

we must heare with great attention, to our instruction and salvation ; but those things specially must be commended to memorie, which make most against Heretikes : whose deceites cease not to circumvent and beguile al the weaker sort and the more negligent persons. Printed at Rhemes by Iohn Fogny. 1582. Cum privilegio."

The translation of the Old Testament was not published until 1609, 1610, though finished long before. The title is similar to that of the New Testament, "Doway," however, being substituted for Rhems; the text on the title-page is Isaiah xii. 3, "You shall draw waters in joy out of the Saviour's fountains." The work was printed at Doway, by Lawrence Kellam at the "sign of the Holy Lamb."

The Romish College at Douai was one of the "English Colleges beyond the seas," founded with the object of organising missionary work in England. William Allen, through whose efforts the college was founded, was a man of learning and of untiring energy. In Mary's reign he was Principal of St. Mary's Hall, Oxford, and Canon of York; soon after the accession of Elizabeth he left England, and for a quarter of a century was the mainspring of the movement for the restoration of England to communion with Rome. He was made Cardinal by Sixtus V., in 1587. In consequence of the disturbed condition of the country, the college was (in 1578) removed to Rheims for a time. One of the early students at Douai was Gregory Martin, formerly fellow of St. John's College, Oxford, who afterwards became teacher of Hebrew and reader of divinity in the College at Rheims. It is probable that the "Rhemish Testament" and the "Douay Bible" owe their origin to Allen, but that the translation was mainly executed by Martin. Besides Allen, three other English scholars, graduates of Oxford, are said to have been associated with Martin in the work, Dr. J. Reynolds, Dr. Briston, or Bristol, and Dr. Worthington. The last two are supposed to have contributed the notes, which are an essential part of this version.

The preface to the Rhemish Testament is an elaborate and ingenious document. The translators are at no pains to conceal that their motive in undertaking the work was the extensive circulation of other versions of the Scriptures. Not content with translating truly, they "have also set forth large Annotations" to help the studious reader embarrassed by the controversies of the times. The text which they follow is not the Greek, but the "old vulgar Latin" used in the Church for 1,300 years, corrected by St. Jerome according to the Greek, commended by St. Augustine, declared by the holy Council of Trent to be of all versions the only "authentic," preferred even by adversaries such as Beza, so exact in representing the Greek that "delicate heretics" have pronounced it rude, shown to be impartial by the fact that even the versions of Erasmus and others are more to the advantage of the Catholic cause than this ancient Bible of the Church. The Latin (they say) is found to agree either with other manuscripts of the Greek or with the reading of ancient Fathers of the Church. Whilst, however, the translation is from the Latin, the Greek text is not to be disregarded: the reader will often find the Greek word (also the Latin word) placed in the margin when the sense is hard or the reading ambiguous. The peculiarities of this version, therefore, result partly from the use of the Vulgate as a basis, and partly from the principles by which the translators were guided in their work.

The Bible called the Vulgate is, strictly speaking, not one book, but a combination of several. The Old Testament, with the exception of the Psalter, is a translation from the Hebrew, executed by Jerome about the end of the fourth century. The Psalter is a revision (by Jerome) of a much older translation, made not from the Hebrew, but from the Septuagint. The Apocryphal Books also belong to the same early version, revised and corrected in part. The old Latin version of the New Testament probably dates from the beginning of the second century; the New Testament of the Vulgate consists of this older translation, revised with care in the Gospels, but