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GIFT OF

Walter Rothman
THE ORIGIN OF PRINTING.

IN TWO ESSAYS:

II. Mr. Meerman's Account of the Invention of the Art at Harleim, and its Progress to Mentz.

WITH OCCASIONAL REMARKS,
AND AN APPENDIX.

THE SECOND EDITION:
With Improvements.

LONDON:
Printed for W. Bowyer and J. Nichols, in Red-Lion-Palace, Fleet-Street.
MDCCCLXVI.
THE original intention of the Editors of this work was merely to have re-published Dr. Middleton's Dissertation on Printing, with occasional Remarks on some Mistakes of that learned and ingenious Author. This leading into a wider field of enquiry, the plan was naturally extended: and the Doctor's Dissertation forms only the First Part; with observations on it in the form of Notes, to distinguish them from the passages they are intended to illustrate.

The Second Essay, though not pretended to be a complete History of the Origin of the Art, they venture to assert, gives a clearer account of it than any book hitherto published in this kingdom. It contains, in as concise a manner as possible, the substance of the Origines Typographicae of the very learned and ingenious Mr. Gerard Meerman, Pensionary of Rotterdam; and may be considered as the outlines of that curious publication, with supplementary Notes on some interesting particulars. Mr. Meerman very clearly fixes the first rudiments of the art to Laurentius, at Harleim; the improvement of it to Geinsflech senior and his brother Gutenberg, Anglic Good-hill, (affisted by the liberality of John Fust) at Mentz; and the completion of the whole to Peter Schoeffer, in the same city. The claim of Strasburgh is considered, and evidently overthrown.
On the whole, they by no means agree with Dr. Middleton in the point of Caxton's priority to the Oxford Book, or in the arguments adduced by the Doctor in support of his opinion; any more than in the other point, of the place where the art was first invented and practised abroad. They are of opinion, that the Oxford press was prior to Caxton's; and think that those who have called Mr. Caxton "the first printer in England," and Leland in particular, meant that he was the first who practised the art with fusile types, and consequently "first brought "it to perfection:" which is not inconsistent with Corsellis's having printed earlier at Oxford with separate cut types in wood, the only method he had learnt at Harleim. The speaking of Caxton, as the first Printer in England, in this sense of the expression, is not irreconcilable with the story of Corsellis. But, the facts and opinions being laid before the Reader, he will judge for himself how far the former are supported by evidence, and thence will determine what degree of assent the latter are entitled to.

Of the Appendix, they will only say, that in the former edition the assistance of two valuable Friends contributed to make it interesting: and though they have since had reason to lament the loss of one of them, the present publication is benefited by fresh instances of his learned labours. The communications of some other ingenious Gentlemen have been attended to; and, they hope, not improperly made use of.

Oct. 2, 1774.

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Caxton constantly supposed by our Historians to have introduced Printing into England.

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The Oxford printer named Frederick Corsellis, proved from a record published by Mr. Atkyns † on the subject.

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* A specimen of the types may be seen in Ames, p. 437.
† Mr. Granger, contrary to his usual accuracy, has confounded this publication of Atkyns with Palmer's History of Printing. See vol. iv. 8vo. p. 75.
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* "An Enquiry into the Origin of Printing in Europe, by a Lover
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† In Palmer's History of Printing, p. 327, mention is made of a Book
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printed at St. Alban's, viz. the Book in which the observations are writ-
ten; and the Book of Hunting and Hundyng, described hereafter, p. 42.

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Printing
ESSAY I.

The ORIGIN of PRINTING;

BEING THE SUBSTANCE OF

Dr. MIDDLETON'S Dissertations, A.D. 1735.

WITH REMARKS.

IT was a constant opinion, delivered down by our historians, as hath been observed by Dr. Middleton, that the Art of Printing was introduced and first practised in England by William Caxton, a mercer and citizen of London; who, by his travels abroad, and a residence of many years in Holland, Flanders, and Germany, in the affairs of trade, had an opportunity of informing himself of the whole method and process of the art; and by the encouragement of the great, and particularly of the abbot of Westminster, first set up a press in that abbey, and began to print books soon after the year 1471.

This was the tradition of our writers; till a book, which had scarce been observed before the Restoration, was then taken notice of by the curious, with a date of its impression from Oxford, anno 1468, and was
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was considered immediately as a clear proof and monument of the exercise of printing in that university several years before Caxton began to deal in it.

The book, which is in the public library at Cambridge, is a small volume of forty-one leaves in quarto, with this title: "Exposicio Sancti Jeronimi in Simbolum Apostolorum ad Papam Laurentium:" and at "the end, Explicit exposicio, &c. Impressa Oxonie, &c finita Anno Domini m.cccc.lxvii. xvii die Decembris."

The appearance of this book has robbed Caxton of a glory that he had long possessed, of being the author of printing to this kingdom; and Oxford ever since carried the honour of the first press. The only difficulty was, to account for the silence of history in an event so memorable, and the want of any memorial in the university itself, concerning the establishment of a new art amongst them, of such use and benefit to learning. But this likewise has been cleared up, by the discovery of a record, which had lain obscure and unknown at Lambeth-house, in the Register of the See of Canterbury, and gives a narrative of the whole transaction, drawn up at the very time.

An account of this record was first published in a thin quarto volume, in English; with this title: "The Original and Growth of PRINTING, collected out of History and the Records of this Kingdom: wherein is also demonstrated, that Printing appertaineth to the Prerogative Royal; and is a Flower of the Crown of
OF PRINTING.

of England. By Richard Atkyns, esq.—Whitehall, April the 25, 1664. By order and appointment of the right honourable Mr. Secretary Morrice, let this be printed. Tho. Rycaut. London: Printed by John Streater, for the Author. 1664.” 4to.

It sets forth in short [A], “That as soon as the art of printing made some noise in Europe, Thomas Bourchier, archbishop of Canterbury, moved the then king (Henry VI.) to use all possible means for procuring a printing-mold (for so it was there called) to be brought into this kingdom. The king (a good man, and much given to works of this nature) readily hearkened to the motion; and, taking private advice how to effect his design, concluded it could not be brought about without great secrecy, and a considerable sum of money given to such person or persons as would draw off some of the workmen of Harleim in Holland, where John Guttenberg had newly invented it, and was himself personally at work. It was resolved, that less than one thousand marks would not produce the desired effect; towards which sum the said archbishop presented the king three hundred marks. The money being now prepared, the management of the design was committed

[A] Dr. Middleton having printed only a very small extract from this book of Mr. Atkyns, it was thought proper to lay the substance of it more fully before the reader, from Maittaire’s Annales Typographicae, vol. i. p. 28—Palmer has also given a particular account of it, Hist. of Printing, p. 314. B.
to Mr. Robert Turnour; who then was of the robes to the king, and a person most in favour with him of any of his condition. Mr. Turnour took to his assistance Mr. Caxton, a citizen of good abilities, who traded much into Holland; which was a creditable pretence, as well for his going, as stay in the Low Countries. Mr. Turnour was in disguise (his beard and hair shaven quite off); but Mr. Caxton appeared known and public. They, having received the said sum of one thousand marks, went first to Amsterdam, then to Leyden, not daring to enter Harleim itself; for the town was very jealous, having imprisoned and apprehended divers persons, who came from other parts for the same purpose. They laid, till they had spent the whole thousand marks in gifts and expences: so as the king was fain to send five hundred marks more, Mr. Turnour having written to the king, that he had almost done his work; a bargain (as he said) being struck betwixt him and two Hollanders, for bringing-off one of the under-workmen, whose name was Frederick Corfells (or rather Corfellis), who late one night stole from his fellows in disguise into a vessel prepared before for that purpose; and so, the wind favouring the design, brought him safe to London. It was not thought so prudent to set him on work at London: but, by the archbishop's means (who had been vice-chancellor and afterwards chancellor of the university of Oxon), Corfellis was carried with a guard to Oxon: which guard constantly watched, to prevent Corfellis from any possible
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fible escape, till he had made good his promise in teaching them how to print. So that at Oxford printing was first set up in England, which was before there was any printing-pres or printer in France, Spain, Italy, or Germany (except the city of Mentz), which claims seniority, as to printing, even of Harleim itself, calling her city, "Urbem Moguntinam artis typographicae inventricem primam," though it is known to be otherwise; that city gaining the art by the brother of one of the workmen of Harleim, who had learnt it at home of his brother, and after set up for himself at Mentz [B]. This press at Oxon was at least ten years before there was any printing in Europe, except at Harleim and Mentz, where it was but new-born. This press at Oxford was afterwards found inconvenient, to be the sole printing-place of England; as being too far from London and the sea. Wherefore the king set up a press at St. Alban's, and another in the city of Westminster; where they printed several books of divinity and

[B] This circumstance is urged as a great confirmation of the authority of this narration. The fact here asserted has been proved to be true, viz. that there were two brothers, John Geinsfleisch senior and junior, the first of whom practised this art on separate wooden types at Harleim, and both of them at Mentz. See p. 77.—This opinion is so contrary to what all the English historians relate, as Fabian, Hollingshed, Stow, Baker, &c. and Caxton himself, that the author must have had his information from some one who took it from the most authentic monuments. Meineman, vol. ii. p. 30. N.

physic;
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physic; for the king (for reasons best known to himself and council) permitted then no law-books to be printed; nor did any printer exercise that art, but only such as were the king’s sworn servants; the king himself having the price and emolument for printing books.—By this means the art grew so famous, that anno primo Ric. III. c. 9, when an act of parliament was made for restraint of aliens from using any handicrafts here (except as servants to natives), a special proviso was inserted, that strangers might bring-in printed or written books, to sell at their pleasure, and exercise the art of printing here, notwithstanding that act: so in that space of forty or fifty years, by the indulgence of Edward IV, Edward V, Richard III, Henry VII, and Henry VIII, the English proved so good proficient in printing, and grew so numerous, as to furnish the kingdom with books; and so skilful, as to print them as well as any beyond the seas; as appears by the act 25 Henry VIII, cap. 15, which abrogates the said proviso for that reason. And it was further enacted in the said statute, that if any person bought foreign books bound, he should pay 6s. 8d. per book. And it was further provided and enacted, that in case the said printers or sellers of books were unreasonable in their prices, they should be moderated by the lord chancellor, lord treasurer, the two lords chief justices, or any two of them; who also had power to fine them 3s. 4d. for every book, whose price should be enhanced.—But when they were by charter corpor-
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rated with book-binders, book-sellers, and founders of letters, 3 and 4 Philip and Mary, and called The Company of Stationers—they kickt against the power that gave them life, &c.—Queen Elizabeth, the first year of her reign, grants by patent the privilege of sole printing all books that touch or concern the common laws of England, to Tottel a servant to her majesty, who kept it intire to his death; after him, to one Yeft Weirt, another servant to her majesty; after him, to Weight and Norton; and after them, king James grants the same privilege to More, one of the signet; which grant continues to this day, &c."

From the authority of this record (says Dr. M.), all our later writers declare Corfellis to be the first printer in England; Mr. Anthony Wood, the learned Mr. Maittaire, Palmer, and one John Bagford, an industrious man, who had published proposals for an History of Printing (Phil. Trans. for April, 1707); and whose manuscript papers were communicated to me by my worthy and learned friend Mr. Baker: but it is strange that a piece so fabulous, and carrying such evident marks of forgery, could impose upon men so knowing and inquisitive.

For, first, the fact is laid quite wrong as to time; near the end of Henry the Sixth's reign, in the very heat of the civil wars; when it is not credible that a prince, struggling for life as well as his crown, should have leisure or disposition to attend to a project that could hardly be thought of, much less executed, in times
times of such calamity [C]. The printer, it is said, was graciously received by the king, made one of his sworn servants, and sent down to Oxford with a guard, &c. all which must have passed before the year mcccclix: for Edward IV, was proclaimed in London, in the end of it, according to our computation, on the 4th of March, and crowned about the Midsummer following (see Caxton’s Chronicle) [D]; and

[C] But this king, after he had laid the foundations for two of the greatest seminaries of literature in England, Eaton and King’s College, Cambridge, bestowed his royal munificence to two colleges in Oxford, amidst all his troubles. See Meeran, vol. ii. p. 32. B.

[D] Whatever Caxton’s Chronicle may say, we have a much greater authority for fixing the beginning of king Edward’s reign in mcccclx-i, i.e. a year later than Dr. Middleton does. The first instrument in Rymer’s Conventiones, &c. in this king’s reign, begins thus: “Mem. quod die Martis, decimo die Martii, anno regni regis Edw. primo.” Now in the year mcccclx-i, the tenth of March fell upon a Tuesday; but in mcccclix-lx, on a Monday. This mistake indeed of Dr. Middleton’s is happily a confirmation of his own hypothesis. A transposition of a numeral in Caxton’s Chronicle (Mar. mcccclix for, mcccclxi) made him antedate the reign of Edward IV; as the omission of x in the Explication Hieronymi, printed at Oxford, is supposed to have made the publick antedate the beginning of printing there. But that University needs no such support: though Dr. M. does. Had he lived to superintend the collection of his works (published in 1752), he might possibly have corrected this mistake, which was first pointed out in the Grub-street Journal, March 20, 1735. B.

yet
yet we have no fruit of all this labour and expence till ten years after, when the little book, described above, is supposed to have been published from that press.

Secondly; the silence of Caxton, concerning a fact in which he is said to be a principal actor, is a sufficient confutation of it: for it was a constant custom with him, in the prefaces or conclusions of his works, to give an historical account of all his labours and transactions, as far as they concerned the publishing and printing of books. And, what is still stronger, in the Continuation of the Polychronicon, compiled by himself, and carried down to the end of Henry the Sixth's reign, he makes no mention of the expedition in quest of a Printer, which he could not have omitted, had it been true: whilst in the same book he takes notice of the invention and beginning of Printing in the city of Mentz [E]; which I shall make some use of by and by.

There is a further circumstance in Caxton's history, that seems inconsistent with the record; for we find him

[E] As Caxton makes no mention in his Polychronicon of his expedition in quest of a Printer; so neither does he of his bringing the art first into England, which it is as much a wonder he should omit as the other. And as to his saying that the invention of Printing was at Mentz, he means, of printing on separate types. In this he copies, as many others have, from the Fasciculus Temporum; a work written
him still beyond sea, about twelve years after the supposed transaction, "learning with great charge and trouble the art of printing" (Recule of the Histories of Troye, in the end of the 2d and 3d books); which he might have done with ease at home, if he had got Corfellis into his hands, as the record imports, so many years before: but he probably learnt it at Cologn, where he resided in 1471,

written in 1470, by Wernerus Rolevinch de Laer, a Carthusian Monk, a Ms. copy of which was in the library of Gerard Jo. Voffius (see lib. iii. de Hist. Lat. c. 6.) and afterwards continued to the year 1474, when it was first printed at Cologn, typis Arnoldi ter Huernen. It was re-published in 1481, by Heinricus Wirczburg de Vach, a Cluniac Monk, without mentioning the name either of the printer or of the place of publication. We are told, indeed, in a colophon, that the book was published sub Lodovico Gruerie Comite magnifico; but, as the country whence this illustrious nobleman assumed his title was unknown to the learned editor of the Origines Typographicae, it will be no easy task for an Englishman to discover it: nor is it of much consequence; as this edition, though somewhat enlarged, was miserably interpolated throughout, and particularly so in the account of the invention of Printing.—It is plain, however, that Caxton had one at least, or more probably both of these editions before him, when he wrote his Continuation of the Polychronicon, as he mentions this work in his preface, and adopts the sentiments of its editor. (See Meerman, vol. ii. p. 37. and his Documenta, No VII, XXIV, and XXV.) N.
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(Recule, &c. ibid.), and whence books had been first printed with date, the year before [F].

To the silence of Caxton, we may add that of the Dutch writers: for it is very strange, as Mr. Chevillier observes, if the story of the record be true, "That Adrian Junius, who has collected all the groundless ones that favour the pretensions of Harleim, should never have heard of it." (L'Origine de l'Imprimerie de Paris, c. i. p. 25.)

[F] Caxton tells us, in the preface to The History of Troye, that he began that translation March 1, 1468, at Bruges; that he proceeded on with it at Ghent; that he finished it at Cologn, 1471; and printed it, probably, in that city with his own types. He was thirty years abroad, chiefly in Holland; and lived in the court of Margaret duchess of Burgundy, sister of our Edward IV. It was therefore much easier to print his book at Cologn, than to cross the sea to learn the art at Oxford. But further, there was a special occasion for his printing it abroad. Corfellis had brought over so far the art of printing as he had learnt it at Harleim, which was the method of printing on wooden separate types, having the face of the letter cut upon them. But the art of casting metal types being divulged in 1462 by the workmen of Mentz, Caxton thought proper to learn that advantageous branch before he returned to England. This method of casting the types was such an improvement, that they looked on it as the original of printing; and Caxton, as most others do, ascribes that to Mentz.---Caxton was an assistant with Turner in getting off Corfellis; but it is no where supposed that he came with him into England. See Meerman, vol. ii. p. 34. B.

C 2  But
But thirdly; the most direct and internal proof of its forgery, is its ascribing the origin of Printing to Harleim; "where John Guttemberg, the inventor, is said to have been personally at work when Corfellis was brought away, and the art itself to have been first carried to Mentz by a brother of one of Guttemberg's workmen [G];" for it is certain beyond all doubt, that Printing was first invented and propagated from Mentz. Caxton's testimony seems alone to be decisive; who, in the Continuation of the Polychronicon, fol. 433 [H], says, "About this time (viz. anno 1455) the crafte of emprynting was first found in Mogounce in Almayne, &c." He was abroad in the very country, and at the time, when the first project and thought of it began, and the rudest essays of it were attempted; where he continued for thirty years, viz. from 1441 to 1471: and, as he was particularly curious and inquisitive after this new art, of which he was endeavouring to get a perfect information, he could not be ignorant of the place where it was first exercised. This confutes what Palmer conjectures, to confirm the credit of the record, "That the compiler might take up with the common report, that passeth current at the time in Holland, in favour of Harleim; or probably re-

[G] See the words of the record as printed above, p. 5.

[H] The testimony of Caxton will perhaps not appear so very decisive as Dr. M. imagines, if the circumstances mentioned above, in the note [E], p. 9, 10, are candidly considered. And see the Second Essay, passim. N.
receive it from Caxton himself;" (Hist. of Printing, book iii. p. 318:) for it does not appear that there was any such report at the time, nor many years after; and Caxton, we see, was better informed from his own knowledge; and, had Palmer been equally curious, he could not have been ignorant of this testimony of his in the very case.

Besides the evidence of Caxton, we have another contemporary authority, from the Black Book, or Register of the Garter, published by Mr. Anstis, where, in the thirty-fifth year of Henry VI, anno 1457, it is said, "In this year of our most pious king, the art of printing bookes first began at Mentz, a famous city of Germany." Hist. of Garter, vol. ii. p. 161.

Fabian likewise, the writer of the Chronicle, an author of good credit, who lived at the same time with Caxton, though some years younger, says, "This yere, (viz. 35 Henry VI,) after the opynyon of dyvers wryters, began in a citie of Almaine, named Mogunce, the crafte of empryntynge bokys, which sen that tyme hath had wonderful encrease.” These three testimonies have not been produced before, that I know of; two of them were communicated to me by Mr. Baker, who of all men is the most able, as well as the most willing, to give information in every point of curious and uncommon history.

I need not pursue this question any farther; the testimonies commonly alledged in it may be seen in Mr. Maittaire, Palmer, &c. I shall only observe, that
we have full and authentic evidence for the cause of Mentz, in an edition of Livy from that place, anno 1518, by John Scheffer, the son of Peter, the partner and son-in-law of John Faust: where the **privilege granted by the emperor to the printer**; the prefatory epistle of Erasmus; the epistle dedicatory to the prince by Ulrich Hutten; the epistle to the reader of the two learned men who had the care of the edition; all concur in ascertaining the origin of the art to that city, and the invention and first exercise of it to Faust: and Erasmus particularly, who was a Dutchman, would not have decided against [1] his own

[1] It must be allowed that the edition of Livy (which, by the bye, Dr. Middleton has antedated, it being published in 1519) is indeed a full and authentic evidence for the cause of Mentz. The several authorities Dr. Middleton has referred to are preferred by Mr. Meerman, in his *Documenta*, No XLVII. The emperor's patent, dated Dec. 9, 1518, begins thus: *Maximilianus, &c. honesto nostro, & sacri Imperii fidei nobis dilecto Johanni Scheffer, Chalcographo Moguntino, gratiam nostram Caesarem, & omne bonum. Cum, scient docti & moniti sumus fide dignorum testimonio, ingeniosum Chalcoholiciae, autore avo tuo, inventum, felicibus incrementis, in universum orbe promanaverit, &c.*

It is said by Ulrich Hutten, in the dedication to Albert the archbishop, "Si vel locum voluit Livius aliquem suo decorare egressus, quem debuit urbi, artis omnium, quæ usque sunt, aut unquam fuerunt, præstantissimæ inventoriciæ alumnæ (impressorum putō, quam hæc dedit) præférre?"—In the epistle to the reader by Nicholas Cardachius,
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own country, had there been any ground for the claim of Harleim.

But return to the Lambeth record: as it was never heard of before the publication of Atkins's book, so it has never since been seen or produced by any man; though the Registers of Canterbury have on many occasions been diligently and particularly searched for it. They were examined without doubt very carefully by archbishop Parker, for the compiling his Antiquities of the British Church; where, in the life of Thomas Bourchier, though he congratulates that age on the noble and useful invention of Dachius, Jo. Scheffer is mentioned as "Chalcographus, à cujus avo Chalcographe in hac primum urbe inventa exercitaque est." Erasmus's words are, "Quorum princeps fuiffé furtur Johannes Faust, avus ejus, cui Livium hunc debemus; ut hoc egregium decus partim ad Johannem Scheffer, velut hereditario jure devolvatur, partim ad Mo- guntiae civitatis gloriæ pertineat." And Fabian, before him, says, after the opinion of diverse writers. So that it is probable there was some report (whether upon Harleim's claiming the honour of printing on wooden types first, or not) that Mentz was not the place where Printing was first invented, though the united force of the above authentic testimonies might seem to confirm its claim to that honour.—It may be nearer the truth, if we suppose (to apply the words of Ulrich Hütten a little differently from his intention) that Harleim was the inventrix, and Mentz the alumna of Printing; though the improvements made in the art by the latter were so very considerable, as to deserve the name of a new invention. N.

Printing,
Printing, yet he is silent as to the introduction of it into England by the endeavours of that archbishop; nay, his giving the honour of the invention to Stralsburg clearly shews that he knew nothing of the story of Corfellis conveyed from Harleim, and that the record was not in being in his time. Palmer himself owns, "That it is not to be found there now; for that the late earl of Pembroke assured him, that he had employed a person for some time to search for it, but in vain." (Hist. of Printing, p. 314.) On these grounds we may pronounce the record to be a forgery; though all the writers above-mentioned take pains to support its credit, and call it an authentic piece. (See Contents, p. vi.) Atkins, who by his manner of writing seems to have been a bold and vain man, might possibly be the inventor; for he had an interest in imposing it upon the world, in order to confirm the argument of his book, that Printing was of the Prerogative Royal; in opposition to the Company of Stationers, with whom he was engaged in an expensive suit of law, in defence of the King's Patents, under which he claimed some exclusive powers of Printing. For he tells us, p. 3, "That, upon considering the thing, he could not but think that a public person, more eminent than a mercer, and a public purse, must needs be concerned in so public a good: and the more he considered, the more inquisitive he was to find out the truth." So that he had formed his hypothesis before he had found his record; which he published, he says, "as
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a friend to truth; not to suffer one man to be entitled to the worthy achievements of another; and as a friend to himself, not to lose one of his best arguments of entitling the King to this Art." But, if Atkins was not himself the contriver, he was imposed upon at least by some more crafty; who imagined that his interest in the cause, and the warmth that he shewed in prosecuting it, would induce him to swallow for genuine whatever was offered of the kind [K].

