

ascribes to him, is such as to produce the strongest persuasion that the tradition is true. This conclusion would seem to leave Rogers no part in the work of translation, and to assign him no higher place than that of editor. There is, however, a small contribution from his own hand. In Coverdale's Bible, one portion of the Apocrypha was absent, the Prayer of Manasses; the Zurich translators, whom Coverdale mainly followed, having passed over this book. The omission is here supplied. The translation, however, is made neither from the Greek text, which at that period was not accessible, nor directly from the Latin, but probably from the French Bible of Olivetan (1535).

Rightly to estimate Rogers's work, it would be necessary to institute a minute comparison between his Bible and the earlier translations: the hand of the careful editor is evident throughout, as a few miscellaneous examples will prove. * * *

Rogers does not follow Coverdale in giving the contents of chapters in one body at the commencement of a book, but usually prefixes a heading to each chapter. No prologues or introductions are given, as a rule. A note at the commencement of the Song of Solomon briefly states the writer's view of the meaning of this "mystical device." The Book of Lamentations has an introduction slightly altered from Coverdale's. The Apocryphal books are introduced by a preface (translated from Olivetan's French Bible), in which the inferior authority of these books is carefully pointed out. In the New Testament the only insertion of the kind is of considerable length, and is no other than Tyndale's famous Prologue to the Epistle to the Romans.

The preliminary matter in Matthew's Bible is unusually elaborate. Besides the dedication and the exhortation already spoken of, and some other sections of no great length (as a Calendar and an Almanac, at the close of which we are told that "the year hath . . . fifty-two weeks and one day . . . in all, 365 days and six hours"), we find a very copious "Table of the principal matters contained in the Bible," occupying twenty-six pages. This concordance or dictionary is not original, but is translated from Olivetan. Rogers's obligations to this French Bible were very great throughout his work. * * *

The order of the book is nearly the same as in Coverdale's Bible; but Baruch, is removed from its place by Jeremiah, and placed between Ecclesiasticus and "the song of the iii children in the oven." The Prayer of Manasses precedes 1 Maccabees. The books of the New Testament are divided into two groups, the historical books and the Epistles. The order of the Epistles remains unaltered, 1, 2 Peter, and 1, 2, 3 John, coming between Philemon and Hebrews; but there are no breaks in the list, separating the Epistles into different classes. There is a curious tendency to give two forms of names, as "Ezechiel or Jehzekiell," &c.

Copies of Matthew's Bible are to be found in the libraries of the British Museum and of Lambeth Palace, the Bodleian Library, &c. The volume is a fine folio, of larger size than Coverdale's Bible. Like that Bible, it is ornamented with woodcuts, most of them small: these are most numerous in Exodus and the Revelation. Of the subsequent editions of Matthew's Bible (1549, 1551, &c.), it is not necessary to say more than that considerable alterations were introduced in the notes, introductions, &c., and some changes made in the text.

Closely connected with Matthew's Bible is that of Taverner. Our information respecting this translator is mainly derived from a graphic account given by Anthony à Wood (one of his descendants), in his *Athenæ Oxonienses*. Richard Taverner was born in 1505. He was educated for a time in Benet (Corpus Christi) College, Cambridge; but after a year and a half went to the Cardinal College, Oxford. About 1530, being now Master of Arts in both universities, he "went to an inn of Chancery, near London, and thence to the Inner Temple, where his humour was to quote the law in Greek when he read anything thereof." In 1534, he went to the Court, and was taken into the attendance of Cromwell, through whose influence he was afterwards made