

Alley, Bishop of Exeter. At the end of the Psalter are the initials T. B., supposed to indicate Thomas Bacon, a prebend of Canterbury. Ecclesiastes and Canticles fell to the lot of A. Perne, Dean of Ely. The earlier Apocryphal books were revised by Bishop Barlow; Isaiah, Jeremiah, and Lamentations by Horne, Bishop of Winchester; Ezekiel and Daniel by Bentham, Bishop of Lichfield and Coventry; the Minor Prophets by Grindal, Bishop of London. The third and fourth Gospels seem to have been committed to Scambler, Bishop of Peterborough; 1 Corinthians to Goodman, Dean of Westminster; the General Epistles and the Book of Revelation to Bullingham, Bishop of Lincoln. The remaining books have already been referred to in connection with their respective revisers. The above particulars are not free from doubt, but they are probably not far from the truth. It will be observed that most of the contributors were bishops, hence this version is commonly known as the Bishops' Bible. Archbishop Parker, in reserving for himself so large a portion of the books of Scripture, some of these remarkable for their difficulty, was no doubt sure of obtaining efficient co-operation in his work. The memory of one scholar, Lawrence (possibly the Thomas Lawrence who was head-master of Shrewsbury School from 1568 to 1583), is preserved by Strype in his account of this version. Lawrence, who was famed for his knowledge of Greek, sent to the Archbishop "notes of errors in the translation of the New Testament." These notes relate to nearly thirty passages of the New Testament, almost all taken from the first three Gospels. It has been generally supposed that the criticisms refer to the earlier translations, and hence Lawrence has been classed amongst the objectors whose complaints led to the scheme for a new version. Upon examination, however, it will be found that the renderings on which he comments belong, without exception, to the first edition of the Bishops' Bible itself; some, indeed, are not found in any other version at all. These criticisms belong, therefore, to a later date.

The preparation of this version seems to have extended over three or four years. The letter accompanying this splendid copy which was presented to the Queen bears date October 5, 1568. The Bible itself had no dedication. On the title-page are no other words than "The Holie Bible," with a quotation from Rom. i. 16. In the centre is a portrait of the Queen, and at the commencement of Joshua and the Psalter are introduced portraits of the Earl of Leicester, and of Cecil (Lord Burleigh). Prefixed to the book we find a sum of the whole Scripture, a table of genealogy, a table of the books of the Old Testament, with tables of lessons and psalms, an almanack and calendar, two prologues, a chronological table, and the table of contents; woodcuts, maps, and other tables are also introduced into the volume. The second of these prologues is Cranmer's, taken from the Great Bible. The first is written by Parker himself, and mainly consists of a defence of translations of the Bible, and an earnest exhortation to all to search the Scriptures; the design and plan of the new version are also briefly explained. There is also a preface to the New Testament from the archbishop's hand. At the end of the volume is the name of the printer, John Jugge, and the last page is adorned with a woodcut representing a pelican feeding her young with her blood, and a Latin couplet on this symbol of our Saviour's love.

A second edition, in a small quarto volume, was issued in 1569; a third of the Bible, and an edition of the New Testament, followed in 1570, 1571. In 1571 Convocation ordered that every archbishop and bishop should have a copy of this version, "of the largest volume," in his house, "to be placed in the hall or the large dining-room, that it might be useful to their servants, or to strangers;" also that a copy should be placed in every cathedral, and, as far as possible, in every church.

The criticisms of Lawrence referred to above may have been the occasion of a new revision of the work. However this may be, it is certain that the edition published in 1572 contains a corrected translation of the New Testament, in which nearly all the improvements suggested by Lawrence are found in the text. In all, about thirty editions of this version appear to have been