[K] On the other hand, is it likely that Mr. Atkins would dare to forge a record, to be laid before the king and council, and which his adversaries, with whom he was at law, could disprove?—(2.) He says he received this history from a person of honour, who was some time keeper of the Lambeth Library. It was easy to have confuted this evidence, if it was false, when he published it, Apr. 25, 1664.—(3.) John Bagford (who was born in England 1651, and might know Mr. Atkins, who died in 1677), in his History of Printing at Oxford, blames those who doubted of the authenticity of the Lambeth Ms.; and tells us that he knew Sir John Birkenhead had an authentic copy of it, when in 1665 [which Bagford by some mistake calls 1664, and is followed in it by Meer­man] he was appointed by the house of Commons to draw up a bill relating to the exercise of that art. This is confirmed by the Journals of that house, Friday, Oct. 27, 1665, vol. VIII. p. 622; where it is ordered that this Sir John Birkenhead should carry the bill on that head to the house of lords, for their consent.—The act was agreed to in the upper house on Tuesday Oct. 31, and received the royal assent on the same day; immediately after which, the parliament was prorogued. See Journals of the House of Lords, Vol. XI. p. 700.
We have now cleared our hands of the record; but the book stands firm, as a monument of the exercise

p. 700.—It is probable then that, after Mr. Atkins had published his book in April 1664, the parliament thought proper, the next year, to inquire into the right of the King's prerogative; and that Sir John Birkenhead took care to inspect the original, then in the custody of Archbishop Sheldon: and, finding it not sufficient to prove what Mr. Atkins had cited it for, made no report of the MS. to the house; but only moved, that the former law should be renewed. The MS. was probably never returned to the proper keeper of it; but was afterwards burnt in the fire of London, Sept. 13, 1666.—(4.) That Printing was practised at Oxford, was a prevailing opinion long before Atkins. Bryan Twyne, in his Apologia pro Antiquitate Academica Oxoniensis, published 1608, tells us, it is so delivered down in ancient writings; having heard probably of this Lambeth MS. And king Charles I, in his letters patent to the University of Oxford, March 5, in the eleventh of his reign, 1635, mentions Printing as brought to Oxford from abroad. As to what is objected, "that it is not likely that the press should undergo a ten or eleven years sleep, viz. from 1468 to 1479," it is probably urged without foundation. CORFELLIS might print several books without date or name of the place, as Ulric Zell did at Cologn, from 1467 to 1473, and from that time to 1494. CORFELLIS's name, it may be said, appears not in any of his publications; nor does that of Joannes Peterhemius. See Merrman, vol. I. p. 34; vol. II. p. 21—27, &c.

Further, the famous Shakespeare, who was born in 1564, and died 1616, in the Second Part of Henry VI.
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ercise of printing in Oxford six years older than any book of Caxton with date. The fact is strong, and what

Act. iv. Sc. 7, introduces the rebel John Cade, thus upbraiding Lord Treasurer Say: "Thou hast most traiterously corrupted the youth of the realm, in creating a grammar-school; and whereas before, our forefathers had no other book but the score and the tally, thou hast caused Printing to be used; and, contrary to the king, his crown, and dignity, thou hast built a paper-mill."—Whence now had Shakespeare this accusation against Lord Say? We are told in the Poetical Register, vol. II. p. 231. ed. Lond. 1724, that it was from Fabian, Pol. Vergil, Hall, Hollingshed, Grafton, Stow, Speed, &c. But not one of these ascribes Printing to the reign of Henry VI. On the contrary, Stow, in his Annals, printed at London, 1560, p. 686, gives it expressly to William Caxton, 1471. "The noble science of Printing was about this time found in Germany at Magunce, by one John Guthenburgus a knight. One Conradus an Almaine brought it into Rome: William Caxton of London mercer brought it into England about the yeare 1471, and first practised the same in the Abbie of St. Peter at Westminster; after which time it was likewise practised in the Abbies of St. Augustine at Canturburie, Saint Albons, and other monasteries of England." What then shall we say, that the above is an anachronism arbitrarily put into the mouth of an ignorant fellow out of Shakespeare's head? I could believe so, but that we have the record of Mr. Atkins confirming the same in K. Charles the Second's time. Shall we say, that Mr. Atkins borrowed the story from Shakespeare, and published it with some improvements of money laid out by Henry VI; from whence it
what in ordinary cases passes for certain evidence of the age of books; but in this, there are such contrary facts to balance it, and such circumstances to turn the might be received by Charles II, as a prerogative of the crown? But this is improbable, since Shakespeare makes Lord Treasurer Say the instrument of importing it, of whom Mr. Atkins mentions not a word. Another difference there will still be between Shakespeare and the Lambeth Ms.; the Poet placing it before 1449, in which year Lord Say was beheaded; the Ms. between 1454 and 1459, when Bourchier was Archbishop. We must say then, that Lord Say first laid the scheme, and sent some one to Harleim, though without success; but after some years it was attempted happily by Bourchier. And we must conclude, that as the generality of writers have overlooked the invention of Printing at Harleim with wooden types, and have ascribed it to Mentz where metal types were first made use of; so in England they have passed by Corfellis (or the first Oxford Printer, whoever he was, see the note [P], p. 24), who printed with wooden types at Oxford, and only mentioned Caxton as the original artist who printed with metal types at Westminster. See Meerman, vol. II. p. vii, viii.—It is strange that the learned Commentators on our great Dramatic Poet, who are so minutely particular upon less important occasions, should every one of them, Dr. Johnson excepted, pass by this curious passage, leaving it entirely unnoticed. And how has Dr. Johnson trifled, by slightly remarking, that “Shakespeare is a little too early with this accusation!”—The great Critic had undertaken to decypher obsolete words, and investigate unintelligible phrases; but never, perhaps, bestowed a thought on Caxton or Corfellis, on Mr. Atkins or the authenticity of the Lambeth Record. B. & N.
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scale, that, to speak my mind freely, I take the date in question to have been falsified originally by the printer, either by design or mistake, and an x to have been dropt or omitted in the age of its impression.

Examples of the kind are common in the History of Printing. I have observed several dates altered very artfully after publication, to give them the credit of greater antiquity. They have at Harleim, in large quarto, a translation into Dutch of Bartholomæus de proprietatibus rerum, printed anno meccccxxv, by Jacob Bellart: this they shew, to confirm their claim to the earliest printing, and deceive the unskilful. But Mr. Bagford, who had seen another copy with a true date, discovered the cheat; by which the l had been erased so cunningly, that it was not easy to perceive it [L]. But, besides the frauds of an after-contrivance, there are many false dates originally given by the printers; partly through design, to

[L] See Mr. Bagford's Papers.—Mr. Maittaire, Annal. Typogr. tom. I. p. 150, mentions an edition of this book at Cologn in meccclxx. The copy which he had seen was in the earl of Oxford's library, and came afterwards into the hands of Mr. T. Osborn; in whose Catalogues it frequently appeared, with the date meccccclxx. Mr. Meer- man, who was convinced that this date must either be a mistake or an imposition, had the curiosity (when, in 1759, he resided at London in a public capacity) to examine Mr. Osborn's book; which proved to be the edition of meccccclxxxiii (which Mr. Maittaire has also taken notice of), with the four last numerals very artfully erased. See Meerman, vol. I. p. 59. N.

raise
raise the value of their works, but chiefly through negligence and blunder. There is a Bible at Augsburg, of the year 1449, where the two last figures are transposed, and should stand thus, 1494: Chevillier (Orig. de l'Imprim. de Paris, c. v. p. 96.) mentions three more; one at Paris of 1443; another at Lyons, 1446; a third at Basil, 1450; though Printing was not used in any of these places till many years after. Orlandi describes three books with the like mistake from Mentz: and Jo. Koelhoff, who first printed about the year 1470 at Cologn, has dated one of his books anno mccc. with a c omitted; and another, anno 1458; which Palmer (Hist. of Printing, p. 179) imputes to design, rather than mistake [M].

[M] Mr. Meerman, after fixing the invention of Printing beyond a doubt in the fifteenth century, takes notice of a German tract, von dem Corurgus, 1397. This, he observes, and some other similar instances, may beyond doubt be pronounced FORGERIES; and there will be little danger of a mistake, if we extend this assertion to all books in general that have an earlier date than mccccclvii, when the Pfalter was published at Mentz, which is the first work that is known to have a date to it. See Maittaire, Annal. Typogr. tom. I. p. 2. Marchand, Hist. de l'Imprim. p. 113. Naudus, Addit. à l'Hist. de Louis XI. p. 110.—Some writers have ascribed the origin of Printing to the East, and affixed a much earlier period to its invention; particularly P. Jovius, Hist. lib. xiv. p. 226. ed. Florent. 1550, from whom Olorius and many others have embraced the same opinion. But these have evidently confounded the European mode of Printing, with the engraved tablets which to this day are used.
But what is most to our point, is a book from the famous printer, Nicolas Jenson; of which Mr. Maittaire gave the first notice, called Decor Puellarum; printed anno mcccclxi. All the other works of Jenson were published from Venice between the years mcccclxx and mcccclxxx; which justly raised a suspicion, that an x had been dropped from the date of this, which ought to be advanced ten years forward; since it was not credible, that so great a master of the art, who at once invented and perfected it, could lie so many years idle and unemployed. The suspicion appeared to be well grounded, from an edition of Tully's Epistles at Venice, the first work of another famed printer, John de Spira, anno mcccclxix [N]; who, in the four following verses, at the end of the book, used in China. The invention of these tablets has been ascribed by many writers even to an earlier period than the commencement of the Christian æra; but is with more probability assigned, by the very accurate Phil. Couplet, to the year 930. The Historia Sinensis of Abdalla, written in Persia in 1317, speaks of it as an art in very common use. See Meerman, vol. I. p. 16, 218, 219; vol. II. p. 186. N. [N] And yet, in the Catalogue of the Harleian Library, vol. III. p. 321, a book is mentioned as printed at Venice a year before this of John de Spira, viz. Fr. Maturantii, de compostis versibus Hexametro et Pentametro, Opusculum, 1468, with the following remark: "This edition of Maturantius is not taken notice of by any Author; and by the date of mcccclxviii it seems to be the first book printed by Rotdolt of Venice; as also the first book printed at Venice with any date, except Decor Puellarum, whose date I believe to be false." B. & N. claims
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claims the honour of being the first who had printed in that city:

"Primus in Adriaca formis impressit aënis
Urbe libros Spirâ genitus de stirpe Johannes. 
In reliquis fit quanta, vides, spes, lector, habenda,
Quum labor hic primus calamus superaverit artem."

It is, I know, the more current opinion, confirmed by the testimony of contemporary writers, that Jenson was the first printer at Venice [O]: But these verses of John de Spira, published at the time, as well as the place, in which they both lived, and in the face of his rival Jenson, without any contradiction from him, seem to have a weight too great to be overruled by any foreign evidence whatsoever.

But whilst I am now writing, an unexpected instance is fallen into my hands, to the support of my opinion; an Inauguration Speech of the Woodwardian Professor, Mr. Mason, just fresh from the press, with its date given ten years earlier than it should have been, by the omission of an x, viz. mdcxxiv; and the very blunder exemplified in the last piece printed at Cambridge, which I suppose to have happened in the first from Oxford [P].

These


[P] The following curious remarks, on this passage of Dr. Middleton, appeared in The Weekly Miscellany, Saturday, April 26, 1735, in a letter signed Oxonides: "I think the learned author has sufficiently exposed the idle story of Frederick Corsellis, and entirely concur with him
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These instances, with many more that might be collected, shew the possibility of my conjecture; and, for him in rejecting it. But when he compliments Caxton with the name of our First Printer, notwithstanding the authority of a book printed at Oxford, and dated in the year MCCCCLXVIII, I cannot go so far with him. We should not pretend to set aside the authority of a *plain* date, without very strong and cogent reasons; and I am afraid what the Doctor has in this case advanced will not appear, on examination, to carry that weight with it that he seems to imagine. There may be, and have been, mistakes and forgeries in the date both of books and of records too; but this is never allowed as a reason for suspecting such as bear no mark of either. We cannot, from a blunder in the last book printed at Cambridge, infer the like blunder in the first book printed at Oxford. Besides, the *type* used in this our Oxford edition seems to be no small proof of its antiquity. It is the *German* letter, and very nearly the same with that used by Fust [who has been supposed to be] the first Printer; whereas Caxton and Rood use a quite different letter, something between this *German* and our old *English* letter, which was soon after introduced by De Worde and Pynson. Lastly, the supposed year of this edition is much about the time that the printers at Mentz dispersed, and carried the art of Printing with them to most parts of Europe. This circumstance, joined to that of the letter, inclines me to think that *one of these printers might then come over to England, and follow his profession at Oxford.* These, I must own, are only conjectural proofs, nor can we expect any other in the present case. We find most points of antiquity involved in obscurity; and, what is not
for the probability of it, the book itself affords sufficient proof: For, not to insist on, what is less material, the neatness of the letter, and regularity of the page, &c. above those of Caxton; it has one mark, that seems to carry the matter beyond probable, and to make it even certain, viz. the use of signatures, or letters of the alphabet placed at the bottom of the page, to shew the sequel of the page and leaves of each book: an improvement contrived for the direction of the bookbinders; which yet was not practised or invented at the time when this book is sup-

a little surprising, the Art of Printing, which has given light to most other things, hides its own head in darkness.—But our ingenious Dissertator seems to think his proofs attended with more certainty. Let us then examine what he says: And first, the neatness of the letter, and the regularity of the page, prove, if any thing, the very reverse of what the Doctor afferts. The art of Printing was almost in its infancy brought to perfection; but afterwards debased by later printers, who consulted rather the cheapness, than the neatness of their work. Our learned Dissertator cannot be unacquainted with the labours of Fust and Jenson. He must know, that though other printers may have printed more correctly, yet scarce any excel them, either in the neatness of the letter, or the regularity of the page. The same may be observed in our English printers. Caxton and Rood were indifferently good printers: De Worde and Pynson were worse; and those that follow them most abominable. This our anonymous Oxford Printer excels them all; and for this very reason I should judge him to be the most ancient of all." N.
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posed to be printed: for we find no signatures in the books of Faust or Schoeffer at Mentz, nor in the improved or beautiful impressions of John de Spira and Jenfon at Venice, till several years later. We have a book in our library, that seems to fix the very time of their invention, at least in Venice; the place where the art itself received the greatest improvements: Baldi leſtura super Codic. &c. printed by John de Colonia and Jo. Manthen de Gherretzem, anno mcccclxxiiii: it is a large and fair volume in folio, without signatures, till about the middle of the book, in which they are first introduced, and so continued forward: which makes it probable, that the first thought of them was suggested during the impression; for we have likewise Leſtura Bartholi super Codic. &c. in two noble and beautiful volumes in folio, printed the year before at the same place, by Vindelin de Spira, without them: yet from this time forward they are generally found in all the works of the Venetian printers, and from them propagated to the other printers of Europe. They were used at Cologn, in 1475; at Paris, 1476; by Caxton, not before 1480: but if the discovery had been brought into England and practised at Oxford twelve years before, it is not probable that he would have printed so long at Weftminster without them [Q.]

Mr.

[Q.] Dr. Middleton is mistaken in the time and place of the invention of signatures. They are to be found even in
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Mr. Palmer indeed tells us, p. 54, 180, that Anthony Zarot was esteemed the inventor of signatures, and very ancient Mss. which the earliest printers very studiously imitated; and they were even used in some editions from the office of Laurence Cotter (whence Corfelliis came), which consisted of wooden cuts; as in Figuræ typicæ et antitypicæ Novi Testamenti: and in some editions with metal types, as in Gasp. Pergamenis epistolæ, published at Paris, without a date, but printed A.D. 1470; (Maittaire, Annal. vol. I. p. 25); and in Mammetrectus, printed by Helias de Llouffen, at Bern in Switzerland, 1470; and in De Tondeli vijione, at Antwerp, 1472. Venice, therefore, was not the place where they were first introduced. — They began to be used in Baldus, it seems, when the book was half finished. The printer of that book might not know, or did not think, of the use of them before. See Meerman, vol. II. p. 28; and Phil. Trans. vol. XXIII. No 208. p. 1509.—Oxonides says, "Our Dissertator lays great stress on the use of signatures. But I am afraid no certain conclusion can be drawn either from the use or non-use of these lesser improvements of Printing. They have in different places come in use at different times, and have not been continued regularly even at the same places. If Anthony Zarot used them at Milan in 1470, it is certain later printers there did not follow his example; and the like might happen also in England. But, what is more full to our purpose, we have in the Bodleian library an Æsop's Fables printed by Caxton. This is, I believe, the first book which has the leaves numbered. But yet this improvement, though more useful than that of the signatures, was disseised both by Caxton himself and other later printers in England.
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and that they are found in a Terence printed by him at Milan in the year 1470, in which he first printed. I have not seen that Terence; and can only say, that I have observed the want of them in some later works of this, as well as of other excellent printers, of the same place. But, allowing them to be in the Terence, and Zarot the inventor, it confutes the date of our Oxford book as effectually, as if they were of later origin at Venice; as I had reason to imagine, from the testimony of all the books that I have hitherto met with.

What farther confirms my opinion is, that, from the time of the pretended date of this book, anno 1468, we have no other fruit or production from the press at Oxford for eleven years next following; and it cannot be imagined that a press, established with so much pains and expense, could be suffered to be so long idle and useless [R]: whereas, if my conjecture be admitted, land. It is therefore not at all surprising (if true) that the signatures, though invented by our Oxford Printer, might not immediately come into general use. And consequently, this particular carries with it no such certain or effectual confutation as our Dissertator boasts of.” B. & N.

[R] To this it may be answered, in the words of Oxonides: “If, That his books may have been lost. Our first printers, in those days of ignorance, met with but small encouragement: they printed but few books, and but few copies of those books. In after-times, when the same books were re-printed more correctly, those first editions, which
admitted, all the difficulties, that seem insuperable and 
inconsistent with the supposed æra of Printing there, 
will vanish at once: for, allowing the book to have 
been printed ten years later, anno 1478; then the use 
of signatures can be no objection: a foreign printer 
might import them; Caxton take them up from him; 
and the course of Printing and sequel of books 
published from Oxford will proceed regularly: 
**Exposicio Saneti Jeronimi in Simbolum Aposto-
lorum. meccolxxviii. Oxonie, 1478** 
Leonardi Aretini in Aristot. Ethic. Comment. ib. 1479 
Ægidius de Roma, &c. de peccato originali, ib. 1479 

which were not as yet become curiosities, were put to com-
mon ues. This is the reason that we have fo few remains 
of our firft printers. We have only four books of Theo-
dorick Rood, who seems by his own verses to have been a 
very celebrated Printer. Of John Lettou, William de 
Machlinia, and the School-master of St. Alban's, we have 
scarce any remains. If this be considered, it will not ap-
pear impossible that our Printer should have followed his 
businefs from 1468 to 1479, and yet Time have destroyed 
his intermediate works. But, 2dly, we may account still 
another way for this distance of time, without altering the 
date. The Civil Wars broke out in 1469: this might 
probably oblige our Oxford Printer to shut up his press; 
and both himself and his Readers be otherwise engaged. 
If this were the case, he might not return to his work again 
till 1479; and the next year, not meeting with that en-
couragement he deserved, he might remove to some other 
country with his types." N. 

Guido
OF PRINTING.

Guido de Columna de Historia Trojana, per T. R. ib. 1480
Alexandri ab Hales, &c. expoficio super 3 Librum de Animâ, per me Theod. Rood. ib. 1481
Franc. Aretini Oratoris Phalaridis Epiftolarum e Graeco in Latinum Verfio. Hoc opificium in Alma Universitate Oxoniæ, a natali Christiano ducentesima & nonagesima septima Olympiade feliciter impressum est. That is, 1485

"Hoc teodoricus Rood quem Collonia misit Sanguine Germanus nobile pœsit 1 opus.
Atque ēbī focius Thomas fuit Anglicus Huntē Dii dent ut Venetos exuperare queant!
Quam Jenfon Venetos docuit Vir Gallicus artem
Ingenio didicit terra Britanna suo.
Celatos Veneti nobis transmittere libros
Cedite, nos aliis vendimus. O Veneti
Que fuerat vobis ars primum nota Latini
Eft eadem nobis ipsa reperta prēs 2.
Quamvis fœctos 3 toto canit orbe Britannos
Virgilius placē 4 his lingua Latina tamen [S]."

[S] The only copy of this book, that I have heard of, is in the possession of the rev. Mr. Randolph of Deal; and the first notice of it was communicated by the rev. Mr. Lewis of Mergate; who, having been informed that I had drawn up this little Dissertation, very kindly offered me the use of his notes and papers, that he had collected with great pains,
Thefe are all the books printed at Oxford before the year 1500, that we have hitherto any certain notice of. I have set down the colophon and verses of the last, because they have something curious and historical in them. I had seen one instance before of the date of a book computed by Olympiads; Ausonii Epigrammaton libri, &c.; printed at Venice, anno 1472, with this designation of the year at the end; “A nativitate Christi ducentesimae nonagesimae quintae Olympiadis anno 11;” (Maittaire, Annal. Typ. p. 98, not. h;) where the printer, as in the present case, follows the common mistake, both of the ancients and moderns, of taking the Olympiad for a term of five years compleat; whereas it really included but four, and was celebrated every fifth; as the Lustrum likewise of the Romans [T]. In our Oxford

on the History and Progress of English Printing to the End of Queen Elizabeth’s Reign. From the perusal of which, though I found no reason to make any alteration of moment in the present Treatise, yet I had a pleasure to observe a perfect agreement between us in the chief points on which my argument turns, and to find my own opinion confirmed by the judgment of so able an antiquary.

Dr. Middleton.

[T] An Olympiad was undoubtedly the space of four years compleat, and a Lustrum of five. But many of the moderns have confounded them, by including each within four years. Selden, De Jure Nat. & Gentium, l. iii. p. 360, ed. 1725, observes the same; but takes notice that the mistake
Oxford book, the year of the Olympiad is not distinguished as in that of Venice; so that it might possibly take was common to both terms, each of them being sometimes reckoned as four years, sometimes as five: “Persimilem in lufris & olympiadibus, quibus nunc quinquennia, nunc quadriennia tribuuntur, supputandi rationem nemo nescit.”

Noris takes notice that Ovid confounds the space of the Olympiad with the Lufrum, Trift. IV. x. 95. “Ovidius, scribens se anno ætatis quinquagesimo exasto, in exilium deportatum, ait, “Postque meos ortus Pifaeæ vinétus olivá 

On the other hand, a Lufrum is supposed to contain only four years, by H. Glareants in Chronologia Dion. Halicarn. p. 759, ed. Sylburg. and by Erafmus Schmidius in his Prolegomena ad Pindarum, p. 15: “Et ab hoc annorum quatuor completorum circuitu etiam τελεσεληφι nosminabatur, plane ut apud Romanos Lustrum, quod et ipsum erat quatuor annorum completorum spatium, ubi quarto quoque exacto anno populus Romanus lustrabatur.”

The Lufrum is supposed to have contained only four years in Pliny, N. H. ii. 47: “Et est principium Lufræ ejus fémper intercalari anno Caniculæ ortu.” But he applies the word in a borrowed sense, to express not only the periodical returns, but the cleansing office of the winds, in that respect like the Lufrum.

But the proper sense of these words among the ancients was, that an Olympiad signified four years, and

\[ \text{a Lufrum} \]
possibly be printed somewhat earlier, and nearer to the
rest in order of time: but, as the seventh verse seems to
refer
a Lustrum five. The first is proved by demonstrable
authority, because the Grecians inserted their intercalary
month of xlv days after three years of 354 days; and ap-
pointed these games on the fourth year, for the regular notoriety
of the fact. Blondel, Rom. Cal. liv. II. c. 4; and Prid.

There are other authorities without number: Ολυμπιάς
πληραται καλα τελεμας χρονιος, Diod. Sic. 44. A. ed. Rhodom.;
and no one ever read of above the fourth year of the I, II,
III, IV, or any other Olympiad. But this period of an
Olympiad Dr. Middleton allows.

That the Lustrum contained five years is clear, I think,
from undoubted testimony : in vain else would Horace have
told the girl she need not shun him as being too rampant,
since he was arrived at the eighth Lustrum, which surely is
more probably at xl years of age than xxxii:

"Fuge suspicari,
Cujus octavum trepidavit aetas
Claudere Lustrum." Lib. II. Od. iv. 22.

So again, from Augustus's conquest of Alexandria, U. C. 724.
to his victory over the Rhæti, U. C. 739 (as Dio relates,
lib. LIV.), Horace describes

"Fortuna Lustro prospera tertio
Belli secundos reddidit exitus." Lib. IV. Od. xiv. 37.

Where Acron indeed supposes the Lustrum to be a term of
only four years, reckoning xii years from Augustus's first
conquest to the end of the civil wars; in which he is fol-
lowed, as we observed before, by Glareanus.—But, which-
soever it is, prose writers are express for five years. Varro
says, "Lustrum nominatum tempus quinquennale à luendo,
i. e.
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refer to the statute 1 Richard III, prohibiting the Italians from importing and selling their wares in England

i. e. solvendo, quod quintum quoque anno vectigalia et tributa per censores solvebantur.”—See likewise Horace, I. IV. Od. i. ver. 6.

It must be owned, Antonius Nebrissensis, in his Quinquagena, c. xx. printed in the Critici Sacri, tom. IX. ed. Amst. labours to prove a Lufrum to be only four years, from two or three passages in the Roman poets, who sometimes take the liberty of so applying it; but with much better authority is it fixed to be five years by Jo. Castellio, in his Variae Lectiones, c. xix. See Fax Artium, tom. IV. c. 19.

