

judgment on it we think just and candid; equally distant from the excessive eulogies of the catholics, and the ill-founded censures of the protestants.

Castalio's version is that which our author adduces as the extreme opposite to verbal translation.

Yet Castalio's work is no paraphrase, such as we have sometimes seen under the name of *liberal translations*; for in these, there are always interwoven with the thoughts of the author, those of his interpreter,—but here a loose manner of interpreting is adopted, not for the sake of insinuating the translator's opinions, but merely for the sake of expressing with elegance, the sense of the original.

This was certainly Castalio's aim,—though he often overshoot the mark,—and we almost perfectly agree with Dr. C. as to the merit of his work.

Although Beza cannot be said to have gone into either of the extremes above-mentioned; Dr. C. charges him, and too justly charges him, with wilfully perverting his text, to make it speak the language of his party,—This, we fear, was not uncommon to translators of all denominations, in that age of polemics; though we think that the French catholic translators were, in general, more licentious in this respect, than the protestants—the calvinists of Geneva excepted.

We cannot help transcribing a part of of the conclusion of this dissertation.

These examples (says Dr. C.) may suffice to shew, that if translators shall think themselves entitled, with Beza and Le Cene, &c. to use such liberties with the original, in order to make it speak their own sentiments, we shall soon have as many bibles as we have sects, each adapted to support a different system of doctrine and morality.—Of so much consequence it is in a translator to banish all party considerations, to forget as far as possible that he is connected with any party; and to be ever on his guard, lest the spirit of the sect absorb the spirit of the Christian; and he appear to be more the follower of some human teacher, a Calvin, an Arminius, a Socinus, a Pelagius, an Arius or an Athanasius—than of our only divine and rightful teacher, Christ.

It is remarkable, and must give pleasure to every liberal mind, that a divine of the church of Scotland, and a divine of the church of Rome, should, treating on this subject, coincide in sentiment and almost

in words. See Dr. Geddes's *Prospectus*, &c. p. 141, 142.

Dissertation the *eleventh*.—Of the regard which, in translating scripture into English, is due to the practice of former times, particularly of the Latin Vulgate, and of the common English version. In this dissertation, the Doctor takes occasion to examine the rules for translating laid down by Father Simon; and shews that they are often inconsistent—sometimes contradictory.—The truth is, we believe, that Father Simon had no settled rules of translating; and that his superior judgment was too often the dupe of his prejudices, and not seldom of his passions.

With regard to the common English translation, (says Dr. C.) though not entirely exempted from the influence of party and example, it is upon the whole, one of the best of those composed so soon after the reformation. I may say justly that, had it not been for an immoderate attachment, in its authors, to the Genevese translators, it had been still better; for the greater faults with which it is chargeable, are derived from this source.

Our author, then, brings many proper instances of words and phrases in the common version, that should be changed in a new translation.—Of all which changes, except perhaps one or two, we cannot withhold our approbation.

The *twelfth* and last dissertation, is a more particular account of what Dr. C. has attempted in his translation of the gospels, and in the notes that accompany them.—The subject he divides into five heads.—The first comprehends all that concerns essential qualities of the version.—The second what relates to the various readings of the original.—The third contains remarks on the particular English dialect employed in this version.—The fourth what regards the outward form of it; and the fifth some account of the notes.

Whoever reads this dissertation with any degree of attention (and we recommend a serious perusal of it to every biblical student) will be convinced how difficult a thing it is to translate with justness, perspicuity and energy; and of the indispensable necessity every translator is under of studying well the genius of both idioms, in order to transfer the true meaning of one language into another.—In another Number, we shall give specimens of the version, and of the notes.