

was then strangled at the stake, and his body burned.

Cranmer was made archbishop of Canterbury in 1533. Unlike his Catholic brethren he befriended the Scriptures, and brought to pass a new translation of the whole Bible. Assignments of different portions were made to different individuals for translation. The reply of the bishop of London, to whom Acts was assigned, is worthy of notice, as showing how completely politeness and liberality of mind may be divorced from ecclesiastical greatness. "I marvel much at what my Lord of Canterbury meaneth, that he thus abuseth the people in giving them liberty to read the Scriptures, which doth nothing else than infect them with heresy. I have never bestowed an hour on any portion and never will, and therefore my Lord of Canterbury shall have his book again, for I never will be guilty of bringing the simple people into error."

The translation just noticed as instigated by Cranmer, was carried through the press by Miles Coverdale, distinguished for his piety and learning, and in October of 1535, the whole Bible for the first time, was printed in the English language. Coverdale was obliged to fly from the fury of the Catholics, who, eschewing all other modes, sought to illumine the world by burning Bibles, or men, as they found either most ready at hand. Henry VIII. was for a while favorable to the circulation of the Scriptures, and commanded that his own edict concerning their circulation should be read in the churches. "But herein," says a historian of that day, "the waywardness of the priests was observable; they read confusedly the word of God, and the injunctions of the king, set forth and commanded to be read by them; humming them over so that scarce any could understand them. They bade their parishioners live as their fathers, and that

the old fashion was the best. Notwithstanding it was wonderful to see with what joy the book of God was received, not only among the learned, but generally all England over, among all the vulgar and common people; and with what greediness God's word was read, and what resort there was to places where reading of it was enjoyed. Every body that could, bought the book and busily read it, or got others to read it for them if they were not able to read it themselves; and divers of the old people learned to read for the purpose." Henry VIII., however, through Catholic influence, swerved from his former position and interdicted the Scriptures by the following edict. "No women except noblewomen and gentlemen, (who might read to themselves alone) nor artificers, apprentices, journeymen, serving men, husbandmen, nor laborers, were to read the Bible or New Testament, in English to himself or to any other, privately or openly, *upon pain of one month's imprisonment.*" Under Edward VI. the friends of the Bible again came into favor, and the restrictions respecting its circulation were taken off. In the course of seven years, eleven impressions of the whole Bible and six of the New Testament were taken. Great encouragement was given to its circulation on the accession of Elizabeth. From 1560 to 1570 there were 17 editions of the whole Bible, and six of the New Testament, and by the Queen's command, every church was required to have a copy in some conspicuous place for the perusal of the poor.

It is worthy of notice that the Catholics finding that the translation and circulation of the Bible, with all their good will to the contrary, could not be prevented, determined to have one of their own; and it was one so grossly imperfect in various points as to show they would render turbid,