Dr. Middleton refumes this subject in his Roman Senate, A. D. 1747, part I. p. 107, 8vo. [vol. III. p. 429, of the 4to edition of his works]; and says, that “as the census was supposed to be celebrated every fifth year; and as it was accompanied always by a Lufration of the people; so the word Lufrum has constantly been taken, both by ancients and moderns, for a term of five years.” Yet we shall find no good ground for fixing so precise a signification to it; but, on the contrary, that the Census and Lufrum were, for the most part, held irregularly and uncertainly, at very different and various intervals of time, as the particular exigencies of the state required.”—But, 1. We have seen it was “not constantly taken for a term of five years both by ancients and moderns;” so that this sense of four years is not solely Dr. Middleton’s, though he will suffer no one else to share in the honour of it. 2. If it was constantly taken so both by ancients and moderns, one would think that should determine the period; though the Romans might, for particular exigencies of state, vary from the prescribed time.
England by retail, &c. excepting books written or printed; which act passed in 1483; so it could not be printed before that year. The third verse rescues from oblivion the name of an English printer, Thomas Hunte, not mentioned before by any of our English writers, nor discovered in any other book. But what I take for the most remarkable, and lay the greatest stress upon, is, that, in the sixth verse, “the art and use of Printing is affirmed to have been first set on foot and practiced in this island by our own countrymen [U]:” which must consequently have

time of the ceremony. 3. Mr. Hooke has shewn (Observations, in Answer to L'Abbe Vertot, &c. p. 153, 157), “that there is good reason to believe, the seven first Lustrums, after the establishment of the commonwealth, were regularly held every five years: consequently that there was sufficient ground in fact for fixing the term of five years to the word Lustrum.—For the first seven Lustrums, under the consuls, will carry us through an interval of exactly thirty five years, from A. U. 245.”—The Doctor had no occasion to have laboured this point, here at least; but his plenary knowledge in the Roman constitution would not suffer him to bear any contradiction in it. B.

[U] We shall make no apology for introducing one more remark from Oxoniides: “Dr. Middleton’s translation of the sixth verse is a sense, I believe, Rood never thought of. His verses seem rather designed to extol his own press than that of Caxton; and the meaning I take to be no more than this, that the Art of Printing, for which the Venetians, and particularly Jenson, had been so famous, was now
have a reference to Caxton; who has no rival of this country to dispute the honour with him. And so we are furnished at last, from Oxford itself, with a testimony that overthrows the date of their own book.

Theodoric Rood, we see, came from Cologn (where Caxton had resided many years, and instructèd himself in the Art of Printing) in 1471: and, being so well acquainted with the place, and particularly the printers of it, might probably be the instrument of bringing over this or any other printer a year or two before (if there really was any such) to be now practised with equal success in England. Our Difputer's quotation from Caxton will prove but little, unless he can shew, that no printer, at any place, ever talked of the novelty of his art, without being the first importer of it. As to his citations from other later writers, who mention Caxton as our first printer, it may be sufficient to answer in his own words, that "it is very unsafe to tru't to common history, and necessary to recur to original testimonies, if we would know the state of facts with exactness."

Our ingenious Author has himself detected several mistakes, which our writers have universally fallen into, and taken up from each other. If we consider that our Oxford Printer met with very small encouragement, printed probably but few books, and did not put his name to those, it is no wonder that his name and memory should be soon lost; nor will it be surprizing that Caxton should run away with the credit of being the first printer here, who lived many years in great repute, printed a very considerable number of books, and flourished in the sunshine of the court!"
employed at Oxford; and the obscure tradition of this fact give rise to the fiction of the Record. But, however this be, it seems pretty clear that Caxton's being so well known at Cologn, and his setting up a press at home immediately after his return from that place, which could hardly be a secret to Rood, must be the ground of the compliment paid to our country, and the very thing referred to in the verses [X].

[X] The whole scope of the above colophon shews that the words of the sixth verse are not to be taken in too literal a sense: "Jenfius, a Frenchman, taught the art of Printing to the Venetians: but Britain learnt it from her own ingenuity." Neither of these circumstances is strictly true. Jenfon, who began printing at Venice A. D. mcccclxx, was preceded two years by Joannes de Spira; who says himself, in the edition of Cicero's Epistles ad Familires, mcccclxix, that "he first taught it to the Venetians:" (though the book above referred to, p. 23, note [N], may seem to affect his claim). Whether Caxton or Corfellis brought Printing into Britain, the art was learnt abroad. The sense then of the poet seems to be, that as Jenfon, a foreigner, had brought Printing to great preface at Venice, the English were indebted to a native for similar improvements. To denote this excellence, he calls the impression of Thomas Hunte celatos libros, books engraved; using that term to set his Printing in an advantageous light, who, with his partner Rood, would in time excell the Venetians. A like compliment is paid by Nicolaus Gupalitinus to Clemens Patavinus, in the preface to an edition of Mefius, De Medicinis universaliibus, Ven. mcccclxxi. See Meerman, vol. II. p. 33, 36. B. & N. We
We have one book more, without the name of printer or place, which, from the comparison of the types with those of Rood, is judged to be of his printing, and added to the catalogue of his works by Mr. Lewis in his Ms. Papers, viz.

"Exposicio ac moralisatio tertij capituli trenorum Iheremie prophete. Fol. mceccclxxxii."

And at the end of the index,

"Explicit tabula super opus trenorum compilatum per Johann. Latteburij ordinis minorum."

But the identity of the letter in different books, though a probable argument, is not always a certain one for the identity of the press.

Besides this early Printing at Oxford, our Library gives us proof of the use of it likewise, about the same time, in the city of London, much earlier than our writers had imagined, with the names of two of the first printers there, that none of them take notice of; John Lettou and Will. de Machlinia. Of the first, we have, "Jacobus de Valencia in Psalterium, &c. excuf. in civitate Londoniensfi, ad expenfas Johannis Wilcock, per me Johannem Lettou mceccclxxxii. fol." Of the second; "Speculum Christiani, &c." and at the end; "Iste libellus impressus est in opulentissima Civitate Londoniarum per Willelmum Machlinia, ad instanciam necnon expenfas Henrici Urankerberg mercatoris." quarto: without date, but in a very coarse and Gothic character, more rude than Caxton's: and from both these printers in partnership, we have the first editi-
tion of the famous Littleton's Tenures; printed at London, in a small folio, without date; which his great Commentator, the Lord Chief Justice Coke, had not seen or heard of: for, in the Preface to his Institutes, he says, "That this work was not published in print either by Judge Littleton himself or Richard his son; and that the first edition, that he had seen, was printed at Roan in Normandy, ad instantiam Richardi Pynson, printer to King Henry VIII." We have this edition also in our Library, but it is undoubtedly later by thirty or forty years than the other we are speaking of; which, as far as we may collect from the time noted above, in which Joh. Lettou printed, was probably published, or at least put to the press, by the author himself, who died in 1481.

Whilst Printing was thus going forward at Westminster, Oxford, and London, there was a press also employed at St. Alban's, by the Schoolmaster of that place; whose name has not had the fortune to be transmitted to us, though he is mentioned as a man of merit, and friend of Caxton. He had drawn up, and printed in English, a Book of Chronicles, commonly called "Fructus Temporum, anno 1483;" which I have never been able to meet with: but in a later edition of it, after his death, there is the following colophon:

"Here endyth this present cronycle of Englund with the frute of tymes, compiled in a booke and enprynted by one sometyme Scolemayfter of St. Al-
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bons, on whoos soule God have mercy, and newly enprynted at Westmestre by Wynkyn de Worde, mcccclxxxxvii.

It was the same schoolmaister, without doubt, who printed three years before in Latin:

"Rhetorica nova Fratris Laurentij Gulielmi de Soana ordinis minorum, compilata in alma Universitate Cantabrigiae ann. 1478, impressa apud Villam Sni Albani. mcccclxxx."

This was once in bishop More's library, being described in the printed catalogue of his other rare books [Y]: but it is now lost, or stolen from that noble collection; which, by an example of munificence scarce to be paralleled, was given to our University by his Majesty King George the First, and will remain a perpetual monument of the great mind and publick spirit of that Prince.

The same book is mentioned by Mr. Strype among those given by archbishop Parker to Corpus-Christi college in Cambridge; but the words, compilata in Universitate Cantabrigiae, have drawn this learned Antiquary into the mistake of imagining, that it was printed also that year at our University, and of doing us the honour of remarking upon it, "So ancient was Printing in Cambridge." Life of Archbishop Parker, p. 519.

We have one piece however in our library from this press, in a small folio, and at the end of it the following advertisement:


G "There
THE ORIGIN

"There in this boke afore ar conenyt the bokys of haukyng and huntyng with other plefuris dyverse. And alfo of coote armuris a nobull werke. And here now endyth the boke of blasyng of armys, translatyty and complyt togedyr at Saynt Albons mcccclxxvi."

After the first treatise of hawking and hunting, &c. is added, "Explicit Dam Julyans Barnes in her boke of huntyng." Though her name be subjoined to the first part only, yet the whole is constandy ascribed to her, and passis for her work. She was of a noble family, sister to Richard lord Berners of Effex, and prioress of Sopwell nunnery near St. Alban's: she lived about the year 1460, and is celebrated by Leland and other writers for her uncommon learning and accomplishments, under the name of Juliana Berners.

I shall now return to Mr. Caxton, and state as briefly as I can the positive evidence that remains of his being the first printer of this kingdom; for what I have already allledged is chiefly negative or circumstantial. And here, as I hinted at setting out, all our writers before the Restoration, who mention the introduction of the art amongst us, give him the credit of it, without any contradiction or variation. Stowe, in his Survey of London, speaking of the 37th year of Henry VI, or 1458, says, "The noble Science of Printing was about this time found at Magunce by Jo!i. Guttemberg, a knight; and William Caxton of London, mercer, brought it into England about
the year 1471, and first practised the same in the abbey of Westminister.” Truffel gives the same account in the History of Henry VI; and Sir Richard Baker in his Chronicle: and Mr. Howell, in his Londonopolis, describes the place where the Abbot of Westminister set up the first press for Caxton’s use, in the Almonry or Ambry. But above all, the famous Joh. Leland, Library-keeper to Henry VIII, who by way of honour had the title of The Antiquary, and lived near to Caxton’s own time, expressly calls him “The first Printer of England” (De Script. Brit. p. 480), and speaks honourably of his works: and as he had spent some time in Oxford, after having first studied and taken a degree at Cambridge, he could hardly be ignorant of the Origin and History of Printing in that University [Z]. I cannot forbear

[Z] Leland calls Caxton, The first Printer of England; meaning, that he was the first who practised that art with separate Types, and consequently first brought it to perfection; and this is not inconsistent with Corsellis’s having printed earlier at Oxford with separate cut Types in Wood, which was the only method he had learnt at Harleim. In like manner, the epitaph on Theodoric Martens, who practised this art at Aoest above sixty years, and died May 28, 1534, aged more than eighty, describes him as the Inventor of Printing: “Qui artem characterizandi è Superiori Germania, Galliaque, in Inferiorem hanc Germaniam transfudit;” that is, on metal types, which were universally used in Germany and Gaul when Martens was a young man, and were styled, by way of eminence, art impressoria, or characterizandi. See Meerman, vol. I. p. 97, 98. vol. II. p. 34. N.
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adding, for the sake of a name so celebrated, the more modern testimony of Mr. Henry Wharton, (Append. ad Cave, Hist. Liter. p. 49;) who affirms "Caxton to have been the first that imported the Art of Printing into this kingdom." On whose authority, I imagine, the no less celebrated M. Du Pin styles him likewise the first printer of England. (Ecclef. Hist. Cent. xiv. p. 71. ed. Engl.).

To the attestation of our historians, who are clear in favour of Caxton, and quite silent concerning an earlier press at Oxford, the works of Caxton himself add great confirmation: the rudeness of the letter; irregularity of the page; want of signatures; initial letters, &c. in his first impressions, give a prejudice at sight of their being the first productions of the art amongst us. But, besides these circumstances, I have taken notice of a passage in one of his books, (Recule, &c. in the end of the third book), that amounts in a manner to a direct testimony of it. "Thus end I this book, &c. and for as moche as in wrytyng of the same my penne is worn, myn hande wery, and myn eyen dimmed with overmeeche lokyng on the whit paper—and that age crepeth on me dayly—and alfo because I have promyfled to dyverse gentilmen and to my frendes to addrefe to hem as haftely as I might this fayd book: Therefore I have praftyled, and ferved at mye grete charge and dispenfe to ordeyne this fayd book in prynt after the maner and forme as ye may here se, and is not wretton with penne and ycke as other bokes ben to thende that every
every man may have them attones, for all the booke of this storye, named, the Recule of the historyes of Troyes, thus empryntid as ye here fee, were begonne in oon day and also finishead in oon day, &c.” Now this is the very style and language of the first Printers, as every body knows, who has been at all converfant with old books. Faust and Schoeffer, the inventors, set the example in their first works from Mentz; by advertisig the publick at the end of each, “That they were not drawn or written by a pen (as all books had been before), but made by a new art and invention of printing, or flamping them by characters or types of metal set in forms.” In imitation of whom, the succeeding printers, in most cities of Europe, where the art was new, generally gave the like advertisement; as we may see from Venice, Rome, Naples, Verona, Basil, Augsburg, Louvain, &c. just as our Caxton, in the instance above.

In Pliny’s Natural History, printed at Venice, we have the following verses:

"Quern modo tam rarum cupiens vix lector haberet;
Quiq; etiam fractus poene legendus eram:
Rerituit Venetis me nuper Spira Johannes;
Exscriptitq; libros ære notante meos.
Feâ manus quondam, moneo, calamusq; quiescat:
Namq; labor iudicio cedit & ingenio, MCCCCCLXVIII.
"

In a Spanish history of Rodericus Santius, printed at Rome:

"De mandato R. P. D. Roderici Episcopi Palentini Anforis hujus libri, ego Udalricus Gallus
fine calamio aut pennis eund. librum impressi.”

At
THE ORIGIN

At the end of Cicero's Philippic Orations:

"Anser Tarpeii cuftos Jovis, unde, quod alis
Conftreperes, Gallus decidit; Ultor adeft
Uldricus Gallus: ne quem poscantur in usum,
Edocuit pennis nil opus esse tuis.
Imprimit ille die, quantum non scribitur anno.
Ingenio, haud noceas, omnia vincit homo."

In Eufebius's Chronicon, printed in Latin at Milan:

"Omnibus ut pateant, tabulis impressit ahenis
Utile Lavana gentis Philippus opus.
Hactenus hoc toto rarum fuit orbe volumen,
Quod vix, qui ferret tædia, scriptor erat.
Nunc ope Lavanæ numerosa volumina nostrî
Ære perexiguo qualibet urbe legunt."

And as this is a strong proof of his being our first Printer; so it is a probable one, that this very book was the First of his printing. I have never seen the Liber Fejialis, a book without date, which Mr. Palmer (Hift. of Printing, p. 340), takes for his first: but the reasons assigned for it seem to agree full as well to the Recule of the Histories of Troy: and, had he met with this perfect in the end of the third book, he would probably have been of another mind. Caxton had finished the translation of the two first books at Colona in 1471: and, having then good leisure, resolved to translate the third at the same place (Recule, &c. end of the second book); in the end of which, we have the passage recited above.
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above. Now, in his other books translated, as this was, from the French, he commonly marks the precise time of his entering on the translation; of his finishing it; and of his putting it afterwards into the press: which used to follow each other with little or no intermission, and were generally compleated within the compass of a few months. So that in the present case, after he had finished the translation, which must be in, or soon after, the year 1471, it is not likely that he would delay the impression longer than was necessary for the preparing of his materials; especially as he was engaged by promise to his friends, who seem to have been pressing and in haste, to deliver copies of it to them as soon as possible.

But as in the case of the First Printer, so in this of his First Work, we have a testimony also from himself in favour of this book: for I have observed that, in the recital of his works, he mentions it the first in order, before "the Book of Chesse," which seems to be a good argument of its being actually the first. "When I had—accomplished divers werkys and hystorys translated out of frenshe into englishe at the requelle of certayn lordes ladyes and gentylmen, as the Recuyel of the Hystoryes of Troye, the Book of Chesse, the Hystorye of Jafon, the Hystorye of the Mirror of the World—I have submyfed myself to translate into englishe the Legende of Sayntes, called Legenda Aurea in latyn—and Wylyum Erle of Arondel defyred me—and promyfed to take a reasonable quantyte of them—sente to me a
worshipful gentylman—promyfing that my sayd lord shoule durynge my lyf geve and graunt to me a yerely fee, that is to note, a buck in sommer and a doo in wynter, &c.” (Maittaire, Supplem. ad Tom. I. Annal. p. 440, not. 4.).

All this, added to the common marks of earlier antiquity, which are more observale in this than in any other of his books that I have yet feen, viz. the rudenes of the letter; the incorreftnes of the language; and the greater mixture of French words, than in his later pieces; makes me conclude it to be his first work; executed when he came freshe from a long residence in foreign parts. Nay, there are some circumftances to make us believe, that it was actuall printed abroad at Cologn, where he finished the translation, and where he had been praetifing and learning the Art: for, after the account given above, of his having learnt to print, he immediately adds, “Whiche book I have prefented to my sayd redoubted lady Margrete, Duchesse of Burgoyne, &c. and she hath wel acceptid hit, and largely rewarded me, &c.” which seems to imply his continuance abroad till after the impression, as well as the translation of the book[AA]. The conjecture is much strengthened by another fact attested of him; That he did really print at Cologn the first edition of “Bartholomaeus de proprietatibus rerum,” in Latin:

[AA] It is not said, or supposed, that Caxton came over with Corcellis, though he was an affilant with Tumour in getting him off. See above, p. 4. B. which
which is affirmed by Wynkyn de Worde, in an English edition of the same book, in the following lines [BB]:

"And also of your charyte beare in remembrance
The soule of William Caxton first printer of this boke,
In laten tongue at Coleyn himself to advaunce,
That every well disposyed man may thereon loke."

I have never seen, or met with any one who has seen, this Latin edition of Bartholomaeus by Caxton. It is certain that the same book was printed at Cologn by Jo. Koelhoff, and the first that appears of his printing, in the year 1470 [CC], whilst Caxton was at the place, and busying himself in the art: and, if we suppose him to have been the encourager and promoter of the work, or to have furnished the expence of it, he might possibly on that account be considered at home as the author of it.

It is now time to make an end, left I be censured for spending too much pains on an argument so insconsiderable; where my only view is, to let right

[CC] Ibid. p. 296.—This supposition is entirely overthrown by an undoubted proof of the date mcccclxx, in the copy Dr. Middleton refers to, having been altered from mcccclxxiii, by an erafur. See Note [L], p. 21. It is however extremely probable, from the verses of Wynkin de Worde, that the first edition of this book was printed by Caxton at Cologn, without the name of place or printers. See Meerman, vol. I. p. 59, 60.
some little points of history, that had been falsely or negligently treated by our writers, to which the course of my studies and employment engaged me to pay some attention: and, above all, to do a piece of justice to the memory of our worthy countryman William Caxton; nor suffer him to be robbed of the glory, so clearly due to him, of having first imported into this kingdom an art of great use and benefit to mankind: a kind of merit, that, in the sense of all nations, gives the best title to true praise, and the best claim to be commemorated with honour to posterity: and it ought to be inscribed on his monument, what I find declared of another printer, Bartholomaeus Bottonus of Reggio; primus ego in patria modo chartas ære signavi, et novus bibliopolæ Fui, &c. (Maittaire, Append. ad tom. I. p. 432. in not.)

He had been bred very reputedly in the way of trade, and served an apprenticeship to one Robert Large, a mercer; who, after having been sheriff and lord mayor of London, died in the year 1441, and left by will, as may be seen in the Prerogative-office, xxiii marks to his apprentice William Caxton: a considerable legacy in those days, and an early testimonial of his good character and integrity.

From the time of his master's death, he spent the following thirty years beyond sea, in the business of merchandize: where, in the year 1464, we find him employed by Edward IV, in a publick and honourable negotiation, jointly with one Richard Whitehill, esq; to transact and conclude a treaty of commerce between
between the king and his brother-in-law the duke of Burgundy, to whom Flanders belonged. The commission styles them, "AmbassiatORES, ProcuratORES, Nuncius, & Deputatos speciales;" and gives to both or either of them full powers to treat, &c. [DD].

Whoever turns over his printed works, must contract a respect for him, and be convinced that he preserved the same character through life, of an honest, modest man; greatly industrious to do good to his country, to the best of his abilities, by spreading among the people such books as he thought useful to religion and good-manners, which were chiefly translated from the French. The novelty and usefulness of his art recommended him to the special notice and favour of the great; under whose protection, and at whose expense, the greatest part of his works were published. Some of them are addresed to king Edward the Fourth; his brother the Duke of Clarence; and their sister the Dutchess of Burgundy; in whose service and pay he lived many years, before he began to print; as he oft acknowledges with great gratitude. He printed likewise for the use, and by the express order, of Henry the Seventh; his son Prince Arthur; and many of the principal nobility and gentry of that age: all which confirms the notion of his being the first Printer; for he would hardly have been so much cared for and employed, had there been an earlier and abler artist all the while at Ox-

ford, who yet had no employment at all for the space of eleven years.

It has been generally asserted and believed, that all his books were printed in the Abbey of Westminster; yet we have no assurance of it from himself, nor any mention of the place before the year 1477: so that he had been printing several years, without telling us where. There is one mistake, however, worth the correcting, that the writers have universally fallen into, and taken up from each other; That John Islip was the abbot who first encouraged the art, and entertained the artist in his house: whereas I find upon enquiry, that he was not made abbot till four years after Caxton's death; and that Thomas Milling was abbot in 1470, made bishop of Hereford a few years after [1474], and probably held the abbey in commendam till the year 1485, in which John Estney next succeeded: so that Milling, who was reputed a great scholar, must have been the generous friend and patron of Caxton, who gave that liberal reception to an art so beneficial to learning [EE].

This shews how unsafe it is to trust to common history, and how necessary it is to recur to original testimonies, where we would know the state of facts with exactness. Mr. Echard, at the end of Edward the Fourth's reign, among the learned of that age, mentions William Caxton as a writer of English History; but seems to doubt whether he was the same with the printer of that name. Had he ever

looked into Caxton's books, the doubt had been cleared; or had he consulted his Chronicle of England [FF], which it is strange that an English Historian could neglect, he would have learnt at least to fix the beginning of that reign with more exactness, as it is noted above, just two years earlier than he has placed it in his History of England [GG].

There

[FF] With deference to the opinion of Caxton, it is placing his authority too high, when most, if not all, our English Chronicles are made to submit to his, and a new era is prescribed to one of our kings by it. It is needless to appeal to contemporary historians, where we are capable of producing demonstration. We have already vindicated the true reading of our old Almanacks, and exterminated a false one from Caxton's Chronicle. But the Doctor raises a triumph on his great discovery; and poor Echard is singled out to be lashed, for not reading this Chronicle, or not making the same use of it as the Doctor does. See above, Note [D], p. 8. B. & N.

[GG] Just one year, Dr. Middleton should have said; Echard fixing it very right, 4 March, 1461, according to the common computation in those days, (i.e. 1460-1); the Doctor 1459, according to our computation, (i.e. 1459-60). But this gentleman seems resolved to be at variance with that Historian as far as possible. He gives us his doubts; but so much the worst side of them, that it is but just to let the Historian speak for himself: "In this reign flourished John Harding and William Caxton, both writers of the English History. And that which now began to give encouragement to Learning, was the famous Art of Printing, which was first found out in Germany by John Guttenberghen about 1440, or somewhat later, and was brought into
There is no clear account left of Caxton's age: but he was certainly very old, and probably above fourscore, at the time of his death. In the year 1471 he complained, as we have seen, of the infirmities of age creeping upon him, and feebling his body; yet he lived twenty-three years after, and pursued his business, with extraordinary diligence, in the abbey of Westminister, till the year 1494 [HH], in which he died; not in the year following, as all, who write of him, affirm. This appears from some verses at the end of a book, called, "Hilton's Scale of Perfection," printed in the same year:

"Infynite laud with thankynges many folde
I yelde to God me focouryng with his grace
This boke to finyshe which that ye beholde
Scale of Perfection calde in every place
Whereof th'auclor Walter Hilton was
And Wynkyn de Worde this hath fett in print
In William Caxtons hows so fyll the cafe,
God reft his foule. In joy ther mot it stynt.
Impreffus anno salutis mcecelxxxxiii."
which Palmer takes up, that the first printers, and particularly Caxton, were sworn servants and printers to the crown: for Caxton, as far as I have observed, gives not the least hint of any such character or title; though it seems to have been instituted not long after his death: for of his two principal workmen, Richard Pynson and Wynkin de Worde, the one was made Printer to the King; the other, to the King's mother the Lady Margaret. Pynson gives himself the first title, in "The Imitation of the Life of Christ," printed by him at the commandment of the Lady Margaret, who had translated the fourth book of it from the French, in the year 1504: and Wynkin de Worde assumes the second, in "The seven Penitential Psalms," expounded by bishop Fisher, and printed in the year 1509.

But there is the title of a book given by Palmer, that seems to contradict what is here said of Pynson: viz. "Psalterium ex mandato victoriosissimi Angliae Regis Henrici Septimi, per Gulielmum Fanque, Impressorem Regium, anno MDIII;" which, being the only work that has ever been found of this printer, makes it probable, that he died in the very year of its impression, and was succeeded immediately by Richard Pynson: whose use of the same title so soon after shews the writers to be mistaken in this, and several other particulars relating to his history, as well as that of Wynkin de Worde, which it is not my present business to explain.
ESSAY II.

Mr. MEERMAN'S ACCOUNT

OF

The ORIGIN of PRINTING.

WITH REMARKS.

It may seem somewhat strange that the original of Printing has hitherto eluded all the researches of the Learned; and that this Art, which has given light to all others, should itself remain in obscurity. And yet the wonder will cease, if we consider that it was invented as a more expeditious method of multiplying books than by writing, which it was at first designed to counterfeit; and consequently was concealed for private interest, rather than revealed to the honour of the proprietor and the advantage of the publick.

