Meanwhile a complete English Bible was being prepared by Miles Coverdale (1485-1565), an Augustinian friar who was afterwards for a few years (1551-1555) bishop of Exeter. As the printing of the whole Bible must have occupied the printers for many months; and probably did occupy them for several years, and as that printing was finished on October 4, 1535, it is evident that Coverdale must have been engaged on the preparation of the work for the press at almost as early a date as Tyndale. There is,

¹ The type and the woodcut border of the title-page were immediately afterwards used by Bertholet in printing the *Institution of a Christian Man*, a work of considerable size, which was published in July 1537. The only copy known of this edition of Tyndale's translation is in the Bodleian Library.

indeed, a correspondence extant between Cromwell when he was secretary to Wolsey and Coverdale when he was resident at the Augustinian priory at Cambridge, which shows that the work was in hand in the year 1527. But the book was printed abroad, and Foxe's statement shows that Coverdale was at Antwerp in 1529, so that probably the greater part of the translation was made, like that of Tyndale, out of England. Mr Henry Stevens has pointed out that, in a biographical notice of Emanuel Van Meteren appended to his history of Belgium by Simon Ruytinx, the latter states that Jacob Van Meteren, the father of Emanuel, had manifested great zeal in producing at Antwerp a translation of the Bible into English "for the advancement of the kingdom of Christ in England, and for this purpose he employed a certain learned scholar named Miles Coverdale." As Van Meteren had been taught the art of printing in his youth, it seems very probable that he exercised his zeal in the matter by undertaking the cost of printing the work as well as that of remunerating the translator. The woodcuts in Coverdale's Bible, but not the type, have been traced up to James Nicolson, printer in St Thomas' Hospital in 1535, and Mr Stevens connects him with the book and with Van Meteren in the following manner: "The London bookbinders and stationers, finding the market filled with foreign books, especially Testaments, made complaint in 1533-34, and petitioned for relief; in consequence of which a statute was passed compelling foreigners to sell their editions entire to some London stationer, in sheets, so that the binders might not suffer. This new law was to come into operation about the beginning of 1535. In consequence of this law, Jacob Van Meteren, as his Bible approached completion, was obliged to come to London to sell the edition. We have reason to believe that he sold it to James Nicolson of Southwark, who not only bought the entire edition, but the woodcuts, and probably the punches and type; but if the latter, they were doubtless lost in transmission, as they have never turned up in any shape since. All the copies of the Coverdale Bible in the original condition, as far as we know, have appeared in English binding, thus confirming this law of 1534." (Caxton *Celebr. Catal.*, pp. 88, 89.) It is now evident that Coverdale refers partly, at least, to Jacob Van Meteren when he says in his dedication: "Trusting in His infinite goodness that He would bring my simple and rude labour herein to good effect, therefore, as the Holy Ghost moved other men to do the cost hereof, so was I boldened in God to labour in the same." But although the discovery of Ruytinx's statement seems to show conclusively that Coverdale completed his translation, after Wolsey's fall, at the cost of Van Meteren, and at Antwerp instead of Cambridge, he so far picked up the semi-official clue which he had dropped for a time that he published it with a dedication to King Henry VIII., which occupies five pages, and is subscribed "youre Grace's humble subiecte and daylye oratour, Myles Coverdale."

This first of all printed English Bibles is a small folio volume measuring 11½ by 8 inches, and bears the title—"Biblia. The Bible, that is, the Holy Scripture of the Olde and New Testament, faithfully and truly translated out of Douche and Latyn in to Englyshe, M.D. XXXV.," with the texts 2 Thes. iii. 1, Col. iii. 16, Josh. i. 8 underneath. The colophon is "Prynted in the yere of our Lord M.D. xxxv., and fynished the fourth daye of October." The title page was, however, for some reason cancelled immediately, and only one perfect copy of it is known. The new title page with the same date, 1535, merely says, "faithfully translated in to Englyshe," omitting the words "and truly" and "out of Douche and Latyn." A second edition in folio, "newly oversene and corrected," was printed by Nicolson, with English type, in 1537; and also, in the