

that the Sacred Book, the sword of the Spirit, should at his coronation be carried before him. The restrictions which Henry had laid upon the printing and reading of the Scriptures were at once removed. In the first year of Edward's reign an injunction was issued requiring every beneficed person to provide within three months a copy of the English Bible "of the largest volume," and within twelve months a copy of Erasmus's *Paraphrase on the Gospels*. As before, it was required that the books should be set up in some convenient place within the church, that they might be read by the parishioners. In 1548 official inquiry was made as to the obedience which had been paid to this injunction. A period of remarkable activity in the printing and circulation of the Scriptures immediately followed. Mr. Anderson's list of the editions published in Edward's short reign comprises thirteen or fourteen Bibles, and as many as thirty-five New Testaments separately printed. Of the editions of the whole Bible seven were of the last translation, three of Matthew's, two of Coverdale's, one (and, in part, another) of Taverner's. Of the editions of the New Testament two out of every three contain Tyndale's version.

The many important events of this reign do not fall within our province. The Prayer Books issued in 1548 and 1552 contain portions of Scripture which call for a brief notice, but they will most naturally come before us at a later period, in connection with the final revision of the Liturgy. There is, however, one version (a fragment) of the New Testament which must not be passed over. The author is no obscure divine, but the scholar who, as Milton says, "taught Cambridge and King Edward Greek." Sir John Cheke, appointed by Henry (in 1540) Professor of Greek in the University of Cambridge, and in 1544 chosen as tutor to the young prince, was one of those scholars who laboured with the greatest zeal and success in the revival of the study of the classical languages. In one of the manuscripts in the library of Corpus Christi College, Cambridge, is a translation of St. Matthew written by Cheke's own hand, probably about the year 1550. The manuscript was first printed in 1843, under the editorship of the Rev. J. Goodwin. Besides the Gospel of St. Matthew (which is complete, with the exception of about fifty verses) the translation embraces part of the first chapter of St. Mark. In the orthography, which is very peculiar, Cheke follows a system of his own. But the most remarkable feature of his work is the persistent endeavour to express all ideas by means of home-born words; we might almost suppose the translation to have been the result of a reaction against Gardiner's movement for a semi-Latin version of the Scriptures. The following extract, though short, will sufficiently show the character of this singular fragment. The peculiar orthography is preserved but not the contractions in writing, which are numerous.

ST. MATTHEW XVI. 26-33.

And his discipils seing him walking on the see weer troubled, saieing that it was a phantasm, and thei cried out for fear. Jesus bi and bi spaak to tnen and said, Be of good cheer. It is I, fear not. Peter answered vnto him. Sir, saith he, If it be thou, bid me come on the water vnto thee. And he said, Comm on. And Peter cam down out of the boat and walked on the waters to com to Jesus. And seing the wind strong, was aford, and when he began to sink he cried out. Lord, saith he, save me. Jesus bi and bi stretched forth his hand, and took hold of him, and said vnto him, Thou smat fainted, whi hast thou daughted? And when thei weer ones entered into the boat the wind ceased. Thei that weer in the boat cam and bowed down vnto him and said, Suerli thou art the son of god.

In a marginal note Cheke explains the meaning of *phantasm*, as "that which appeared in the eies to be sumthing and is nothing in deed." Several of the notes and explanations are of interest, but the boldness of the vocabulary is the characteristic which most impresses the reader's mind. A proverb is a *hword*, apostle is a *frasent*, regeneration is *gainbirth*, the lunatic are *moond*, the demoniacs *spirited*; Matthew is said to be called while sitting