As Mr. MEERMAN has endeavoured to reconcile some difficulties on this head in his valuable Origines Typographiae; we shall briefly lay them before the English Reader, by which he will see the many mistakes of every one of our latest writers on the subject; and that the difficulties have arisen, not so much from the want of historical evidences, as from not attending to the true sense of them; from overlooking the art
OF PRINTING.

in that imperfect state, when it existed but as an embryo not born into day-light.

The three cities, Mr. MEERMAN observes, which have the fairest claim to this honour, are Harleim, Mentz, and Strafburgh: to each it is to be ascribed in a qualified sense; the improvements the one made upon the other entitling them all, in some sort, to the merit of the invention.

The first testimony of the inventor is that recorded by Hadrian Junius, in his Batavia, p. 253, ed. Lugd. Bat. 1588; which, though it hath been rejected by many, is of undoubtedly authority. Junius had the relation from two reputable men; Nicolaus Galius [A], who was his schoolmaster; and Qurinius Talefius, his intimate and correspondent. He ascribes it to Laurentius the son of John (Æditus, or Custos, of the cathedral at Harleim, at that time a respectable office), upon the testimony of Cornelius, sometime a servant to Laurentius, and afterwards bookbinder

[A] Galius seems to be the same who is called Clar. Lett.æ. Gani, Scabius Harlemi, as it is in the Text of that City, in the years 1551, 1533, and 1531. Qurinius in the same Text is called Mr. Qurinius Dindam. He was many years an underwrite to the great Eparchius, as appears from his Ep. No. 23 July, 1519; iam III. Open. p. 1222. He was deposed by St. Albinus in 1557 to serve, and Custos in 1554 before. But as the troubles of Harleim he was actually killed by the Spaniards soldiers, May 23. 1573. There are some Letters of Harleian Junius to this Mr. Alzilis, in the Appendix Junianus, p. 156. 20.
to the cathedral, an office which had before been
performed by Franciscan friars. His narrative was
thus: "That, walking in a wood near the city (as the
"citizens of opulence use to do), he began at first to
"cut some letters upon the rind of a beach-tree;
"which, for fancy's sake, being impressed on paper,
"he printed one or two lines, as a specimen for his
"grandchildren (the sons of his daughter) to fol-
"low. This having happily succeeded, he medi-
"tated greater things (as he was a man of ingenuity
"and judgement); and first of all, with his son-in-law
"Thomass Peter (who, by the way, left three sons,
"who all attained the consulat dignity), invented a
"more glutinous writing-ink, because he found the
"common ink funk and spread; and then formed
"whole pages of wood, with letters cut upon them;
"of which sort I have seen some essays, in an ano-
"nymous work, printed only on one side, intitled,
"Speculum nostre salutis; in which it is remarkable,
"that in the infancy of Printing (as nothing is com-
"plete at its first invention) the back sides of the pages
"were pasted together, that they might not by their
"nakedness betray their deformity. These beachen
"letters he afterwards changed for leaden ones, and
"these again for a mixture of tin and lead \(\text{fianneas}\),
"as a less flexible and more solid and durable sub-
"stance. Of the remains of which types, when they
"were turned to waste metal, those old wine-pots
"were cast, that are still preserved in the family-
"house, which looks into the market-place, inhabited
"afterwards
"afterwards by his great grandson Gerard Thomas, "a gentleman of reputation; whom I mention for the "honour of the family, and who died old a few years "since. A new invention never fails to engage curio-

sity. And when a commodity never before seen ex-
cited purchasers, to the advantage of the inventor; "the admiration of the art increa
dependents were "enlarged, and workmen multiplied, the first ca-
"lamitous incident! Among these was one John, "whether, as we suspect, he had ominously the name "of Faustus [B], unfaithful and unlucky to his "master, or whether it was really a person of that "name, I shall not much inquire; being unwilling to "mention one instance, which is immediately connected both with our profession and the person here mentioned. John Faust, or Fust, is by many supposed to have derived his name from Faustus, happy; and Dr. Faustus seems to carry an air of grandeur in the appellation: but very erroneously. John Faust, or Fust, is no more than John Hand, whence our name Fust. This is of small moment in itself, if an eminent German Critic (Erasmus Schmidius) had not refined too much upon it, and led himself into a mistake by his too great knowledge. The famous editions of Tully's Offices by John Fust (for there are certainly two, one in 1465, the other in 1466) have the following colophons. The first of them,
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"molest the silent shades, who suffer from a conscious-
ness of their past actions in this life. This man, " bound

Prefens Marci tulij clarissimus opus. Joh-
annes fuit, Mogútinus civis. nó atramé-
to. plumali căna neq. aerea. Sed arte qua-
dam perpulcra. Petri manu pueri mei felic-
citer effeci. finitum Anno M. cccc. lxv.

The second is worded with more exactness, and stands thus:
Prefens Marci tulij clarissimus opus. Joh-
annes fuit Mogútinus civis. nó atramé-
to. plumali căna neq. aerea. Sed arte qua-
dam perpulcra. manu Petri de gernsbein
pueri mei feliciter effeci finitum. Anno M.
cccc.lxvi. quarta die mensis februarij, &c.

Now Schmidius, in Nov. Text. Norimberge, 1658, p. 5, tells us, he was possesed of a copy of this book, with the first of these colophons; and had heard of, but never seen, the other. This learned Critic, full of the meaning of the name Fust, says: "Moneo non reétè scribi manu Petri, &c. quasi
v̄ manu effet ablativus instrumenti; quum ab autore, licet
coroix, usurpetur in genitivo, arte Petri Manu, & fit
proprium, Peter Fust, oder Fust, non appellativum." The Latin indeed, if so read, is not disagreeable to the rude-
ness of the age, when that language, though much diffused,
was yet read and written with a very low degree of accuracy.

But the misfortune is, Schmidius's reading is inconsistent
with history: for it does not appear that JOHN FUST had any
son or servant named Peter, except Peter Schoeffer de
Gernsheim, to whom, for being an useful assistant to him in
his art, he gave his daughter CHRISTIAN FUST in mar-
riage;
OF PRINTING. 61

"bound by oath to keep the secret of Printing, when " he thought he had learnt the art of joining the
" letters, riage; and it is not clear that it was a custom in Germany for the husband to change his name for the wife's.— There can be very little doubt, therefore, of there having been two editions, unless the variation is accounted for by supposing that the colophon in Schmidius's copy was printed off before it was fully corrected; which might possibly be the case, because the month and day seem to have been omitted. But, after all, if Schmidius had seen the colophon of 1466, he must have given up his interpretation of manu.—We leave this, however, as a curiosity to be sought after; and as highly to be prized, when possessed, as Duke Lauderdale's Bible, with the forgery in it of, Paul, a knave of Jesus Christ."

Mr. Maittaire (in his Annales Typographici, 1719, vol. I. p. 60.) tells us, "he has compared the editions of 1465 and 1466; and finds them, except the variation of the colophon, exactly the same." [In his Supplementary Volume, 1733, p. 275. this gentleman tells us, he saw in the Library of Sir Thomas Cooke, K. B. an edition of 1465; in which were inserted some Mr. remarks; particularly that H. Salmuth (in his notes on Pancirolus) and Peter Ramus mention copies of 1466. "Ergo (says the anonymous writer) accuratius dispiciendum, num plane diversae sint editiones." In a note on this passage, Mr. Maittaire again repeats, that he has compared a copy of 1465 with one of 1466; and is still of opinion they are but one edition.]—Mr. Palmer, either not knowing this circumstance, or not attending to it, says (p. 81), "It is very probable these editions may be the same, " the last sheet only reprinted; which may be easily known

* See an account of this book in the Notes of Fortescue Aland, Eft. on Fortescue on Absolute and Limited Monarchy, p. 42. "by
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letters, the method of calling the types, and other
things of that nature, taking the most convenient time

by comparing them together; and it were to be wished, that
some of the curioso's of Oxford would take that trouble,
since they are both there, as appears from Ant. Wood's
"lift."—The reverend Dr. Taylor, chancellor of Lincoln,
afterwards examined both editions, and favoured us with the
following remark: "I have compared them too, and
exactly; and find them very different: every
page indeed beginning and ending alike, but not every
line: the shape also of several letters being very different,
particularly m, as thus, \( \text{m} \). M. J. T."

That the s, f, and d, are likewise differently formed in these

A very full account of these editions is given in the Bibliographie Instructive, par Guillaume François De Bure le Jeune, 1765, Belles Lettres, tom. I. № 2425, p. 151. The first of them has so many variations as to induce that writer to think there were three or four editions in 1465. In two copies which he compared,

<table>
<thead>
<tr>
<th>The one has</th>
<th>The other</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the first line of the Title, Arpinatis</td>
<td>Arpinatis</td>
</tr>
<tr>
<td>In the third line, incipit</td>
<td>incipit</td>
</tr>
<tr>
<td>In the fourth line, Prefatio</td>
<td>Prefacio</td>
</tr>
<tr>
<td>In the same page, line 20, nihil</td>
<td>nihil</td>
</tr>
<tr>
<td>In the Latin versus at the end of Book III, cupiens</td>
<td>cupias</td>
</tr>
<tr>
<td>At the end of the Paradoxes, sunt;</td>
<td>fuit, without the red line.</td>
</tr>
<tr>
<td>and the following line in red, }</td>
<td></td>
</tr>
<tr>
<td>Marcii Tullii Ciceronis Paradoxa finit. }</td>
<td></td>
</tr>
<tr>
<td>In the Veritus xxi Sapientum, sapiens;</td>
<td>sapiens</td>
</tr>
<tr>
<td>Les Exqions de Sicyon, at the end</td>
<td>(wanting.)</td>
</tr>
<tr>
<td>of the Ode of Horace, appear (in red.)</td>
<td></td>
</tr>
</tbody>
</table>

The titles of Three Precepts of Friendship are transposed in the first edition, and right in the second; and many other variations, too minute to mention.

Mr.
that was possible, on Christmas-eve, when every one
was customarily employed in luftral sacrifices, seizes
the collection of types, and all the implements his
master had got together, and, with one accomplice,
marches off to Amsterdam, thence to Cologn, and
at last settled at Mentz, as at an asylum of security,
where he might go to work with the tools he had
stolen. It is certain that in a year's time, viz. in
1442, the Doctrinale of Alexander Gallus, which
was a Grammar much used at that time, together
with the Tractis of Peter of Spain, came forth there,
from the same types as Laurentius had made use of
at Harleim."

Thus far the narrative of Junius, which he had fre-
quently heard from Nicolaus Galius; to whom it was
related by Cornelius himself, who lived to a great age,
and used to burst into tears upon reflecting on the loss
his master had sustained, not only in his substance, but
in his honour, by the roguery of this servant, his former
associate and bedfellow. Cornelius, as appears by the
Mr. De Bure adds, that in the copy of 1465, which Cle-
mert examined, the Four Lines of Title are wanting; and
therefore imagines this may be a third edition: but they may
have been accidentally omitted, as those lines are in red in
the other copies; and therefore this is most probably not a
different edition. He supposes also a fourth edition, as he
has seen a copy on vellum, in which the word incipit is omit-
ted in the title of the Paradoxes. Its being on vellum,
however, is no criterion of a new edition.

Dr. Aikew had a fine copy of the edition of 1465, which
Dr. Hunter bought for thirty pounds. A copy on vellum of
that of 1466 is in the British Museum. B. & N.
registers of Harleim cathedral, died either in 1515 or the beginning of the following year; so that he might very well give this information to Nicolaus Galius, who was school-master to Hadrian Junius.

Though this circumstance is probable as to the main fact, yet we must set aside the evidence of it in some particulars. The first obvious difficulty is noticed by Scrivenerius; "that the types are said to be made of the rind of beach, which could not be strong enough to bear the impression of the press." This is removed, if, instead of the bark, we substitute a bough of the beach. The idea of the bark, when Junius wrote this, was perhaps strong in his mind, from what Virgil tells us (Ecl. v. 13.) of its being usual to cut words on the bark of a beach; and thence he was easily led to make a wrong application of it here.

2. The letters were at first wooden, and are said to be afterwards exchanged for metal types; from which the wine-pots were formed, remaining in the time of Junius. According to tradition, Printing was carried on in the same house long after the time of Laurentius: those pots might therefore be formed from the waste metal of the printing-house, after the use of fusile types became universal. But Laurentius seems to have carried the art no farther than separate wooden types. What is a remarkable confirmation of this, Henry Spiechel, who wrote, in the sixteenth century, a Dutch poem intituled Hertspiegel, expresses himself thus: "Thou first, Laurentius, to supply the defect of wooden tablets, adaptedst wooden types, and
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"afterwards did not connect them with a thread, to imitate writing. A treacherous servant surreptitiously obtained the honour of the discovery. But Truth itself, though destitute of common and wide-spread fame; Truth, I say, still remains." No mention in the Poem of metal types; a circumstance which, had he been robbed of such, as well as of wooden ones, would scarcely have been passed over in silence.

When Laurentius first devised his rough specimen of the art, can only be guessed at. He died in 1440, after having published the Speculum Belgicum and two editions of Donatus, all with different wooden types; which it is probable (considering the difficulties he had to encounter, and the many artists whom he must necessarily have had occasion to consult) cost him some years to execute; so that the first essay might be about 1430, which nearly agrees with Petrus Scriverius, who says, the invention was about ten or twelve years before 1440 [C].

3. What

[C] Scriverius's account is somewhat different from that of Junius. He tells us, "that Laurentius, walking in the wood, picked up a small bough of a beech, or rather of an oak tree, blown off by the wind; and, after amusing himself with cutting some letters on it, wrapped it up in paper, and afterwards laid himself down to sleep. When he awaked, he perceived that the paper, by a shower of rain or some accident, having got moist, had received an impression from these letters; which induced him to pursue the accidental discovery." Scriverius, however, proceeds, according to Mr. Meerman, on a wrong hypothesis; as he takes
3. What was the specimen which he first diverted himself with in cutting, at the distance of three centuries, one would think impossible to be discovered. And yet Joh. Enschedeus, a printer, thinks he was so happy as to find it, being an old parchment Horarium, printed on both sides, in eight pages, containing the Letters of the Alphabet, the Lord’s Prayer, the Apo- files Creed, and three short prayers. And Mr. Meerman having shewn this to proper artists, who were judges of these matters, they gave it as their opinion that it agreed exactly with the description of Junius. It is conformable to the first edition of the Dutch Speculum Salvationis and the fragments of both Donatus’s of Holland, both which are the works of the same Laurentius, and were preceded by this. In these types, which are certainly moveable, cut, and uneven, there is a rudeness, which Mr. Meerman has not observed in any other instance. There are no numbers to the pages, no signatures, no direction-words [D],
takes it for granted, that the first essays were on wooden blocks, and not on separate wooden types.—Junius’s account is from the servants of Laurentius; Scriverius’s is grounded on imagination, and on an error of Scaliger. The former is clear; the latter, when the circumstance of going to sleep is considered, seems to border on the marvellous. N.

[D] It is a ridiculous conceit of some, that these were called enflades from Laurentius’s name Coelcer; whereas they undoubtedly received their name from their office, as being keepers to the pages, that they might follow in order; and were never used by Laurentius or his family. See Meerman,
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no divisions at the end of the lines; on the contrary, a syllable divided in the middle is seen, thus, Sp
iritiú in p. 8. 1. 2, 3. There are neither distinctions nor points, which are seen in the other works of Laurentius; and the letter i is not marked with an accent, but with a dot at the top. The lines throughout are uneven. The shape of the pages not always the same, not (as they should be) rectangular, but sometimes rhomb-like, sometimes an isosceles trapezium; and the performance seems to be left as a specimen both of his piety and of his ingenuity in this essay of a new-invented art. Mr. Meerman has given an exact engraving of this singular curiosity.

There are four other credible testimonies, who lived before Junius, that confirm the relation [E] of

Max, vol. I. p. 77. For the introduction of folios and signatures, see note [Q], p. 27, 28. To which we may add, that Mr. Meerman thinks the first instance of either folios or running-titles was in the “Sermones Leon. de Utino, “Paris, 1477;” though the use of folios is so obvious, that they are most probably to be found in very old Mil. N.

[E] Coeval almost with Cornelius was Ulric Zell, a native of Hanover, the first who practised Printing at Cologn, who attained the rudiments of the art by officiating as Corrector of the Press under Fust or Gutenberg, as appears by the Chronicon of Cologn, a work written under his own inspection. Zell being a German, and professedly an advocate for the cause of Mentz, his testimony in favour of Harl-im (where he allows the foundation of the art was laid) will be acknowledged unexceptionable. See Meerman, vol. I. p. 60. E. & N.

Cornelius,
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Cornelius, and yet seem to derive their authority from a different channel; and who all mention the theft of Laurentius's servant, and his setting-up at Mentz (see Meerman's Documenta, lxxxi—lxxxiv); viz.


But Pantaleon, it should be observed, is mistaken when he ascribes to John Fust the invention of Printing, and more so when he says that he took in John Schoffer, instead of Peter, partner: for John, the son of Peter, and grandson of Faustus by his daughter, was certainly not born in 1440, since he was famous in 1548. (See Marchand, Hist. de l'Imprimerie, p. 50.). Besides, this writer affirms that Nic. Jenson followed the art in France; who, though he was born
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born in that kingdom, yet practised Printing no-where but at Venice. He mentions likewise two remarkable circumstances; one, of the manner of hiding the types when they had stolen them, "eos literas "in saculis clausis secum in officinas tulisse, atque "abeuntes abstulisse;" the other, of the honour paid to the first artists [F]. The greatest part of what he has written is borrowed from WIMPHELINGIIUS, Epit. Rer. German.

But, whatever else may appear doubtful in the narrative of Junius, it is very clear that the first essays of the art are to be attributed to LAURENTIUS [G], who used only separate wooden types. He died

[F] Mr. MEERMAN observes, that the following of other manual professions was accounted a derogation to nobility; but that this Art conferred honour on its professors. Hence it was very early practised by many who were of noble families, and even by eminent Ecclesiastics. JOHN GUTENBERG was, in 1465, received inter Aulicos by the Elector ADOLPHUS: and the Emperor FREDERICK III. permitted Printers to wear gold and silver; and both Typographi and Typothetæ were honoured by him with the privilege of wearing coat- armour; "Typothetis scil. aquila, "typographis autem gryphi, pede altero pilam tinctoriam, "unguibus tenentis, scutum donavit, cum aperta galea, et "superimposita ei corona." MEERMAN, vol. I. p. 47, 48, 207. And see hereafter, p. 99.

[G] It may not be improper here to give an abridgement of Mr. MEERMAN's account of LAURENTIUS and his family:—He was born at Harleim about 1370, and executed several
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died in 1440; and Mr. Meerman is of opinion (on
the authority of Guicciardini) that the types were
stolen very soon after his death.

Most
fewer departments of magistracy in that city.—Those
writers are mistaken, who assign to him the surname of
Coster, or assert that the office of Aedituus was heredi-
tary in his family. In a diploma of Albert of Bavaria,
in 1380, in which, among other citizens of Harleim, our
Laurentius's father is mentioned by the name of "Joannes
Laurentii filius;" Beroldus is called Aedituus, who
was surely of another family; and in 1396 and 1398 Hen-
ricus à Lunen enjoyed that office; after whose resigna-
tion, Count Albert conferring on the citizens the privi-
lege of electing their Aedituus, they, probably soon after,
fixed on Laurentius; who was afterwards called Coster,
from his office, and not from his family-name, as he was
defended from an illegitimate branch of the Gens Bre-
derodia. His office was very lucrative; and that he was
a man of great property, the elegance of his house may
testify. That he was the inventor of Printing, is plain
from the narrative of Junius. His first work was the Ho-
rarium abovementioned, p. 66; the next the Speculum Sa-
lutis, in which he introduced pictures on wooden blocks;
then Donatus, the larger size; and afterwards the same
work in a less size. All these were printed on separate
movable wooden types, fastened together by threads. If it
be thought improbable that so ingenious a man should have
proceeded no farther than the invention of wooden types; it
may be answered, that he printed for profit, not for fame;
and wooden types were not only at that time made sooner
and cheaper than metal could be, but were sufficiently durable
for the small impressions of each book he must necessarily
have.
Most writers agree that there was a robbery by some one; though they differ in the particulars, and have printed.—His press was nearly shaped like the common wine-presses.—He printed some copies of all his books both on paper and vellum.—It has been very erroneously supposed that he quitted the profession, and died broken-hearted; but it is certain that he did not live to see the art brought to perfection.—He died in 1440, aged 70; and was succeeded either by his son-in-law Thomas Peter, who married his only daughter Lucia; or by their immediate descendants, Peter, Andrew, and Thomas; who were old enough (even if their father was dead, as it is likely he was) to conduct the business, the eldest being at least 22 or 23. The loss they had sustained by the robbery would be repaired without much difficulty or expense; and they still had the assistance of Cornelius, and other servants of their grandfather.—What books they printed, it is not easy to determine; they having, after the example of Laurentius (more anxious for profit than for fame), neither added to their books their names, the place where they were printed, or the date of the year.—Their first essays were new editions of Donatus and the Speculum. They afterwards re-printed the latter, with a Latin translation; in which they used their grandfather's wooden pictures; and printed the book partly on wooden blocks, partly on wooden separate types, as Mr. Meerman clearly proves, vol. I. p. 135; who has given an exact engraving of each sort, taken from different parts of the same book, which was published between the years 1442 and 1450. Nor did they stop here; but continued to print several editions of the Speculum, both in Latin and in Dutch. Four editions of this book are yet
and even in the name of the person who is said to have committed it. Those who deny the whole story ground their opinion, 1. on the improbability of such a fact being done on so public a night, when the whole city must necessarily have been awake; 2. on the great difficulty there must have been in conveying a large quantity of materials through the gates of

to be seen. There are many other books in being, certainly printed in Holland, which may with probability be assigned to this family. Of the following ones in particular, there can be no doubt: "Historiae Alexandri "Magni;" "Flavii Vedatii [for Vegetii] Renati "Epitome de Re Militari;" and "Opera varia à Thomas "Kempis." Of each of these Mr. Meerman has given an engraved wooden specimen. They were all printed with separate wooden types; and, by their great neatness, are a proof that the descendants of Laurentius were industrious in improving his invention. And hence an additional argument may be brought in favour of Corsellis, whose impressions were likewise on separate wooden types, are remarkable for their neatness, and much resembling those of Harleim, whence he came to Oxford about 1459. See above, p. 7, 8.—Kempis was printed at Harleim in 1472, and was the last known work of Laurentius's descendants, who soon after disposed of all their materials, and probably quitted the employment; as the use of fusile types was about that time universally diffused through Holland by the settling of Martens at Alost, where he pursued the art with reputation for upwards of sixty years. Peter and Andrew, the two eldest grandsons of Laurentius, perished in the civil war of 1492. See Meerman's Index primus. B. & N.

Harleim,
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Harleim, which no one was permitted to pass at night unexamined, or through the several other towns in the way to Mentz; and, 3. on his having been permitted to exercise the art after his arrival in that city, without being molested by any judicial complaint from those whom he had robbed.

To this it may be answered, that Junius wrote in a very figurative manner; and, to express his abhorrence of the crime in the strongest light, accused the robber of having stolen "the collection of types, and "all the instruments his master had got together." But surely much less would effectually have answered the purpose of this unfaithful servant. Skilled as he must have been in every department of the business, it could be no difficulty for him to get proper workmen, in any country, who could (by his instructions) supply him with a press, and every thing else that was bulky. All that he really wanted was, a small quantity of wooden types, as a pattern to cut others from. These he might pack up in a little parcel, either late at night, or early in the morning; which it would be an easy matter to conceal till the city gates were opened. And indeed no time could be more suitable to such a purpose than that which is assigned to it; since, no business being performed either on that or the following day, he would be far out of their reach when the loss should be discovered; and it is highly probable that (Cornelius and the other servants of the family being employed in their religious duties) he had an opportunity
tunity of being some hours alone in the house, and of plundering unmolested whatever he had occasion for. Perhaps he even obtained permission from the family of his deceased master to take a journey to Amsterdam or Mentz, for which some plausible pretence might readily be formed. However this was, it would be easy to prevent the discovery of his fraud till he should be safe out of the territories of Holland. It was his business therefore to take the shortest route (through Amsterdam and Cologn) to Mentz, his native city. Here he fixed his residence, and had little to apprehend from the tribunal of Harleim, whose sentence (if any suit was ever entered against him) could extend no farther than to banish him from a country which he never more intended to re-visit.

Having shewn that a theft was actually committed, it will be necessary to inquire who was the guilty person. It is clear from all accounts that his name was John [H]. Zurelius expressly calls him a foreigner; and there is little doubt of his being a native of Mentz: why else should he have chosen to settle in that city, at a distance from his family?

[H] It is somewhat singular, that many of the earliest Printers were thus named; as, Geinsfleich senior and junior, Fust, Meidenbachius, and Petershemius; a circumstance which induced the Leipsic Printers to consecrate St. John the Baptist's anniversary to festivity, as is observed by Jo. Storius, in a Dissertation preserved by Wolfius, Monum. Typogr. tom. ii. p. 475, in not. N. and
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and friends, whose assistance he would need in so new and arduous an undertaking? What his surname was, is an interesting inquiry. JUNIUS, after some hesitation, ascribes it to JOHN FUST; but with injustice: for he was a wealthy man, who assisted the first printers at Mentz with money; and though he afterwards was proprietor of a printing-office, yet he never, as far as appears, performed any part of the business with his own hands; and consequently he could never have been a servant to LAURENTIUS. Nor is the conjecture of SCRIVERIUS better founded, which fixes it upon JOHN GUTENBERG, who (as appears by authentic testimonies) resided at Strasburg from 1436 to 1444, and during all that period employed much fruitless labour and expence in endeavouring to attain this art. Mr. MEERMAN once thought, "it might possibly be either JOHN MEIDENBACHIIUS " (who, we are told by SEB. MUNSTER and the author of CHRONOGRAPHIA MAGUNTINENSIS, was an assistant to the first Mentz printers); or JOHN PETER- 

SHEIMIUS (who was sometime a servant to FUST " and Schoeffer, and set up a printing-house at " Franfort 1459); or, lastly, some other person, "who, being unable through poverty to carry on "the business, discovered it to GEINSFLEICH at "Mentz." But more authentic intelligence afterwards convinced him there were two persons of this name, who appear to have been brothers, and that the junior was distinguished by the additional appellation of GUTENBERG. These were both printers;
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and their history shall be given in as short a compass as possible [I].

All things being fully considered, it appears that John Geinsfleich senior was the dishonest servant, who was born at Mentz, and who, in the papers published by Kohlerus, we find there in the year 1441, and not before: for though he was of a good family, yet was he poor, and seems to have been obliged, as well as his brother, to have fought his livelihood in a foreign country; and perhaps was

[I] There were two John Geinsfleichtes of Mentz, the senior called Geinsfleicht exr' εξενίων; the other distinguished by the name of Gutenberg. They were both poor; though of a family distinguished by knighthood. They were both married men, and were most probably brothers, as it was not uncommon in that age for two brothers to have the same Christian name. These both appear in a disreputable light. The eldest robbed his master, with many aggravating circumstances. The youngest was remarkably contentious; and, after entering into a contract of marriage with Anna, a noble girl of The Iron Gate, refused to marry her till compelled by a judicial decree; and afterwards cared not what became of the lady, but left her behind at Strasburgh when he removed to Mentz. He had not only frequent quarrels with his wife; but with Andrew Drizehen, Andrew Heilmann, and John Riff, all of whom were associated with him at Strasburg in his different employments of making of looking-glasses, polishing of precious stones, and endeavouring to attain the art of Printing: and with these he involved himself in three law-suits. See Meerman, vol. I. p. 163, &c. N. content
content to be under Laurentius, that, when he had learnt the art, he might follow it in his own. But, to leave conjecture, we may produce some certain testimonies.

1. It is what Junius himself says, that the person who stole the types did it with a view to set up elsewhere; nor is it likely that he would either make no use of an art he had seen so profitable to Laurentius, or that he would teach it to another, and submit to be again a servant.

2. The Lambeth Record (which is printed above, p. 3, from Mr. Atkyns) tells us, that "Mentz gained the art by the brother of one of the workmen of Harleim, who learnt it at home of his brother, who after set up for himself at Mentz."—By the strictest examination of the best authorities, it is plain that by these two brothers the two Geinsfleches must be meant. But as the younger (who was called Gutenberg) was never a servant to Laurentius, it must be the senior who carried off the types, and instructed his brother in the art; who first applied himself to the business at Strasburg, and afterwards joined his elder brother, who had in the mean time settled at Mentz.

What is still stronger, two Chronologers of Strasburg, the one named Dan. Speklinus, the other anonymous (in Meerman's Documenta, No. lxxxv, lxxxvi), tell us expressly, that John Geinsfleich (viz. the senior, whom they distinguish from Gutenberg), having learnt the art by being servant to its
first inventor, carried it by theft into Mentz, his native country. They are right in the fact, though mistaken in the application of it; for they make Strafsburg the place of the invention, and Mentelius the inventor, from whom the types were stolen: but this is plainly an error; for Geinsfleicht lived at Mentz in 1441, as appears from undoubted testimonies; and could not be a servant to Mentelius, to whom the beforementioned writers ascribe the invention in 1440, though more antient ones do not attempt to prove that he began to print before 1444 or 1447. Nor will the narrative agree better with Gutenberg, who was an earlier printer than Mentelius; since, among the evidences produced by him in his law-suit, 1439, no Geinsfleicht senior appears, nor any other servant but Laurentius Beildek. The narration therefore of the theft of Geinsfleicht, being spread by various reports through the world, and subsisting in the time of these Chronologers, was applied by them (to serve the cause they wrote for) to Strafsburg; but serves to confirm the truth, since no writer derives the printing spoils from any other country than Holland or Alsatia. The Chronologers have likewise, instead of Fust, called Gutenberg the wealthy man; who, from all circumstances, appears to have been poor. They also call Schoeffer the son-in-law of Mentelius; when it is clear that he married the daughter of Fust.

Printing being introduced from Harleim into Mentz, Geinsfleicht senior set with all diligence to carry it
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it on; and published in 1442 ALEXANDRI GALLI Doctrinale [K], and PETRI HISPANI Tractatus; two works, which, being small, best suited his circumstances, and for which, being much used in the schools, he might reasonably expect a profitable sale. This has been disputed by many writers, because none of these editions have been found. But they undoubtedly were published, though without the name of place or printer; as the preceding books at Harleim were printed, and the following ones at Mentz, till the year 1457; and therefore, if any at present remain in the collections of the curious, they are only discoverable to such as are well-acquainted with the types of LAURENTIUS. Nay, it is possible that the copies may be all torn and destroyed, having been used only by school-boys; as hath happened to both the Harleim editions of DONATUS; or the re-

[K] ERASMUS testifies that these tracts were received in schools, when he was a young man, Ep. ad HENR. BULLUM, Aug. 31, 1513, Opp. tom. III. p. 103. Of this Grammar of ALEXANDER DE VILLA DEI, written in verse, see among others JO. ALB. FABRICIUS, Biblioth. Lat. med. et infim. Latinit. lib. I. and JO. LEICHIUS in Supplm. MAITTAIRII, at the end of Orig. Typogr. Liss. p. 119. seq.

Of PETER OF SPAIN, who flourished in the close of the XIIIth century, see NICH. ANTONIUS's Biblioth. Hispan. vet. lib. VIII. c. 5. p. 52; and of his Parva Logicaia, or Theaurus Sophismatum, which JUNIUS here points out, Sir THOMAS MORE's Apology for the Folly of ERASMUS deserves to be read, tom. III. Opp. ERASMI, p. 1897; & seq. See MEERMAN, vol. I. p. 94. B.

mainder
mainder of them were suppressed by the Mentz printers, whose improvement in the art had rendered these books useless: or, if any of them are still remaining, they are hidden in obscurity, as many others of the first essays of printing; some of which Mr. Meerman discovered, which none have before mentioned [L]; and more, it is hoped, will be brought to light.

[L] In proof of this assertion, Mr. Meerman particularly mentions two editions of this Grammar of Alexander de Villa Dei, unknown to Mr. Maittaire and others. One, and that in his own library, without time, place, or printer, beginning with the work itself, Scribere clericulis paro doctrinale novellis, was published in quarto in the Roman character, and that cut, as appears from the inequality of the type, and contains twenty-eight lines in a page; which may be reckoned, by all the marks, among the first editions printed in Italy, about 1470, or even earlier.

The other, which was shewn to Mr. Meerman by Mr. Jacob Bryant, the celebrated writer on the Mythology of the Ancients, is in folio, in the Roman character, and cut too, with some elegance, thirty lines long, and has the following remarkable inscription at the end:

Alexandri de Villa Dei Doctrinale (Deo laudes) feliciter explicit. Impressum fat incommode. Cum aliquae rum rerum, quae ad hanc artem pertinent impressiori copia fieri non potuerit in hujus artis inicio: peste Gene nue, Aft, alibique militante. Emendavit autem hoc ipsum opus Venturinus Prior, Grammaticus eximius, ita diligenter, ut cum antea Doctrinale parum emendatum in plerique locis librariorum vitio ctitic videatur, nunc illius 7
will be brought to light, by a comparison with the valuable specimens of early printing, which Mr. Meerman's plates exhibit. Nor can any thing material be opposed to Junius's relation, except the silence of John Schoeffer of those works, in his narration preserved by Trithemius. The reason is, he passes over the whole history of moveable wooden types, as not worth his notice; and relates only the particulars of metal types, first those which had their

"cura et diligentia adhibita in manus hominum quam "emendatisimun veniat. Imprimetur autem posthae libri "alterius generis literis, et eleanter arbitror. Nam et "fabri et aliarum rerum, quarum haftenus promptor in- "digus fuit, illi nunc Dei munere copia eft, qui cuneta dif- "ponit pro fuae voluntatis arbitrio. AMEN."

As Venturinus dwelt at Florence, and in 1482 published there the Rudiments of the Latin Grammar, it is probable this Doctrinale was printed in the same place likewise, and by the same artists, who afterwards printed the works of Virgil with Servius's Commentary in 1472, viz. Bernard and Dominick Cennini. For if the inscription subjoined to Virgil, and to be seen in Maittaire, tom. I. p. 320, be compared with what is above exhibited, it will be manifest that, to print the Prince of Poets, they had got a workman who could cast the letters (for cafṭ they were), as they had hopes of getting, they tell us, in the inscription to the Doctrinale. Thus this Grammar, by the Cennini, is the first book printed at Florence; which Dom. Manni seems not to have known, in his Dissertation on the first impressions at Florence, lately published in the Italian language. See Meerman, vol. I. p. 94, 95. B. & N.
faces cut on cast bodies (which Mr. Meerman at first erroneously thought to have been not cast at all, but cut out of metal, an opinion he corrects in the conclusion of his work), and afterwards complete fusele types, both first used at Mentz.

This twofold invention of Printing is what no one has observed before Mr. Meerman; and yet clears up all the disputes between Harleim and Mentz: the first with separate wooden types at Harleim, by Laurentius, about 1430, and after continued by his family; the other with metal types, first cut, and afterwards cast, which were invented at Mentz, but not used in Holland till brought thither by Theodoric Martens at Aloft [M].

[M] This Theodoric Martens, or the son of Martin, who is frequently mentioned in Erasmus's Epistles, had the following epitaph, in German, put up in the church of the monastery of the Wilhelmites at Aloft: "Here lies "Theodoric Martens, who brought the art of characterising, from Upper Germany and France, to Lower "Germany. He died May 28, 1534."—By the art of characterising is undoubtedly to be understood printing with metal types, as we have shewn above, p. 43, note [Z]. So that Prosper Marchand is miserably mistaken, when, in his Lexicon Criticum, tom. II. p. 29, art. Martens, he produces this epitaph as a proof against Laurentius being the first printer.—The first books yet known of Martens's printing were at Aloft, 1473. See Marchand, Hist. de l'Imprimerie, p. 53. But he seems to have had several partners, who came with him into Holland,
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The circumstance of there being two brothers of the name of John Geinsfleich will lead us to the meaning of the Poet, in these verses, subjoined to the first editions of Justinian's Institutes, printed by Peter Schoeffer in 1468:

"Hos dedit eximios sculpendi in arte magistros,
Cui placet en maëtos arte sagire viros,
Quos genuit ambos urbs Moguntina Johannes,
Librorum insignes protocharagmaticos,
Cum quibus optatum Petrus venit ad Polyandrum,
Cursor posterior, introëundo prior;
Quippe quibus praëstat sculpendi lege, sagitus
A solo dante lumen et ingenium."

By "ambos Johannes," all have hitherto thought to be meant Faustus and Gutenberg, not sufficiently attending to the first two lines, which some have left out as needles. That Faustus, a man of wealth, practised Printing with his own hands, or cast the types, no one ever dreamt; nor do even those moderns say he did, who think he is here meant. It will be difficult, therefore, to persuade us, that Schoeffer, in whose praise, and with whose con-

land, as it is certain Jo. of Westphalia did. See Mait-
taire, Annal. Typogr. tom. I. p. 334, ed. 2. And since Matthaeus van der Goes appears a printer at Antwerp 1472, who in that year printed het boek van Tondalus visoen in quarto, Theodorie consequently returned about that period, from Germany and France, into his own country. See Meerman, vol. I. p. 98. B. & N.

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fent, these verses were made, would suffer Faustus, his father-in-law, to be complimented for his skill in an art to which he had no pretence. The truth is, the two Johns are no other than Geinsfleicht senior and Gutenberg, who were the first inventors of metal types. And yet Mr. Meerman thinks Fust is not wholly unmentioned; suspecting he is hinted at by the word Polyandrum, to whom both the Geinsfleichtes and Peter Schoeffer applied as to the common patron of all printers, whom he assisted with his bounty and counsel. He had certainly the surname given him of Gutman, or Goodman, as Jo. Carion informs us in his Chroniole, which name seems to be alluded to by a new signification of the word Polyander, the Aller- man, or one who had many men under his direction. Polyandrum has been also explained by many writers to mean the penetralia artis; from a supposition of its alluding to Christ's sepulchre, which Peter first entered, though he came to it after John.—Schelhornius, however, Amanit. Liter, tom. IV. p. 301, suspected some unknown person was here intended [N].

Which of the two brothers invented the metal types, history does not inform us. Geinsfleicht senior had printed in 1442 the Grammar of Alexander de Villa Dei, and the Logicalia of Peter of Spain, on wooden types; but, finding them not sufficiently durable, soon saw the expediency of using metal. In 1443 he hired the house Zum-jungen, and was assisted with money by Fust, who in return had a share of the business;

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and about the same time John Meidenbachius was admitted a partner, as were some others, whose names are not transmitted to our times; and in 1444 they were joined by Gutenberg, who for that purpose quitted Strasburg.

It seems likely, therefore, that Geinsflech senior first thought of using metal types; but, his eyes failing him, he instructed Gutenberg in his art, which reached no farther than casting the fanks of the letters, or little square blocks of metal, which (Polydore Vergil tells us) was first thought-of in 1442, the very year in which Geinsflech published his first essays on wooden types, which did not answer his expectations. But, since the brothers are both called proto-charagmatici, it is safest, with Wimphelingius, to look upon both as the inventors of this improvement.

Whilst the metal types were preparing, which must have been a work of time, several works were printed, both on wooden separate types and wooden blocks, which were well adapted to small books of frequent use, such as the Tabula Alphabetica, the Catholicon, Donati Grammatica, and the Confessionalia. These were certainly printed by this partnership, as were also some wooden pictures.

From the abovementioned printers in conjunction, after many smaller essays, the Bible was published in 1450, with large cut metal types. And it is no wonder,

[O] Many writers have supposed that this was the edition of which some copies were sold in France, by Fust, as-manuscripts, for the great price of five or six hundred crowns, which
wonder, considering the immense labour this work cost, that it should be seven or eight years in completing. In this same year the partnership was dissolved; and a new one entered into, in August, between Fust and Gutenberg; the former supplying money, the latter skill, for their common benefit. Various difficulties arising occasioned a law-suit for the money which Fust had advanced; which was determined against Gutenberg. A dissolution of this partnership ensued in 1455; and in 1457 a magnificent edition of the Psalter was published by Fust and Schoeffer, with a remarkable commendation, in which they assumed to themselves the merit of a new invention (viz. of metal types), "adinventionem artifciofam imprimendi ac characterizandi." This book was uncommonly elegant, and in some measure the work of Gutenberg; as it was four years in the press, and came out but eighteen months after the partnership was dissolved between him and Fust.

The latter continued in possession of the printing-office: and Gutenberg, by the pecuniary assistance of Conrad Humery syndic of Mentz [P], and others, which he afterwards lowered to sixty, and at last to less than forty. But it was the second and more expensive edition of 1462, that was thus disposed of, when Fust went to Paris in 1466, and which had cost 4000 florins before the third quaternion (or quire of four sheets) was printed. See Meerman, vol. I. p. 6. 151, 152. N.

[P] At the death of Gutenberg, Conrad Humery took possession of all his printing materials: and en-
others, opened another office in the same city; whence appeared, in 1460, without the printer's name, the Catholicon Jo. de Janua, with a pompous colophon, in praise of its beauty, and ascribing the honour of the invention to the city of Mentz. It was gaged to the Archbishop Adolphus, that he never would sell them to any one but a citizen of Mentz. They were, however, soon disposed of to Nicholas Becthermuntze, of Altavilla, who, in 1469, published Vocabularium Latino-Teutonicum, which was printed with the same types which had been used in the Catholicon. This very curious and scarce Vocabulary was shewn to Mr. Meerman, by Mr. Bryant, in the duke of Marlborough's valuable library at Blenheim. It is in quarto, thirty-five lines long, contains many extracts from the Catholicon, and is called Ex quo, from the Preface beginning with those words. See Meerman, vol. II. p. 96. N.

This edition, having been published without a name, has been almost universally ascribed to Fust and Schoeffer. But Mr. Meerman thinks it was not the work of those printers; 1. because the whole form of their colophons varies from this, and theirs were always printed with red ink, and this with black; 2. because it has not their names to it, which they never omitted after 1457; and, 3. because the shape of the letter is very different from any that they used. As there was no other printing-office at Mentz in 1460 but theirs and Gutenberg's, Mr. Meerman confidently ascribes it to the latter; and accounts very probably for the omission of the printer's name; 1. by the motive of his publication being profit, rather than fame; and, 2. (which
was a very handsome book, though inferior to the Psalter which had been published in 1457 by Fust and Schoeffer. Both the Psalter and Catholicon were printed on cut metal types [R]. It may not be improper to observe here, that as the Psalter is the earliest (which was a stronger reason) left his claim to the invention should be contradicted by Schoeffer, who was then living in the same city. The last motive seems to have had its use; for Schoeffer never took any public notice of it, till he published the Institutiones Justiniani in 1468, where he informs his readers, that the two Geinsfleiches, though very skilful men, had not arrived to so great perfection in the art as himself. See above, p. 83. This was the first edition of the Catholicon Jo. de Janua; that which was printed by Geinsfleich with wooden types (see above, p. 85) being only a small Vocabulary for the use of schools. The Straforburgh edition, by Mentelius, which was published likewise without a name, was not printed till long after, probably not before 1469. See Meerman, vol. II. p. 96. 99.—A copy of the Catholicon was purchased at Dr. Mead's auction for 25 l. 15 s. for the French king; who had given a commission to bid 150 l. for it. Mr. West's copy was sold for 35 l. 3 s. 6 d. and is now in the Royal Library. Dr. Askew's, which appeared to be a very beautiful copy, was said to be not the First Edition, and one of the leaves was written: it sold for 14 l. 10 s. N. [R] Gutenberg never used any other than either wooden or cut metal types till the year 1462. In 1465 he was admitted inter Aulicos by the Elector Adolphus, with an annual pension; and died in February 1468. His elder brother Geinsfleich died in 1462. Their epitaphs are printed by Mr. Meerman, vol. II. p. 154. 295. N.
book which is known to have a genuine date, it became a common practice, after that publication, for printers to claim their own performances, by adding their names to them.

The progress of the art has been thus traced through its second period, the invention of cut metal types. But the honour of completing the discovery is due to Peter Schoeffer [S] de Gensheim.

A very clear account of this final completion of the types is preserved by Trithemius [T]: "Post haec inventis sucefferunt subtilliora, inveneruntque modum fundendi formas omnium Latini alphabeti

[S] In German, Schoeffer; in Latin, Opilio; in English, Shepherd.—He is supposed by Mr. Meerman to have been the first Engraver on Copper Plates. The Poet, whose verses we have cited in p. 84, says of him, "Natio quaeque suum poterit reperire charagma "Secum; nempe stylo præminet omnigeno."

It is not quite certain, however, as Mr. Meerman observes, whether this is meant for a compliment to his skill in what is now called Engraving; it may perhaps mean only that he was able to cut types to represent all languages. See Meerman, vol. I. p. 253. N.

[T] Annales Hirsaugienfiis, tom. II. ad ann. 1450, p. 421. As this book was finished in 1514, and Trithemius tells us, he had the narrative from Schoeffer himself about thirty years before; this will bring us back to 1484, when Schoeffer must have been advanced in years, and Trithemius about twenty-two years old, who died in 1516. See Voss. Hist. Lat. I. III. c. 10. Fabr. Med. & Inlum. Aetat. I. IX. B.
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"literarum [U], quas ipsi \textit{matrices} nominabant; \textit{ex quibus rursum \ae neos five \textit{flanneos char\'acteres fundebant}, ad omnem pressuram suffici\'entes, quos prius \textit{manibus sculp\'ebant}. Et revera sicuti \textit{ante xxx ferme annos}\ ex ore Petri Opilionis de Gernsheim, civis Mo-guntini, qui gener erat pr\'imi artis inventoris, audivi, \textit{magnam a primo inventionis sui\ae h\'ae ars impressoria} habuit difficultatem.—Petrus autem memoratus Opilio, tunc famulus postea gener, sicut diximus, inven-

[\text{toris} pr\'imi, Johannis Fust, homo ingeniosus et pru-

dens, faci\'iorem modum \textit{fundendi char\'acteres} excogi-

tavit, et artem, ut nunc e\'st, comple\'vit."

Mr. Meerman (vol. II. p. 47.) supposes there is an error in this passage, and that it should be read, "\textit{fundendi formas omnium Latini alphabeti literarum} [\textit{ex ipsi matrice}\'s nominabant};" and explains it to mean, "That they found out a method \textit{fundendi formas} (that is, \textit{of casting the bodies only}) of all the letters of the Latin alphabet, \textit{from what they called matrices} (on which they cut the face of each letter); and \textit{from the same kind of matrices} a method was in \textit{time discovered} of \textit{casting the complete letters} (\textit{\ae neos five flanneos char\'acteres}) of sufficient hardness for the pressure they had to bear, which letters before (that is, when the \textit{bodies only were cast}) they were obliged to \textit{cut}.” But this interpretation is itself \textit{obsceur}; and, with submissio\'n, the passage from \textit{Trithemius} needs no correction. The simple sense is, That a mode was invented of \textit{flamping the shape of the letters in matrices}, from which were \textit{cast} the \textit{complete types}.—The first operation of the Founder at present is, to cut the \textit{face} of the letter on a \textit{steel punch}; this he strikes into a \textit{copper matrix}; and \textit{from matrices the metal types} are \textit{cast}, without any further process. See Mr. De Missy’s remark on this passage, at the end of the Appendix. N. Another
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Another ample testimony in favour of Schoeffer is given by Jo. Frid. Faustus of Aschaffenburg, from papers preserved in his family: "Peter Schoeffer of Gernsheim, perceiving his master Fust's design, and being himself ardently desirous to improve the art, found out (by the good providence of God) the method of cutting (incidendi) the characters in a matrix, that the letters might each be singly cast, instead of being cut. He privately cut matrices for the whole alphabet; and, when he shewed his master the letters cast from these matrices, Fust was so pleased with the contrivance, that he promised Peter to give him his only daughter Christina in marriage; a promise which he soon after performed. But there were as many difficulties at first with these letters, as there had been before with wooden ones; the metal being too soft to support the force of the impression: but this defect was soon remedied, by mixing the metal with a substance which sufficiently hardened it." This account has the more probability in it, as coming from a relation of Fust, yet ascribing the merit to Schoeffer [X]. It agrees too with what John Schoeffer tells us [Y], "that in 1452 Fust completed the art, by the help of


[Y] In a colophon to the Breviarium Trithemii. See Meerman, vol. II. p. 144. N.
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"his servant Peter Schoeffer, whom he adopted " for his son, and to whom he gave his daughter " Christina [Z] in marriage, pro digna laborum " multarumque adinventionum remunerations.—Fust " and Schoeffer concealed this new improvement, " by administering an oath of secrecy to all whom " they intrusted, till the year 1462; when, by the " dispersion of their servants into different countries, " at the sacking of Mentz by the archbishop Adol- " phus, the invention was publicly divulged."

The first book printed with these improved types was Durandi Rationale, in 1459; at which time, however, they seem to have had only one size of cast letters, all the larger characters which occur being cut types, as appears plainly by an inspection of the book [AA]. From this time to 1466, Fust and Schoeffer

[Z] It is somewhat remarkable that John Schoeffer should be mistaken in his mother's name; which, however, Mr. Meerman thinks he was, since his father (in a contract made in 1477, with his kinsman Fust, about twenty copies in vellum, and 180 in paper, of the Decretals of Gregory IX, being the residue of an impression printed in 1473) expressly calls his wife Dynen, i. e. Dinah; which Köhlerus, who has printed this contract, supposes to be a diminutive of Christina: though Dinah (or Deborah) is a very different name from Christina. Meerman, vol. I. p. 184. But see Mr. De Missy's very ingenious Remarks at the end of our Appendix. N.

[AA] Meerman, vol. II. p. 98.—When Dr. Askew's fine copy of Durandus was on sale, a doubt was started, whether
Schoeffer continued to print a considerable number of books; particularly the two famous editions of Tully's Offices, of which we have already given an account, p. 59. In their earliest books, they printed more copies on vellum than on paper, which was the case both of their Bibles and Tully's Offices. This, however, was soon inverted; and paper introduced for the greatest part of their impressions: a few only being printed on vellum, for curiosities, and for the purpose of being illuminated [BB]. How long Fust lived, is uncertain; but in 1471 we find Schoeffer was in partnership with Conrad Henlif and a kinsman of his master Fust [CC]. He published many books after the death of his father-in-law [DD]; the last of which that can be discovered is a third edition of the Psalter in 1490, in which the old cut types of the first edition were used [EE].

whether it was compleat, as it did not begin exactly in the manner described by M. De Bure. It fold, however, for 61l.—How far it corresponded with M. De Bure's account, I cannot pretend to say, having had no opportunity of examining that particular; but, on a close inspection into the book on a former occasion, I have every reason to think Mr. Meerman's account of it to be perfectly exact. Dr. Askew's copy was on vellum, and bound in two volumes. N.

[DD] Schwarzius, Primar. Docum. de Orig. Typogr. par. II. p. 4. has enumerated forty-eight books (omnes grandiori forma) printed by Schoeffer before 1492. And Mr. Meerman adds still more to that number, vol. I. p. 253. N.


This
This Dissertation shall be closed with a short account of the claim of Strasburg. It has been already mentioned, that Gutenberg was engaged in that city in different employments; and, among others, in endeavouring to attain the art of Printing [FF]. That these endeavours were unsuccessful, is plain from an authentic judicial decree of the senate of Strasburgh, in 1439, after the death of Andrew Drizehen [GG].

But there are many other proofs that Gutenberg and his partners were never able to bring the art to perfection.

[FF] See above, p. 76, note [I].

[GG] Their first attempts were made about 1436, with wooden types. Mr. Meerman is of opinion that Geinsfleibh junior (who was of an enterprising genius, and had already engaged in a variety of projects) gained some little insight into the business by visiting his brother, who was employed by Laurentius at Harleim, but not sufficient to enable him to practise it. It is certain, that, at the time of the law-suit in 1439, much money had been expended, without any profit having arisen; and the unfortunate Drizehen, in 1438, on his death-bed, lamented to his confessor, that he had been at great expense, without having been reimbursed a single obolus. Nor did Gutenberg (who persevered in his fruitless endeavours) reap any advantage from them; for, when he quitted Strasburg, he was overwhelmed in debt, and under a necessity of selling everything he was in possession of. See Meerman, vol. I. p. 198—202. All the depositions in the law-suit above-mentioned (with the judicial decree) are printed by Mr. Meerman, vol. II. p. 58—86. N.
1. Wimphelingius [HH], the oldest writer in favour of Strafburg, tells us, that Gutenberg was the inventor of "a new art of writing," ars impressoria, which might almost be called a divine benefit, and which he happily completed at Mentz; but does not mention one book of his printing: though he adds, that Mentelius printed many volumes correctly and beautifully, and acquired great wealth: whence we may conclude that he perfected what Gutenberg had in vain essayed.

2. Wimphelingius, in another book [II], tells us, the art of Printing was found out by Gutenberg incompletè; which implies, not that he practised the art in an imperfect manner (as Laurentius had done at Harleim), but rather that he had not been able to accomplish what he aimed at.

3. Gutenberg, when he left Strafburg in 1444 or the following year, and entered into partnership with Geinsflech senior and others, had occasion for his brother's assistance, to enable him to complete the art; which shews that his former attempts at Strafburg had been unsuccessful [KK].

4. These particulars are remarkably confirmed by Trithemius, who tells us, in two different places[LL],


that
that Gutenberg spent all his substance in quest of this art; and met with such insuperable difficulties, that, in despair, he had nearly given up all hopes of attaining it, till he was assisted by the liberality of Fust, and by his brother's skill, in the city of Mentz.

5. Ulric Zell says [MM], the art was completed at Mentz; but that some books had been published in Holland earlier than in that city. Is it likely that Zell, who was a German, would have omitted to mention Strafburgh, if it had preceded Mentz in Printing?

There is little doubt therefore that all Gutenberg's labours at Strafburgh amounted to no more than a fruitless attempt, which he was at last under a necessity of relinquishing: and there is no certain proof of a single book having been printed in that city till after the dispersion of the printers in 1462 [NN], when

[MM] Chronicon Colonie, 1499. Zell attributes the invention to Gutenberg at Mentz; whence, he says, the art was first communicated to Cologn, next to Strafburgh, and then to Venice. See Meerman, vol. II. p. 105.

[NN] From this period, Printing made a rapid progress in most of the principal towns of Europe, as will appear by an inspection of our Appendix, N°IV *. In 1490, it reached Constantinople; and, according to Mr. Palmer, p. 281, &c. it was extended, by the middle of the next century, to Africa and America. It was introduced into Russia about 1560; but, from motives either of policy or superstition, it was speedily suppressed by the ruling powers; and, even

* This number of the Appendix appears now for the first time.
when Mentelius and Eggestenius successfully pursued the business. The former indeed is supposed by some writers to have begun printing about the year 1447, but no sufficient authority appears for such an assertion.

Having mentioned Mentelius, let us examine for a moment how he comes to be considered as the inventor of Printing. The origin of the art was known to very few. The advocates for Mentz were divided in their sentiments between Gutenberg and Fust. The city of Stralburgh put in its own claim to the invention; and Gutenberg's failure of success there, cutting off all pretence to the honour of it, opened a way for Mentelius, who certainly was the first publisher of books in that city. John Schottus, a son of Mentelius's daughter, settled there in 1510, after having resided at Friburg in Basil, and took an opportunity of cultivating under the present enlightened Empress, has scarcely emerged from its obscurity.—That it was early practised in the inhospitable regions of Iceland, we have the respectable authority of Mr. Bryant: "Arngrim Jonas was born amidst the snows of Iceland; yet as much prejudiced in favour of his country as those who are natives of a happier climate. This is visible in his Crymogea; but more particularly in his Anatome Blefkiniana. I have in my possession this curious little treatise, written in Latin by him in his own country, and printed Typis Holensis in Islandia Boraciti, anno 1612. Hola is placed in some maps within the Arctic Circle, and is certainly not far removed from it. I believe, it is the farthest North of any place, where Arts and Sciences have ever resided." Observations and Inquiries relating to various parts of Ancient History, 1767, p. 277. B. & N.
ing a report which was likely to prove so advantageous to him among his countrymen. He was more particularly excited to this, by John Schoeffer, of Mentz; who boasted in his colophons, though not quite consistently with truth, that John Fust, his grandfather by the mother's side, was the first inventor [OO]. As Strafsburg rivaled Mentz in its claim, why should Schottus give place to Schoeffer, or why Mentelius to Fust? If Schoeffer used artifice on one side, Schottus shewed more on

[OO] John Schoeffer was the first who attributed the invention to Fust; not, as other writers do, by saying that he assisted the first printers with money and advice; but imputing it to his own ingenuity. He did not, however, venture to assert so much at once, but artfully proceeded to it by degrees. In his first colophon, 1503*, he ascribes it majoribus suis, without naming them. In a dedication to the Emperor Maximilian, in 1505, he ingenuously calls Gutenberg the inventor, and Fust and Schoeffer the improvers. In 1509, he calls his grandfather inventorem autOREMque; and in 1515, in the colophon to Trithemius, which is above cited, he asserts that Fust completed the art with the assistance of Peter Schoeffer. By a continual repetition of colophons to this purpose, many were persuaded that the assertion was true, and among others, it seems, the Emperor Maximilian (see above, p. 14); to whom, however, in 1505, John Schoeffer had given a very different account. See Meerman, vol. II. p. 144. N.

* The colophon to "Hermetis Pimander," 1503, is, "Impressum & explectum eft diviniffimum prefens opusculum in nobili urbe Maguntina, Artis Impressorie inventrice illuminatriceque prima—per Joan Schoeffer." Ask. Cat. No 1719.
the other. The former, without any testimony but his own repeated confident assertions, drew over many in favour of Fust, leaving Gutenberg out of the question; and, among others, even the Emperor Maximilian, who, in 1518, granted Schoeffer an exclusive privilege of printing Livy. Schottus was silent while this Emperor lived; but no sooner was he dead, than he endeavoured to persuade his successor Charles V, and the rest of the learned world, that Fust should be divested of his imaginary claims, and Mentelius be put in his place. To this purpose, from the year 1520, he prefixed his family arms to all the books he printed, which had been granted, by Frederick III, to his grandfather and descendants; adding to them an inscription, "that they were granted to John Mentelius, "the first inventor of Printing." But the truth is, coat-armour had before been granted by that emperor to the typothetae and the typographi, to perpetuate the discovery [PP]; but to Mentelius he granted them only as a private man who was desirous of nobility, and the diploma contained not a word of the invention of Printing: nor did Schottus dare openly to assert that it was granted to Mentelius for the invention of the art, lest he should be detected in a falsehood; but was content, by using an ambiguous expression, to mislead inattentive readers [QQ].

[PP] See above, p. 69, note [F].
APPENDIX to the SECOND ESSAY.

No. I.

On the first-printed Greek Books.

It cannot be thought foreign to our plan, to give a short account of the invention of those characters by which the learned languages have been perpetuated, and particularly the Greek and Hebrew.

The first essays in Greek that can be discovered are in the few sentences which occur in the famous edition of Tully’s Offices, 1465, at Mentz, which we have already described; but these were miserably incorrect and barbarous, if we may judge from the specimens Mr. Maittaire has given us [a], of which the following is one:

\[ \text{Orικατακατακατα και τατωτακα.} \]

In the same year, 1465, was published an edition of Lactantius’s Institutes, printed \textit{in monasterio Sublacensi}, in the kingdom of Naples, in which the quotations from the Greek authors are printed in a very neat Greek letter \[b\]. Mr. Meerman observes, that there is a very striking difference between the Greek used in Lactantius and that of Mentz; as there is also in the types with which the Latin is printed.

\[a\] Vol. I. p. 61. & Pars posterior, p. 274.
\[b\] Palmer, Hist. of Printing, p. 124.
They seem to have had but a very small quantity of Greek types in the monastery; for, in the first part of the work, whenever a long sentence occurred, a blank was left, that it might be written-in with a pen; after the middle of the work, however, all the Greek that occurs is printed [c].

The first printers who settled at Rome were Conrad Sweynheim and Arnold Pannartz, who introduced the present Roman type, in 1467, in Cicero's Epistolae Familiaris: in 1469 they printed a beautiful edition of Aulus Gellius, with the Greek quotations in a fair character, without accents or spirits, and with very few abbreviations [d].

[c] Before this period, the uniform character was the old Gothic, or German; whence our Black was afterwards formed. But Laclantius is printed in a kind of Semi-gothic, of great elegance, and approaching nearly to the present Roman type; which last was first used at Rome in 1467, and soon after brought to great perfection in Italy, particularly by Jenson. See Meerman, vol. II. p. 248. N.

[d] After having printed, in six or seven years at most, a great number of very beautiful and correct editions, these ingenious printers were reduced to the most necessitous circumstances. Their learned patron the Bishop of Aleria (who was the editor of Aulus Gellius) presented a petition to Pope Sixtus IV, in 1471, in behalf of "these worthy "and industrious printers;" in which he represents their great merit and misery, in the most pathetic terms; and declares their readiness to part with their whole flock for subsistence. "We were the first of the Germans (they say) "who introduced this art, with vast labour and cost, into "your
It appears then that some considerable fragments of Greek were very early introduced into printed books; but the first whole book that is yet known is the Greek Grammar of Constantine Lascaris, in quarto, revised by Demetrius Cretensis, and printed by Dionysius Palavisinus, at Milan, 1476[\textsuperscript{e}].

In 1481, the Greek Psalter was printed in that city, with a Latin translation, in folio [\textsuperscript{f}]: as was Ælop's

your Holiness's territories, in the time of your predecessor: and encouraged, by our example, other printers to do the same. If you peruse the catalogue of the works printed by us, you will admire how and where we could procure a sufficient quantity of paper, or even rags, for such a number of volumes.—The total of these books amounts to 12,475; a prodigious heap, and intolerable to us, your Holiness's printers, by reason of those unfolded. We are no longer able to bear the great expense of house-keeping, for want of buyers; of which there cannot be a more flagrant proof, than that our house, though otherwise spacious enough, is full of Quire-books, but void of every necessary of life." The curious Reader may see the whole of this interesting petition, which is dated March 1, 1472, with the catalogue of their books, in Palmer, p. 130, &c. who has translated it from Chevillier. See also Maittaire, vol. i. p. 46. & Pars posterior, p. 276. N.

[\textsuperscript{e}] Palmer, p. 215. See Mr. De Missy's note, in p. 104. Dr. Askew's copy of this Grammar sold for 21\textshy{l. 10}. N.

[\textsuperscript{f}] Le Long, Bibliotheca Sacra, p. 436. A fine copy of this edition was purchased by Mr. De Missy, with many other valuable books, at the sale of the Harleian Library. Dr. Askew's copy of it sold for 16\textshy{l. 16}. N.
Fables in quarto; a copy of which Dr. Hunter bought, at Dr. Askew's sale, for 6l. 6s.

Venice [g] soon followed the example of Milan; and in 1486 were published in that city the Greek Psalter and the Batrachomyomachia, the former by Alexander, the latter by Laonicus, both natives of Crete. They were printed in a very uncommon character; the latter of them with accents and spirits, and also with scholia [b].

In [g] In an edition of Pliny's Natural History, printed by Jo. de Spira in 1469 (see above, p. 45), a Greek inscription, i. vii. c. 58, is thus miserably mis-printed in Roman letters, "xaxilipceui canece conai cockpturæ trata una ciezica," instead of Ναυσιράτης Τισαμένη Ἀθηνᾶς Κόην ἢ Ἀθηνᾶς ἄμεθυνυ. Chishull, Antiq. Afiat. p. 20. A copy of this edition (which Harduin seems not to have known of, and which is the more valuable for preserving this signal mark of ignorance in the editor) was in Dr. Mead's magnificent library; whence it came into the curious collection of another Gentleman who was equally an ornament to Literature and to Medicine, the learned Dr. Askew; and, after his death, was sold for 43l. to The British Museum. This book, containing 750 pages, was printed in the short space of three months. See Meerman, vol. I. p. 15. N.

[b] Maittaire, vol. I. p. 182.—Dr. Askew had a fine copy of this very scarce book, which was sold to Dr. Hunter for 14l. 5s. Lord Oxford had offered Mr. Maittaire 50 guineas for that identical copy.—"If Maittaire left " it a matter of doubt whether the Psalter has accents and "spirits, it must be because he had not seen the book: for it "has them certainly in my copy; nor do I remember they "were wanting in the only one I ever saw besides, I mean "the
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In 1488, however, all former publications in this language were eclipsed by a fine edition of Homer's works at Florence, in folio, printed by Demetrius, a native of Crete [*]. Thus Printing (says Mr. MAITTAIRE, p. 185.) seems to have attained its apex of perfection, after having exhibited most beautiful specimens of Latin, Greek, and Hebrew.

"the copy which, if I mistake not, was purchased for three guineas and a half by Dr. ASKEW from Dr. MEAD's Library. As to the types (whether cast or cut, for I have some scruples about it) they may be called a rough, though not altogether unlike imitation of those Medii avi, such as some in my possession, which I look upon as written by a purely Greek hand, and not with a pen, but with a reed. I had formerly (but gave them to Dr. ASKEW, who in return promised me some other trifling literary favour) a few leaves of an ancient printed book * which I guessed was LASCARIS's or GAZA's Greek Grammar; and the impression of which, as it then seemed to me, resembled very much that of the Psalter in question. A more imperfect resemblance of its coeval Batrachomyomachia, may be seen in the engraved specimen of it which was drawn, I suppose, by MAITTAIRE himself, and published with his edition of that Poem, anno 1721." C. D. M.

[*] A copy of this very beautiful edition, in fine preservation, is in the NORFOLK Library, among the valuable collection of the ROYAL SOCIETY. Dr. ASKEW had another copy, which was purchased, at the price of 17 l. for THE BRITISH MUSEUM. N.

* Possibly those sold to Dr. HUNTER, with "Manutii Rudimenta Linguae Graecae, Venet, 1594," for 5 l. 10 s. N.
In 1493, a fine edition of Isocrates [k] was printed at Milan, in folio, by Henry German and Sebastian ex Pantremulo.

All the above works are prior in time to those of Aldus, who has been erroneously supposed to be the first Greek Printer: the beauty, however, correctness, and number, of his editions place him in a much higher rank than his predecessors [l]; and his characters in general were more elegant than any before used. He was born in 1445, and died in 1515[m].

[k] See Palmer, p. 158.—An illuminated copy of this work was purchased for the The British Museum, at Dr. Askew's sale, for ten guineas and a half. N.

[l] It would be endless to enumerate the various works of this distinguished Printer. It may be proper, however, to mention his very curious edition of the Psalter, which is without date, but is clearly fixed by Mr. Maittaire either to the year 1495 or 1496. Mr. De Missy had a fine copy of it, which was sold to Mr. Mason for seven pounds. N.

[m] Aldus was inventor of the Italic character which is now in use, called, from his name, Aldine, or Cursives. This sort of letter he contrived, to prevent the great number of abbreviations that were then in use; a singular specimen of which is faithfully exhibited by Chevillier*: "Sic hic ε ταλ ἄμ ψιδ αὐτήρ ηα εδπτεύσαι ηα Δεο "γα ε & ση hic ηα ηα ηα ηα εδπτεύσαι ηα Δεο." i.e. "Sicut hic est fallacia secundum quid ad simpliciter. "A est producibile a Deo: Ergo A est. Et similiter hic. "A non est: Ergo A non est producibile a Deo." Contractions of a similar nature abounded in all the works of that age, and more particularly in the books of law. N.

* From "La Logique d'Ockam, 1493," fol. P This
This article should properly close here: but it would be unpardonable not to mention the celebrated family of Stephens; whose impressions, in Hebrew, Greek, and Latin, are well known. Though the noble Greek books of Aldus had raised an universal desire of reviving that tongue, the French were backward in introducing it. The only pieces printed by them were some quotations, so wretchedly performed, that they were rather to be guessed at than read; in a character very rude and uncouth, and without accents. But Francis Tissard introduced the study of this language at Paris, by his Βικας ἤ γραμματεια, in 1507; and that branch of printing was afterwards successfully practised by Henry, Robert, and Henry Stephens.

The earliest Greek edition of the whole Bible was, strictly speaking, the Complutensian Polyglott of

\[n\] This is said on the authority of Palmer, p. 270.—

"The father of Robert was also named Henry, and was perhaps the first that began to print Greek quotations in such a manner that they could not be said to be wretchedly performed, and rather to be guessed at than read. I judge of this by his edition of Fabric Stapulensis Quintuplex Psalterium, printed at Paris, and published in 1513." C. D. M. Mr. De Missy's copy of this Psalter was sold to the Royal Library, for two guineas.—Robert Stephens had the advantage of being assisted in the correction of his Greek books by his brother Charles, who was a good printer, though a physician by profession; and had also the help of another learned brother, named Francis. N.

\[o\] Chevillier supposes that Tissard, who had also the honour of introducing the use of Hebrew into France, died in 1508. N.

Cardinal
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Cardinal Ximenes [p]; but as that edition, though finished in 1517, was not published till 1522; the Venetian

[p] See hereafter, p. 128. 153—162.—And see an account of the early Greek and Latin editions both of the Old and New Testament in Le Long's Bibliotheca Sacra.—Mr. Maittaire, however, Annal. Typogr. t. l. p. 41, mentions a Latin Bible, of Paris, unnoticed by Le Long, which is without a date; but is fixed by [Mr. Barricave] a learned friend of Mr. Maittaire's to the year 1464, the third year of the reign of Louis the Eleventh, from the three following verses printed in a colophon at the end of it:

"Jam feini Undecimus lufrum Francos LodoicuS"
"Rexerat, Ulricus, Martinus, itémque Michael"
"Orti Tctonii hanc mihi compofuere figuram."

Mr. Palmer, History of Printing, p. 100, after citing the above conjecture, adds, "I am persuaded that Mr. Maittaire's friend was mistaken in the first verse. As Chevillier gives us the same colophon at the end of the first Paris Bible by the same three partners, with this variation however from the former, that instead o' semi lufrum, it has tribus lufris, that is, instead of the third, it imports the thirteenth year of that King's reign: we may easily suppose, that it was the first Paris Bible of 1475; and this Gentleman might probably be mistaken: however, the book being in Queen's College library, in Cambridge, it may be easily consulted." We have the authority of the very learned and accurate Dr. Taylor in Mt. to assert, that "Mr. Maittaire's friend was not mistaken*. The verses are as quoted by Mr. Maittaire, semi lufrum, not tribus lufris;" and, that "the book is not in Queen's College Library, but in

* Dr. Taylor's positive assertion is as positively overthrown, by two more recent examinations: which we shall take the liberty of inferring in our Appendix, in the words of the Gentlemen who favoured us with them.
Venetian Septuagint of 1518 [q] may properly be called the first edition of the whole Greek Bible; Erasmus having published the New Testament only, at Basil, in 1516.

"the Library of the University, in that part of it which was "given by King George I."—We shall just mention occasionally, as it falls in our way, another very scarce Latin Bible published by Servetus, whence Dr. Gregory Sharpe cites a note of Servetus, in his Second Argument, &c. and of which he says, p. 254, The Jesuits at Lyons, when I enquired after this book, did not know that it ever had been published: and Mr. Arkenholtz, a very learned and ingenious man, the librarian at Hefje Caffel, where the works of Servetus are supposed to be preserved, though the Christianismus Restitutus is lost, having been stolen out of the library, when the Landgrave himself was present, did not, till I convinced him, believe that Servetus ever published an edition of the Bible. In Dr. Mead's Catalogue, p. 3, this edition is intituled, Biblia Sacra ex Pagnini translatione, per Mich. Villanovanum, i.e. Servetum, Lugduni, 1542, folio. B. & N.—"If Dr. Sharpe's intention in this note was only, as I suppose, to "make his Readers sensible how scarce a book that Bible is "from which he quoted a passage, it may be but seconding his "intention to oblige, that his copy, Dr. Mead's copy, and "my copy of it, are but one: his copy being that which he "had borrowed of me, and mine being no other than Dr. "Mead's; which I purchased when his library was sold by "auction in 1754." C. D. M.—For Seven Pounds, as ap- "pears by a Catalogue in which the prices are marked. This "Bible now forms part of Dr. Hunter's noble collection; "who bought it, at Mr. De Missy's sale, for ten guineas. N. [q] This beautiful edition * (Venetiis, in editibus Aldi & Afol- "lanii feceri ejus) was begun by Aldus, and completed after his "death under the inspection of Andrew Asulanus, who had "long been the corrector of Aldus's press. N.

* See hereafter, p. 169; and Maittaire, vol. II. p. 133.
On the first-printed **HEBREW** Books: with Observations on some modern Editions; and a Collation, from **WALTON**'s Polyglott, of a remarkable passage, as printed in **Kings** and **Chronicles**.

A **VERY** satisfactory account of this branch of Printing is thus given by a Gentleman whose learned labours have for many years been constantly employed in elucidating the Hebrew Scriptures: 

"The method which seems to have been originally observed, in printing the Hebrew Bible, was just what might have been expected:

I. The **PENTATEUCH**, in 1482 [b].
II. The **PRIOR PROPHETS**, in 1484 [c].
III. The **POSTERIOR PROPHETS**, in 1486 [d].
IV. The

[a] **Dr. Kennicott**, in *Ten Annual Accounts of the Collation of Hebrew MSS.* p. 112. In the Doctor's Plan for printing a corrected Bible (dated Dec. 16, 1772) an edition of the *Psalms* is mentioned, so early as 1477. N.

[b] A copy of this edition is preserved at Verona. Another copy of it is in the curious Library of the Margrave of **BADEN DURLACH**. See *Annual Accounts*, p. 112. N.

c] This edition (containing *Joshua*, *Judges*, and *Samuel*) Dr. **Kennicott** saw in the Royal Library at Paris. N.

d] This edition contained the *Prophetæ prioræ* and *posterioræ*, according to **Wolius**, *Biblioth. Hebraica*, vol. II. p. 397.
IV. The Hagiographa, in 1487 [e].

"And, after the Four great parts had been thus printed separately (each with a comment), the whole Text (without a comment) was printed in one volume in 1488 [f]: and the text continued to be printed,

397. See Dr. Kennicott's State of the printed Hebrew Text, Differt. II. p. 472. It was printed at Soncino, in the duchy of Milan, without vowel points, cum Com. David Kimchi, fol. See Le Long, Bibliotheca Sacra, p. 129; and Palmer, p. 249. N.

[e] Printed at Naples in 1487. A copy of the Hagiographa, in two volumes, on vellum, was presented by Dr. Pellet to Eaton College Library. It contains many curious readings, different from all the other printed copies, and contrary to the Mafura. The last is probably one of the reasons for which the whole edition may have been destroyed excepting this copy, which had the singular good fortune to escape the flames. Dr. Pellet says, Hoc exemplar unicuim, & flammis erectum, uti par est credere. This edition however is printed with the vowel points, except one whole page of Daniel. See Dr. Kennicott, Diff. I. p. 521. Diff. II. p. 473—Another copy has been since discovered, in the Cusanatenfian library at Rome. See Annual Collations, p. 112. N.

[f] Printed at Soncino, with vowel points, by Abraham fil. Rabbi Hmaim, fol. See Le Long, p 96, where is a particular enumeration of all the principal editions till the year 1709. The whole of the New Testament was first published in Hebrew by Elias Hutter in 1599, in a Polyglott edition, which will be described in our Appendix, N°III. B. & N.—" But long enough before this, at"
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"printed, as in these first editions, so in several others
for twenty or thirty years, without marginal Keri
or Mafora, and with greater agreement to the more
antient Mss.; till, about the year 1520, some of
the Jews adopted later Mss. and the Mafora; which
absurd preference has obtained ever since."

Thus much for the ancient editions given by Jews.

In 1742, a Hebrew Bible was printed at Mantua, under the care of the most learned Jews in Italy. This Bible had not been heard of among the Christians in this country, nor perhaps in any other; though the nature of it is very extraordinary. The text indeed is nearly the same with that in other modern editions: but at the bottom of each page are Various Readings, amounting in the whole to above 2000, and many of them of great consequence, collected from Mss. printed editions, copies of the Talmud, and the works of the most renowned Rabbies. And in one of the notes is this remark:—"That in several passages of the Hebrew Bible the differences are so

"Basil, anno 1537, was published (typis Henrici Petri)
a small folio, containing a pretended antient Gospel of St.
Matthew in Hebrew, together with a Latin Translation,
and Annotations by the Editor Sebastianus Mun-
terus; the same who, anno 1535, had published an
Hebrew Bible, with a new Latin Translation of his own,
and Annotations, at Basil, in two volumes in folio: which
were reprinted at Basil with considerable improvements,
anno 1546. Of this I have a fine copy." C. D. M.

"many
APPENDIX.

"many and so great, that they know not which to fix
upon as the true Readings [g]."

We cannot quit this subject without observing, on
Dr. KENNICOTT's authority, that as the first printed
Bibles are more correct than the later ones; so the Va-
riations between the first edition, printed in 1488, and
the edition of VANDER HOOGHT, in 1705, at Amster-
dam, in 2 vols. 8vo. amount, upon the whole, to above
TWELVE THOUSAND! [b]

But these are not the only Variations that we
are concerned to take notice of. Parallel places of
Scripture, though evidently derived from the same
original, are found to differ in no small degree. Of
this many striking instances have been long since given
by Dr. KENNICOTT, in his State of the printed He-
brew Text, Diff. I. And we are enabled, by the
kindness of a valuable Friend, to lay before the
Reader another specimen of the same kind [i], in a
Collation of the accounts of the Dedication of the
Temple, as written 1 Kings vii. 51. viii. 1, &c. and
2 Chron. v. 1, &c.

[g] Dr. KENNICOTT's Plan, Dec. 16, 1772.
[b] Annual Accounts, p. 130.
[i] This specimen occasioned the publication of a very use-
ful treatise, by the same Author, under the title of "Critica
Sacra, or a short Introduction to Hebrew Criticism;"
which was followed by "A Supplement," in answer to the
pamphlet of Mr. RAPHAEL BARUII, a learned Jew, in-
tituled, "Critica Sacra examined, &c." N.

A COL-
### Appendix

**A Collation of the Account of The Dedication of the Temple**

1 Kings vii. 
2 Chron. v.

#### Various Readings

<table>
<thead>
<tr>
<th>Page</th>
<th>Reading</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>51.</td>
<td>מִ֙לְתָּה</td>
<td>falsely for</td>
</tr>
<tr>
<td>52.</td>
<td>מִ֙לְתָּה</td>
<td>wrongly</td>
</tr>
<tr>
<td>53.</td>
<td>מִ֙לְתָּה</td>
<td>wanted</td>
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<td>הָֽדָּו</td>
<td>rightly.</td>
</tr>
<tr>
<td>55.</td>
<td>מִ֙לְתָּה</td>
<td>redundant.</td>
</tr>
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<td>75.</td>
<td>מִ֙לְתָּה</td>
<td>wanting</td>
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<tr>
<td>76.</td>
<td>מִ֙לְתָּה</td>
<td>wanting</td>
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<td>77.</td>
<td>מִ֙לְתָּharedundant.</td>
<td></td>
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<td>78.</td>
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<td>81.</td>
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<td>82.</td>
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<td>84.</td>
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<td>85.</td>
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<td>86.</td>
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<td>87.</td>
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<td>88.</td>
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<td>89.</td>
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<td>90.</td>
<td>מִ֙לְתָּharedundant.</td>
<td></td>
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<td>91.</td>
<td>מִ֙לְתָּharedundant.</td>
<td></td>
</tr>
<tr>
<td>92.</td>
<td>מִ֙לְתָּharedundant.</td>
<td></td>
</tr>
<tr>
<td>93.</td>
<td>מִ֙לְתָּharedundant.</td>
<td></td>
</tr>
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<td>94.</td>
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</tr>
<tr>
<td>95.</td>
<td>מִ֙לְתָּharedundant.</td>
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</tr>
<tr>
<td>96.</td>
<td>מִ֙לְתָּharedundant.</td>
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</tr>
<tr>
<td>97.</td>
<td>מִ֙לְתָּharedundant.</td>
<td></td>
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<tr>
<td>98.</td>
<td>מִ֙לְתָּharedundant.</td>
<td></td>
</tr>
<tr>
<td>99.</td>
<td>מִ֙לְתָּharedundant.</td>
<td></td>
</tr>
<tr>
<td>100.</td>
<td>מִ֙לְתָּharedundant.</td>
<td></td>
</tr>
</tbody>
</table>

N.B. מִ֙לְתָּה seems to be wanting in both places after מִ֙לְתָּharedundant.

Q
APPENDIX.

1 Kings viii. 2 Chron. v. and vi.

VARIOUS READINGS.

9. הנחת rightly

10. תחת negligently omitted.

11. אולח ביבתライght

12. נמה סנה.

13. עפר wanting.

14. נזרו wanting.

15. רזא wanting.

16. הלימאים ביאוNER.

N. B. The opposite 13 words, though necessary to complete the sense, are omitted in Kings, owing to the similar endings of two sentences, one of which the transcriptor negligently overlooked.

16. ברוח

17. רוח

18. רוח

19. ועלב

20. והם

21. והם wantings.

* For רבי the LXX read חביר. The text is evidently wrong; and ought to stand as in 1 Kings.
### APPENDIX

1 Kings viii.   
2 Chron. vi.

**VARIOUS READINGS.**

<table>
<thead>
<tr>
<th>22.</th>
<th>שלום</th>
<th>12.</th>
<th>wanting.</th>
</tr>
</thead>
<tbody>
<tr>
<td>23.</td>
<td>והם</td>
<td>13.</td>
<td>דַּעַמְתָּהוּ</td>
</tr>
<tr>
<td></td>
<td>לאָלוֹם</td>
<td>14.</td>
<td>wanting.</td>
</tr>
<tr>
<td>24.</td>
<td>דֹּוְ</td>
<td>15.</td>
<td>דֹּוְ</td>
</tr>
<tr>
<td>25.</td>
<td>בָּש</td>
<td>16.</td>
<td>יָשָׁב</td>
</tr>
<tr>
<td></td>
<td>לָפָּנָי</td>
<td>17.</td>
<td>רַח יָלָא</td>
</tr>
<tr>
<td>26.</td>
<td>אָלוֹם</td>
<td>18.</td>
<td>לאָלוֹם</td>
</tr>
<tr>
<td></td>
<td>נוֹ</td>
<td>19.</td>
<td>wanting.</td>
</tr>
<tr>
<td>27.</td>
<td>wanting.</td>
<td>20.</td>
<td>עָּניָּן</td>
</tr>
<tr>
<td></td>
<td>לָשָּׁתה</td>
<td>21.</td>
<td>מַמָּתוֹת</td>
</tr>
<tr>
<td></td>
<td>לָשָּׁמה</td>
<td>22.</td>
<td>מַמָּתוֹ</td>
</tr>
<tr>
<td>28.</td>
<td>יהוֹ</td>
<td>23.</td>
<td>מַמָּתוֹ</td>
</tr>
<tr>
<td>29.</td>
<td>עַכי</td>
<td>24.</td>
<td>wanting.</td>
</tr>
<tr>
<td></td>
<td>לָלָא חוֹז</td>
<td>25.</td>
<td>wanting.</td>
</tr>
<tr>
<td></td>
<td>לָלָא חָוַי</td>
<td>26.</td>
<td>wanting.</td>
</tr>
<tr>
<td></td>
<td>לָשָּׁמה</td>
<td>27.</td>
<td>wanting.</td>
</tr>
<tr>
<td>30.</td>
<td>תַּנה</td>
<td>28.</td>
<td>wanting.</td>
</tr>
<tr>
<td></td>
<td>אתֵוָּנוֹ</td>
<td>29.</td>
<td>wanting.</td>
</tr>
<tr>
<td></td>
<td>אתֵוָּנ</td>
<td>30.</td>
<td>אתֵוָא</td>
</tr>
<tr>
<td></td>
<td>אתֵוָא</td>
<td>31.</td>
<td>אתֵוָא</td>
</tr>
<tr>
<td>32.</td>
<td>מַמָּתוֹ</td>
<td>32.</td>
<td>מַמָּתוֹ</td>
</tr>
<tr>
<td></td>
<td>לָרָשִׁיָּ רָשִׁי</td>
<td>33.</td>
<td>רָשִׁי</td>
</tr>
<tr>
<td></td>
<td>בָּדָה</td>
<td>34.</td>
<td>בָּדָה</td>
</tr>
</tbody>
</table>

* Verse 13th is a parenthetical (not extant in Kings) with part of verse 12th repeated.*
## Appendix

1 Kings viii.  2 Chron. vi.

### Various Readings

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>33. &quot;אללך&quot;  &quot;אללך&quot;</td>
<td>wanting.</td>
</tr>
<tr>
<td>34. &quot;_wsםו&quot;  &quot;השמח&quot;  &quot;נתת לאברהם&quot;</td>
<td>wanting.</td>
</tr>
<tr>
<td>35. &quot;שמם&quot;  &quot;מותאמן&quot;</td>
<td>wanting.</td>
</tr>
<tr>
<td>36. &quot;נא הרש&quot;  &quot;נא הרש&quot;</td>
<td>wanting.</td>
</tr>
<tr>
<td>37. &quot;יְיִּוָך&quot;  &quot;אל&quot;  &quot;כל מตำה&quot;</td>
<td>wanting.</td>
</tr>
<tr>
<td>38. &quot;היה&quot;  &quot;יאב&quot;  &quot;בל עשר&quot;  &quot;יִּוָך&quot;  &quot;גּוֹי לֵבּבכ&quot;</td>
<td>without.</td>
</tr>
<tr>
<td>39. &quot;השמח&quot;  &quot;וָעִישת&quot;  &quot;נתת&quot;  &quot;וָעִישת&quot;  &quot;זרת לבדה&quot;  &quot;כל ביני&quot;</td>
<td>wanting.</td>
</tr>
<tr>
<td>40. &quot;יְיִּוָך&quot;  &quot;wanting.&quot;</td>
<td>wanting.</td>
</tr>
<tr>
<td>42. &quot;כִּי שמונה אַת שִׁבָּך&quot;  &quot;זֶרֶך&quot;  &quot;זֶרֶך&quot;  &quot;בּוֹת&quot;  &quot;מקולל&quot;</td>
<td>wanting.</td>
</tr>
<tr>
<td>43. &quot;את&quot;  &quot;השמח&quot;  &quot;מקולל&quot;  &quot;ידוה&quot;  &quot;ליראה&quot;  &quot;בר&quot;</td>
<td>wanting.</td>
</tr>
<tr>
<td>44. &quot;אנב&quot;  &quot;אנב&quot;</td>
<td>wanting.</td>
</tr>
</tbody>
</table>
**APPENDIX.**

1 Kings viii. 2 Chron. vi.

**VARIOUS READINGS.**

<table>
<thead>
<tr>
<th>44. ידוחות</th>
<th>34. אלך</th>
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<tbody>
<tr>
<td>wanting.</td>
<td></td>
</tr>
<tr>
<td>בנה</td>
<td></td>
</tr>
<tr>
<td>45. חזרそこ</td>
<td>35. כי הֶשְׁמִיט</td>
</tr>
<tr>
<td>46. שביחס</td>
<td>36. שביהס</td>
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<tr>
<td>החזיב</td>
<td>wanting.</td>
</tr>
<tr>
<td>47. אל לָבָּס</td>
<td>37. שאָל לָבָּס</td>
</tr>
<tr>
<td>לָבָּס</td>
<td>שבימ</td>
</tr>
<tr>
<td>הזוננו</td>
<td>יָדוֹ נִנְחָנ</td>
</tr>
<tr>
<td>הזוננו</td>
<td>יָדוֹ נִנְח</td>
</tr>
<tr>
<td>48. לָבָּס</td>
<td>38. לָבָּס</td>
</tr>
<tr>
<td>אָבִיה</td>
<td>שבימ</td>
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<td>אלָל</td>
<td>wanting.</td>
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<tr>
<td>הָלִיל</td>
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<td>הליב</td>
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<tr>
<td>בהי</td>
<td></td>
</tr>
<tr>
<td>בהי</td>
<td></td>
</tr>
<tr>
<td>49. יהשימ</td>
<td>39. כי הֶשְׁמִיט</td>
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<tr>
<td>כִּכֶּנ</td>
<td>מִשְׁמַח</td>
</tr>
<tr>
<td>תִּנְחָמ</td>
<td>תִּנְחָמ</td>
</tr>
</tbody>
</table>

N. B. This Collation, made from *Walton's Polyglott*, proceeds no farther, because the remainder of Solomon's Prayer is very different in Kings, from what it is in Chronicles; for which difference if the Learned could clearly account, it would be of great service to this important branch of Literature.
APPENDIX.

In Mr. Clarke's *Connexion of the Roman, Saxon, and English Coins*, among many other interesting particulars, is a curious Dissertation on the *Jewish Money*; in which the *Shekel*, as determined by Grsepsius*, is proved (against the united authority of Villalpandus and Greaves) to have been synonymous to the *Didrachma*, or forty-eighth part of a pound; and consequently a fourth part of an ounce; not half an ounce, as has been commonly supposed.

* "It is now almost two centuries since Stanislaus Grsepsius, a learned Polander, published a treatise, De multiplici siculo, et talento Hebraico. This book met with a very singular fate. It was at first much neglected; and then, about a century afterwards, published in Germany, as a very choice Ms. found in one of their libraries. One Henricus Goutier Thulemarius re-printed it word for word, without taking the least notice of its author; and this Literary Pirate was in time regarded as the true Proprietor. See Baudelot, Utilité des Voyages, vol. II. p. 247. and Fabricius, Bibl. Ant. p. 27." Mr. Clarke, p. 242.—This learned work of Grsepsius would be no temptation to a Literary Pirate of these days! B,
On the first-printed Polyglotts.

THE first Polyglott work was printed at Genoa in 1516, by Peter Paul Porrus [a], who undertook to print the Pentaglott Psalter of Augustin Justinian, bishop of Nebo. It was in Hebrew, Arabic [b], Chaldaic, and Greek, with the Latin Versions,

[a] "By Porrus it was printed at Genoa, in adibus Nicolai Justiniani Pauli; whither he seems to have been invited for that purpose: after which I conceive that he returned to his usual place of abode at Turin; as by himself, at the end of the book, he is called Petrus Porrus Mediolanensis Taurini degens." C. D. M. Mr. Dr Missy had three copies of this Psalter, of which the finest was sold to Mr. Cracherode for one guinea.

[b] The Arabic version is of no authority, as it was translated, not from the Hebrew, but from the Septuagint; where the version of the Prophets (particularly Jeremiah) is less faithful than that of the other books of the Old Testament, and was probably made by a Jew who was very ignorant of Hebrew. But this is far from being the case of the Pentateuch. See Michaelis, Syntagma Commentationum, 1763, Comm. III. p. 58. and Prideaux, vol. II. folio, p. 36. The Illyrian, Gothic, Arabic, Ethiopic, Armenian, and Syriac versions were all made from the Septuagint; though there is still in being an older version of the Syriac, translated immediately from the Hebrew original. Prideaux, p. 37.

"The Arabic is the latest of all the antient versions of the Old Testament.—In the year 942 died R. Saadias, 7 " called
APPENDIX.

Versions, Glosses, and Scholia, which last made the eighth column, in folio. The Arabic was the first that ever was printed; and this the first piece of the Bible that ever appeared in so many languages [b].

"called Gaon (i. e. the illustrious), who presided over the Babylonian schools.—The chief merit of this learned and laborious Rabbi is, that he translated all the Old Testament from the Hebrew into Arabic; expressing the Arabic in Hebrew characters. But though the whole Hebrew Bible was thus translated by him; yet the Pentateuch only has been, as yet, published from his version. The other books, now in Arabic, in the Paris and London Polyglotts, were translated at different times, by different authors; partly from the Greek, and partly from the Syriac versions: and but few parts, if any, (excepting the Pentateuch) were translated from the Hebrew." Dr. Kennicott, on the State of the printed Hebrew Text, Diff. II. p. 452—454.

See a particular enumeration of the Arabic versions, both Ms. and printed, in Le Long, p. 214, &c. N.

[b] Justinian, presuming this work would procure him great gain, as well as reputation, caused 2000 copies to be printed of it, and promised in his Preface to proceed with the other parts of the Bible. But he was miserably disappointed: every one applauded the work; but few proceeded further; and scarce a fourth part of his number was sold. Besides the 2000 copies, he had also printed fifty upon vellum, which he presented to every crowned head, whether Christian or Infidel. The whole New Testament was prepared for the press by Justinian, who had also made great progress in the Old. See Le Long, Bibliotheca Sacra, p. 2. Maittaire, Annal. Typ. tom. II. Par. I. p. 121. Palmer, Hist. of Printing, p. 263. N.
In 1518, John Potken published the Psalter, in Hebrew, Greek, Latin, and Ἑθιοπικ, [or Chaldaic, as he, with some others, called it,] at Cologne; but the name of the Printer is nowhere to be found throughout the book [c]. It has no Preface properly so called:

[c] The Printer's name is nowhere mentioned, that we know of, except in the following observations of the late Mr. De Missy, to whom this article had been communicated: 'I would almost venture to affirm, that you have named him when you named Potken. For if he does not say expressly that he was the Printer, he seems at least to give us a broad hint of it, when he says: Statui jam senex lingus externas aliquas dicere: & per artum impresso- riam, quam adolecens didici, edere: ut modico aere libri in diversis linguus, formis aeneis excusavit et possint. These words might have been minded, but were omitted, by Le Long in the abstracts he made of Potken's address to his readers at the end of the book. Towards the end of the same Address he says imprimi curavi: but such a phrase may very well be understood of one who saw his work printed at home with his own types. And, besides, he might have chosen that phrase as the most convenient, on account of his having been absent for some time while the impression was carried on by his kinsman and learned assistant Seter, alias Heyl. Confer with the above Address, what he says, p. 7. (col. 2 sub finem) of his Introducatione, &c. a small work of no more than four leaves, which was certainly intended to go along with the Psalter, though it is not always, and is perhaps very seldom, to be found with it. In the abovementioned Address he pretends to be the first who had imported into Europe what he calls the Chaldaic [now more properly called the Ἑθιοπικ] Tongue.
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called: but from an Address of Potken to the studious Readers, which is printed on the last page of the Pflalter,

*Tongue.* And nothing hitherto has appeared to the contrary. Some quibblers indeed might object, that it rather was imported by the Ἐthiopian Fryars who had helped him to learn it. But he certainly seems to have been the first who presented the European Republic of Letters with a printed *Introduciuncula* to the Reading of that language: nor could any body, that I know of, have said in 1518, that in 1513 he had published or printed an Ἐthiopic book in Europe, as Potken does in his Address of 1518, where he acquaints us, that, nearly five years before, he had given at Rome an edition of the Ἐthiopic Pflalter printed by itself: for it is evidently of such a Pflalter that he says: *Pflalterium arte impressoria quinquennio quas exadus, Rome edidi:* which book is noticed by Le Long, in these words: *Psalmi & Canticum Canticorum Ἐthiopicæ studii Joannis Potken cum ejus præfatione Latina, in 4°. Rome 1513.* That Latin Preface, could I get a sight of it, would perhaps enable me to be more particular and more positive. The book is marked by Le Long himself as being in the Royal Library at Paris; and an account of the said Preface, no-doubt, might easily be obtained, if asking for it should become a matter of any importance to the curious. Thus much, however, I thought, might be proposed provisionally, concerning the name of the Printer to whom the world was indebted for Potken's Polyglott Pflalter.——But since I have dwelt so long upon that subject, I cannot well dismiss it without adding a word about the rank which Le Long gives to this work among the first-printed Polyglott Pflaters; immediately after that of *Justiniani*, printed by Porrus in 1516; and before another, by him supposed to be printed, as
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Psalter, we are informed, that, while his earnest zeal for Christianity, and for the Roman See, made him extremely

extremely desirous of learning foreign languages, especially what he calls the Chaldee, for which he was

saw an edition of what is commonly called Erasmus's St. Jerom, bearing the date of 1518: except some copy or copies of the first edition should be supposed to have been fold with a new title bearing such a date. But even this I have strong reasons to disbelieve. The most, in short, I can grant is, that considering the more general use, and of course the more general demand, of the eighth volume, or even of the very separable part of it which contains the Polyglott Psalter; some copies of either may have been sold singly with any fresher title and date, in order to please that very common sort of buyers who will by all means be served with the newest edition. A copy of the entire eighth volume I can shew, the date of which, in the title-page, is so late as 1527. But then, on the very back of that title-page, is printed a short Preface by Bruno Amerbachius, the original date of which is thus preserved: Idibus Januariiis. Anno M.D.XVII: and in which he declares that a peculiar Preface shall be given to the Polyglott Psalter. Now this peculiar Preface is certainly the same from which the above abstractions have been taken by Le Long; and, being likewise printed on the back of the Psalter's title-page, preserves also the original date of the said year 1516: from which circumstances, without descending to more minute particulars, it is plain, I think, that this Psalter, being two years more antient than Porcken's, ought to have been placed before it. Nay, I would fain ask, if it might not dispute the precedence even with Porrus's? And this at least I can affirm, that Porrus's date is Mensis VIIIibri, and Amerbach's VIII Calend. Septembre.
was destitute of any proper master; some Æthiopian Fryars happened to be at Rome (as he expresses it), pere-
tembreis. Neither could it well be urged as a decisive point in favour of Porrus's, that its date is at the end of the work, while Amerbach’s is only at the end of a Preface, on the very back of the title-page, which apparently was printed the first of all, and that the time required to print the rest might retard the dispatch of the whole book beyond the month of November. For, not to mention the Printer’s well-known and almost prodigious diligence, who, by taking proper measures before-hand, and setting several presses at work for the same book, might have done with it before the last-mentioned month; it will be sufficient to observe, in the first place, That the first sheet of the first Quaternio, though ready for the press, may have been purposely left with a blank page (either worked-off or not), until the blank page could be filled up with a Preface, in which the Editors, conformably to reason, might speak of their performance as of a work already executed. —Secondly, That, without going a great way for an actual example of what I suppose may have been practised in this case, a shining example of it we have at hand in the very next ninth and last volume; the final date of which specifying the month of May 1516, the Preface nevertheless is dated June the 26 (Sexto Kalendas Julias).—Thirdly, That, of all the dates in the whole set which mark the month, the oldest being (T. II. fol. verso 191) of August 1515, none is so late in 1516 as that of the Polyglott Psalter in question. From which reasons it is plain to me that the book might have been ready for sale, if not precisely on the 25th of August (VIII Calend. Septembreis) at farthest a few days after; two months, not to say three, before Porrus had printed
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peregrinationis causa, to whom he eagerly applied: and that, from his intercourse with them, he had acquired

printed his final date of November, without marking the
day; which, if one of the last in the month, he had some
reason to suppress, that it might not look near four full
months remote from the first of August; this being the
date of Justiniani's dedication to the Pope, and the dedi-
cation having probably been printed when he hoped, and
perhaps promised, that against such a time the whole should
be finished. But, be this as it will, I think I have said
enough to make good what I hinted above, that the Poly-
glott Pfalter of Basil might dispute the precedency with that
of Genoa.—By all this, however, I am far from pretend-
ing to make Erasimus the first Editor of Polyglott Books:
and I firmly believe that when Le Long inserted these
words, Cura & studio DeSid. Erasmi, he did it without any
other foundation than the common opinion which ascribes
to Erasimus the whole business of preparing this Edition of
Jerom's works; though he so little meddled with Hebrew,
that when he had occasion for it, en passant, he would not
proceed without requiring the assistance of the two brothers
Bruno and Basil Amerbach. So that Le Long, instead of
Cura & studio DeSid. Erasmi, might rather have said, Cura
& studio Brunonis & Basilii Amerbachiorum (or, as they used
to spell it, Amorbachiorum). This I infer from their joint
Address to the Reader, at the head of Tome the Fifth;
where also the Reader is informed of some particulars
which may serve as a good, or even necessary, comment
upon the fifth page of Erasimus's dedication to Archbishop
Warham. I. That when Erasimus [who by the bye had
himself collected materials towards an edition by him
intended
acquired such a knowledge of their language, as to make him believe he might undertake an edition of the

intended of St. Jerom's works] came to Basil; he found
great provisions and preparations already made [for the
same purpose], at the expense, and by the care, of their
now deceased Father, John Amerbach: who, after procuring
St. Ambrose's and St. Austin's works, printed suis typis,
had resolved to go on with St. Jerom's. II. That their
father, intending to make them collaborators in that work,
had furnished them with some knowledge (qualicunque
peritia, as they term it) in the Latin, Greek, and Hebrew
languages. III. That Erasimus having taken upon him
the care of the four first Tomes, the care of the five last
became their lot. And accordingly, in all the subsequent
Addresses to the Reader, we find them (though under the
sole name of Bruno) speaking as Editors; yet making ho-
nourable mention of the Learned to whose assistance they
acknowledged themselves much indebted. And let me add,
that they not only never speak as Printers, but express
themselves in such a manner as to leave all the honours of
the printing-office to John Froben: so that, in Le Long's
account, it was a new mistake to write Typis Amerbachii: a
mistake, however, which Maittaire himself, in his account,
has not avoided, his words being, p. 124: Eodem anno quo
Justinianus suum Psalterium Pentaglotton edidit; Basileæ ab
Amerbachis Psalterium triglotton... excusum e?.—Some-
thing more might be added in order to rectify, by the pre-
sent account of Erasmus's Jerom, some inaccuracies which
may puzzle or mislead the reader, in the accounts given
of it by the very best and latest writers of Erasmus's Life:
but I think that this hint alone may be sufficient. The

only
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the Æthiopic Pfalter; which was actually published at Rome nearly five years before the date of his Polyglott performance. At the end of the above-mentioned address, he promised to perform something in the Arabic, if he should meet with sufficient encouragement.

The famous Bible of Cardinal Ximenes, commonly called the Complutensian, consists of six large folio volumes; having the Hebrew [d], Latin, and Greek, in

only addition in which I shall indulge myself, will be to present the Reader with a kind of Inscription in capitals, which is very conspicuous at the end of the last volume; and by which we may be made, in some measure, to understand, not only how far Froben is to be looked upon as connected with, or distinguished from, the Amerbachs; but also, what that Society was, which I remember is somewhere spoken of by Erasimus himself (if I mistake not), who relates, that on his refusing with some obstinacy a considerable sum offered him by Froben, and urging that he thought such a sum too considerable from a man even in his circumstances, Froben at last prevailed by assuring him, that the offer he made was not at his own private expence, but at the expence of the Society. The said Inscription is as follows: "basilæae in aedibus io. frobenii impendio brunonis, basilii et bonificii amorbachiorvm, ac ioannis frobenii chalco-graphi et iacobi rechevrgii civivm basilienivm, mense mai. an. m.d xvi." C. D. M.—Mr. De Missy had two copies of Potken's Pfalter, the best of which was sold for no more than 18 shillings. N.

[d] The Hebrew text in this edition was corrected by Alphonsus,
in three distinct columns, and the Chaldee paraphrase, with a Latin interpretation, at the bottom of the page, the margin being filled with the Hebrew and Chaldee radicals. It was begun in 1502, finished in 1517, but not published till 1522. A more particular account of it may be seen in Le Long, in Maittaire, and in De Bure [e].

In 1546 appeared, at Constantinople, "Pentateuchus Hebræo-Chaldæo-Perisco-Arabicus," in three columns; the Hebrew text in the middle; on the right hand the Persian version of R. Jacob fil. Joseph; and on the left the Chaldee paraphrase of Onkelos: at the top is the Arabic paraphrase of Saadias, and at the bottom the commentary of Rasi. The whole is printed in Hebrew characters with points, the middle column on a larger size than the Alphonsus, a physician of Complutum, Paulus Coroneillus, and Alphonsus Zamora, who were all converts from Judaism to Christianity. The manuscripts it was printed from had undergone the Masoretical castigation. See Dr. Kennicott, Diff. II. p. 475. N.

[e] In the first edition of this little tract, we gave our readers reason to hope for some further remarks on the Complutensian Bible, and on the edition of Plantinus. If the life of our valuable Friend had been prolonged, that hope would not have been disappointed. With his usual alacrity and benevolence, he had actually collected many materials, and begun to methodize his thoughts on the subject: what was done, Mrs. De Missy has kindly permitted us to annex to the present publication; and, though in an unfinished state, will be deemed an acquisition to polite letters. B. & N.

S others.
Appendix. At the end of Genesis appears, “Absolutus est liber Geneseos in domo Eliezeris Berab Gerson Soncinatis [f].”

In 1547, was published, from the same press, “Pentateuchus Hebraicus, Hispanicus, & Barbaro-Graecus.” This edition was also printed in three columns; the Hebrew Text in the middle; the old Spanish version on the right hand; and on the left, the modern Greek, as used by the Caraïtes at Constantinople, who do not understand Hebrew. The Spanish is designed for the Refugee Spanish Jews. At the head and bottom of the pages are the Targum and the Commentary, as in the former editions [g].

The Royal or Spanish Polyglott was printed at Antwerp, by Christopher Plantinus, 1569—1572, by authority of Philip II, King of Spain, in Hebrew, Greek, Latin, and Chaldee, under the direction of Arias Montanus, in eight volumes, folio; containing, besides the whole of the Complutensian edition, a Chaldee paraphrase on part of the Old Testament, which Cardinal Ximenes had deposited in the theological library at Complutum, having particular reasons for not publishing it. The New Testament had the Syriac version, and the Latin translation of Santes Pagninus as reformed by Arias Montanus [b]. This work was also enriched with

[f] De Long, p. 45.  [g] Ibid. p. 46.
[b] “We need say the less of this great work; as it is not pretended, that the least correction was made in this edition of the Hebrew Text. Indeed no such thing could possibly
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with various Grammars and Dictionaries of the several languages it consists of.

In 1586 a Polyglott Bible was published at Heidelberg, in two volumes, folio; printed in four columns, Hebrew, Greek, and two Latin versions, viz. St. Jerom's and that of Pagninus; with the notes of Vatablus; and in the margin are the idioms, and the radices of all the difficult words. Two other dates have been seen to this edition, viz. 1599 and 1616; but Le Long, after an attentive comparison, declares them to be only different copies of the same impression; but that some them have the Greek Testament with the addition of the Latin version of Arias Montanus [i].

possibly be expected from an Editor who believed the perfection of the Hebrew Text—quanta integritate (says he) semper conservata fuerint Biblia Hebraea, plerique dec- tissimi viri conservarerunt, &c. HODY, p. 516, '517.' Dr. Kennicott, Dial. II. p. 477. This edition (which is particularly mentioned in Le Long, p. 20.) is described by M. De Bure as a work most beautifully printed; but, on account of the great number of treatises it contains, it is difficult to arrange the volumes properly.

Mr. De Missy, from whom I flattered myself I should have received an accurate relation of this edition, had a good copy of it; which happening to be but in indifferent binding, was sold for no more than seven pounds, to Mr. Mac Carthy, who purchased many other articles, and particularly many little French curiosities. N.

In 1596, Jacobus Lucius printed an edition, in Greek, Latin, and German, at Hamburgh, in four volumes, folio, "Studio Davidis Wolderi;" the Greek from the Venice edition of 1518 [k]; the Latin versions those of St. Jerom and Pagninus.

In 1599, Elias Hutterus published one at Nuremberg, in six languages; four of them, the Hebrew, Chaldee, Greek, and Latin, printed from the Antwerp edition; the fifth was the German version of

[k] Le Long, p. 26.—Fabricius, Bibliotheca Graeca, says the same. But the editor, Wolderus himself, in his Preface, speaks thus: "De LXX interpretum Graecâ, deque "Latinâ Hieronymi, ut putatur, versione nihil moneo: "nisi quod scire tua non parum, opinor, interest; in iis, "Plantinianam editionem me esse sequutum: quod cor- "rectior quidem quà eflct nulla tese mihi offerret." As far as can be judged from a collation of some passages, it appears that he followed the edition of Plantinus, but used his own judgement in the punctuation and other less material particulars. The new Latin version, here printed, appears to be, not that of Pagninus (though said to be his by Wolderus); but rather that which Robert Stephens published in 1557, corrected from the observations of Pagninus and Vatablus. The New Testament is the first of Beza, which R. Stephens printed in 1556, with the same types which he used in the following year for the abovementioned Latin version of the Old Testament.—We are indebted for this note to the Mr. annotations which Mr. De Missy had made many years ago on the margin of his copy of Le Long's Bibliotheca Sacra, such as it is in the Leipfic edition of 1709.—Mr. De Missy's copy of Wolderus was sold for half a guinea, and is now in the Royal Library. N.
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Luther; and the sixth the Sclavonic version of Wittemberg [l]. This Bible was never completed, and goes no farther than the book of Ruth.

The next work of this kind was, “Biblia Sacra Polyglotta, studio GUY MICHAELIS LE JAY. Parsis, apud Antonium Vitray, 1628, & ann. seqq. ad 1645,” in ten volumes, very large folio. This edition, which is extremely magnificent [m], contains all that is in those of Ximenes and Plantinus, with the addition of the Syriac and Arabic version.

This was soon followed by “Biblia Sacra Polyglotta, complectentia textus originales, Hebraic. Chaldaic. & Græc. Pentateuchum Samaritanum, & Versiones Antiquas, cum apparatu, appendi-

[l] Instead of the Sclavonic, some copies were printed with the French version of Geneva; others, with the Italian of the same city; and others again with a Saxon version from the German of Luther.—Hutterus published the Pfalter and New Testament in Hebrew, Greek, Latin, and German. He also published the New Testament in twelve languages; viz. Syriac, Hebrew, Greek, Italian, Spanish, and French, in one page; and Latin, German, Bohemian, English, Danish, and Polonese, in another. Calmet, ubi supra. See Le Long, p. 26.—In Mr. De Missy’s catalogue appeared, “Hutteri Biblia Polyglotta, & Nov. Test. vol. 2.” The two volumes were sold to The British Museum, for half a guinea. N.

[m] The Samaritan Pentateuch was first printed in it, with its version, from Mss. brought into Europe between the year 1620 and 1630, under the care of the very learned Morinus. See Dr. Kennicott, Hist. II. p. 472. N.
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"cibus & annotationibus, studio & opera Briant
"WALTON. Londini 1657, & ann. seqq."[n] in

Four

[n] Nine languages are used in this edition; yet there is no one book in the whole Bible printed in so many. In the New Testament the Four Evangelists are in six languages; the other books only in five; those of Judith and the Maccabees only in three. The Septuagint version is printed from the edition at Rome, anno 1587. The Latin is the Vulgate of Clement VIII. The Chaldee Paraphrase is completer than any former publication. The edition is enriched with Prefaces, Prolegomena, Treatises on Weights and Measures, Geographical Charts, and Chronological Tables. CALMET, ubi supra, p. viii.—Dr. WALTON was assisted in this laborious undertaking by Dr. EDMUND CASTELL, who translated from the Syriac some fragments of Daniel, the books of Tobit and Judith, the Letters of Jeremiah and Baruch, and the first book of the Maccabees; he also translated the Song of Solomon from the Æthiopic into Latin, and added notes to the Samaritan Pentateuch; but the most considerable assistance he gave was by his Lexicon in two volumes, a work which is a necessary supplement to the Polyglott.—ALEXANDER HUISE collected the various Readings at the bottom of each page; revised the Septuagint version, the Greek Text of the New Testament, and the Latin Vulgate; he also collated the edition of the Old Testament printed at Rome, and the New Testament of ROBERT STEPHENS, with the Alexandrine manuscript. See Pridaux, vol. II. p. 47. Dr. THOMAS HYDE corrected the Arabic, Syriac, and Persian; as LOFTUSUS did the Æthiopic version of the New Testament. LOUIS LE DIEU and SAMUEL CLARKE were also assistants.
To which was added, "Lexicon " Heptaglotton, Hebraicum, Chaldaicum, Syriacum, " Samaritanum, Æthiopicum, Arabicum, & Persianum, digestum & evulgatum ab Edmundo Castello [p], 1686," in two volumes more. This may properly be called a new edition of Le Jay, with improvements; no pains having been spared in making it as perfect as possible: the whole was revised with assistants in the work. Le Long, p. 33, &c.—"The immense merit of this work is too well known to need any laboured recommendation. And yet, it must be observed, "that in This, the best and most useful of all editions, the "Hebrew Text is printed Medically; almost in an absolute agreement with the many former editions, and with "the latest and worst Mill." Kennicott, Diff. II. p. 482. N.

[6] This Polyglott was published by subscription, and was the first book that was ever printed in that manner in England. Blome, a notorious plagiary, afterwards carried the practice of publishing books by subscription to a greater height than any of his contemporaries.—In the "Collectanea Ecclesiastica" of Sam. Brewster Esq. Lond. 1752, 4to. is an English treatise by Bp. Walton, called, "A Treatise "concerning the Payment of Tythes in London." In the Life of Dr. Edward Brooke, prefixed to his "Theological "Works," are some curious particulars relating to the London Polyglott. See Granger, vol. II. p. 19. Towards the printing of the work, Dr. Walton had contributions of money from many noble persons, which were put into the hands of Sir William Humble, treasurer for the work. N.

[6] See p. 134. Some account of Dr. Castell will be given at the end of this pamphlet.
great care, and accurately corrected; and it is justly considered as the most useful of all the Polyglotts, though Le Jay's is the handsomest. Dr. Walton's edition was supposed by Mr. Palmer to have been printed from sheets surreptitiously obtained from the press at Paris; and to have been published with improvements so soon after, as to reduce M. Le Jay almost to want, after having expended above £5000 sterling to compleat his work [q]. But Mr. Palmer mistook the date of Le Jay's Polyglott (which he makes to be 1657), and then formed his conclusion of the sheets being sent into England from Paris; and met with a correspondent, it seems, that encouraged his error. Le Jay's Polyglott was published, in Ten Volumes, mdcxlv: The English Polyglott, in Six Volumes, not till mdclvii, twelve years after the other [r]. Under a fine head of Dr. Walton,

[q] It appears by M. De Bure's account, that Le Jay declined an offer, which had been made him, of supplying England with a number of copies at a reasonable price; and was afterwards obliged to sell a great part of his impression for waste paper. N.

[r] Dr. Walton got leave to import paper, duty-free, in 1652; began the work 1653; and published it 1657. It is surprizing he could get through six such volumes in four years; though certainly many Printers were employed on it; among others, Mr. Icabod Dawks * of Lowlajton, maternal grandfather to W. Bowyer. But it is plain that, in the re-printed leaf of the Preface, Dr. Walton

* Of which see, See The Tatler, No 178, note.
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TOne, engraved by Lombart, and prefixed to his edition of the Polyglott, we are told it was begun only in MDCLIII.—It is said indeed that the English put out Proposals for a cheaper and better edition, soon after Le Jay's was published, which might in some measure hinder the sale of it. But other causes concurred. The enormous size of the book rendered it inconvenient for use; and the price deterred purchasers. And further, the refusal of Le Jay to publish it under Richelieu's name, though that Minister, after the example of Cardinal Ximenes, had offered to print it at his own expense, damped the sale.—The English Polyglott, in return, made but little way in France. A large-paper [s] copy was sold, in 1728, in the library of Colbert, the six volumes bound in fourteen. Castell's Lexicon, robs the Protector of the honour of patronizing this work, which was begun in 1652, and published in 1657; three years before the Restoration, 1660. The license was granted by the Council of State in 1652; and was continued by Oliver, who dissolved the Rump Parliament in 1653. After the Restoration, Dr. Walton had the honour of presenting his Bible to king Charles II, who made him his chaplain in ordinary, and soon after promoted him to the bishopric of Chester. He was consecrated Dec. 2, 1660; and died Nov. 29, 1661.

[s] M. De Bure says, there is a tradition that no more than twelve copies of Walton's Polyglott were printed on large paper, and that it is doubtful whether any of Castell's Lexicon were printed in that size.
that went along with this set, was on a smaller-sized paper. The same copy was afterwards sold to M. de Selle, and is now in the curious collection of the Count de Lauraguais.

The last leaf but one of the Preface of Walton's Polyglott is canceled in many copies; a circumstantial account of which we are enabled to lay before the Reader in the words of a learned Friend, to whom this Appendix is already most materially indebted,

"To Mr. Bowyer,

"Dear Sir,

"I will venture to be positive, that I never spoke a word before this, concerning two different Dedication of Walton's Polyglott; though I remember something that may have been the occasion of somebody's thinking I did. The fact is, to the best of my remembrance,

"I. That when we met at Cambridge [nineteen or twenty years ago], and, in company with several other persons, visited the Library of Trinity-College, a gentleman, on my taking notice there were two copies of the said Polyglott, dropped a hint about exchanging duplicates for other books:

"II. That upon this I made bold to observe—Duplicates were not always a mere superfluity, especially in public libraries, where they might have been intended to be kept together for curiosity's sake, on account of some remarkable difference between
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between them; which might even be the case with
the very books just taken notice of:

III. That accordingly, the first volume of one
copy being compared with the first volume of the
other, one of the two was found to have in the
Preface what its companion had not, a compliment
for (or acknowledgment of obligation to) the Lord
Protector and his Council; which I think is only
preferred in the few copies that were disposed of
before the Restoration, and perhaps not in all of
them; since the same courtly loyalty by which the
Republican leaf containing the said compliment had
been canceled, might very well induce some prudent
or cunning people to tear it out of the copies in
their possession, and get it replaced by its more
loyal substitute, the re-printed leaf; in which Crom-
well's praise is not more to be looked for, than his
bones in the Chapel of Henry the Seventh:

IV. That in the first edition of the said leaf,
where the compliment for the Protector and his
Council offers itself connected with a previous com-
pliment of the same kind for another Council ante-
cedent to Cromwell's Protectorate, we found this (the
last-mentioned compliment) so introduced and so
worded, as Walton's professed gratitude naturally
would have it to be: instead of which, the second
edition has nothing but a faint shadow of it, in
a few vague words, introduced only by way of
parenthesis; and so well chosen, however, that
uncautious readers might as easily take them for an
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indispensable act of gratitude to the King's Council,

as for a joyful effusion of gratitude to a Council,

set up by his enemies: the different readings of the
two editions (both with regard to Cromwell or his
Council, and the Privy-Council of the Common-
wealth) being exactly such as you shall see presently;

unless I made some blunder in transcribing, from
the first edition, the most material part of the
passage they belong to; which indeed was dis-
patched in a great hurry, while the company near
me were talking (ut fit) about any thing else.

Supposing then a full agreement of the two edi-
tions as far as I took notice of no variety, the whole
passage in the first must be deemed to run as follows:

fave only that I shall write in large capitals the word
which makes the beginning of the place that has
been altered: "Utque eorum conatus qui collatis
studiiis adjumento nobis fuerunt lubenter agno-
sum, sic nullo non obsequii genere prosequendi
Mæcenates munifici, qui ubertim donaria sua ad
facrum opus promovendum obtulerunt, quorum
meritis cum pares non simus, quod unum possess-
sum, grata mente recolimus, & in devotissima
observantia, perpetuique cultus & obsequii signum,
beneficentiam eorum hic omnibus testatam facimus.
PRIMO autem commemorandi, quorum favore
chartam à vectigalibus immunem habuimus, quod
quinque abhinc annis, à Concilio secretiori, primo
concessum, postea à Serenissimo D. Protectore
ejusque Concilio, operis promovendi causa, benigne

confirm-
APPENDIX.

"confirmatum & continuatum erat. Quibus sub-
"jungendi, D. Carolus Ludovicus, princeps Palat-
in. S. R. I. Elector: Illustriissimus D. Gulielmus
"&c." In my copy, which is one of the loyal fort [t],
"the latter part of the passage (from the word
"PRIMO, down to the name Carolus) is reformed or
"transformed in this manner: " Inter, hos effusio-
"bonitate labores nostros prosecuti sunt (praeter eos
"quorum favore chartam à vectigalibus immu-
"nem habuimus) Serenissimus Princeps D. Carolus &c."

"All I can say further on this subject is, that the
"passage I speak of being the only one I collated,
"something more perhaps of the same kind might
"be discovered by a more extensive collation [u]. The
"page that contains the passage is the last-but-one
"of the Preface, and the second of the re-printed

[t] This copy was purchased by Mr. GRENVILLE, for

17/. N.

[u] The following variations have been noticed in the
leaf of the Preface which immediately precedes this, and
which appears also to have been re-printed:
P. 7. ult. impoikuimus (as it stood in what may be called the
Republican copy) is changed into appoikuimus
P. 8. 7. exhibeatur into exhibetur
P. 27. impulerint ut opus into impulerint ut temporibus
hisce turbulentis, cum Religio et Literæ ofracti-
mum quasi passæ videantur, opus.

The late indefatigable Mr. HOLLIS took great pains to
discover the variations between their two Prefaces; but those
above-mentioned are all which have been observed. P. & N.
"leaf;
APPENDIX.

"leaf; in the first of which (at a small distance from the bottom) I observe that Walton, mentioning what we may call his literary obligations to some eminent churchmen, once chaplains to the unfortunate Charles, not only fliles them Sacra Theologie Doctores, but addeth, & Regi Carolo qui in vicius olim Capellani. Now this place at least (I own) I should like to compare with the first impression, and I am sorry I took no notice of it when I had an opportunity; though indeed not so sorry on that account, as on account of having made you stay so long for an answer; which however would have been ready much sooner, had my health better agreed with my inclination to shew myself, Dear Sir,

Balfover-Street, "Your most obedient humble servant,
21 April, 1770.
"CAESAR DE MISSY."

Before we quit this edition, we shall take the liberty to observe, on the authority, and in the words, of the critical Friend to whom we are indebted for the Hebrew collation in our Appendix N° II, "that the latter part of the English Polyglott is much more incorrectly printed than the former; probably either owing to the Editor's absence from the press, or to his being over-fatigued by the work. This will appear in very obvious instances, if we cast our eye only on the title Targum Jonas than נְתַנְּךָ הָעָלָמָה, which is often printed falsely in Hosea, Joel, Amos, Micah, Nahum, Zechariah, particularly
APPENDIX.

particularly ch. xiv. p. 138, where both words are misprinted.

But this is not the worst. The Hebrew Text suffered much in several places by the rapidity of the publication. To multiply instances, would be injurious. I shall therefore mention only one; which occurs in Gen. xxxiv. 1, where we read ונה in stead of ונה.

There is also in the Samaritan Text, according to the English Polyglott, a very grievous blunder; entirely owing to the heedless transposition of two words and בְּךָ, Gen. i. 19, by which that text, in contradiction to itself elsewhere, says, "and the morning and the evening were the fourth day."

And this, as the translation is different, I take to have been an error of the Editor, and not of the copy from which he printed.

Nor is this the only error, for in Gen. iii. 2. ובה is falsely printed for ובה. So again Gen. iv. 5.

Thefe are glaring instances of unpardonable negligence; and the more unpardonable, because
they stand at the entrance of a work, which justly required the greatest care, and the utmost accuracy.

I shall only add, what, in obedience to truth, I am bound to add, that the French Polyglott is entirely clear of all these errors; and indeed of many others, which the attentive Reader will find scattered through the English Polyglott.

In the Preface also are the following inaccuracies:

P. 1. last paragraph but one, χαιρετες *

P. 3. l. 1. for variant r. variant

l. 23. for 1615 r. 1515
l. 15. from bottom, for Testamenti r. Testamenti

P. 5. l. 23. for Quinti r. Quarti

l. 22. from bottom, for Paris. ex r. Paris. quae ex
l. 5. from bottom, for opus in r. opus ni

P. 6. l. 20. for occurrant r. occurrit †

l. 17. from bottom, for Plantina r. Plantini †

l. 7. from bottom, for Haphtorarum r. Haphtararum

P. 9. l. 20. from bottom, for pertimeferet r. pertimeferet.

* Walton's word is χαιρετα, which makes an odd appearance at the head of such inaccuracies as are mere Errata Typographica. The word was probably of his own making; and he might take it to be formed as regularly as ἵππος. C. D. M.

† The place is certainly faulty, as quicquid . . . occurrant will never pass. But in what word the fault lies is perhaps not so certain. Perhaps, for quicquid, we should read quaecunque. C. D. M.

† This whole line is very bad; and a thorough revision of it would, perhaps, make us question whether Plantiniana for Plantina would not do as well as Plantini. C. D. M.
APPENDIX.

No IV.

A List of all the Cities and Towns in which Books are known to have been published with Names and Dates in the Fifteenth Century; with the Date of the first Book, and (as far as can be discovered) the Name of the First Printer, in each Place. Extracted principally from Mailltaire's Annales Typographici Tomi Primi Pars Posterior, Anst. 1733, p. 187, & seqq.

Abbeville, John du Pré, and Peter Gerard, 1486
St. Alban's, Anonymus *, 1480
Alcala di Henares } Anonymus, 1494
[Complutum], }
Alost, } Jo. de Westphalia, }
{ Theodoric Martens, } 1474
Altavilla * [in Italy], Nicholas Bechtermuntze, 1469
Angers, John Alexander, 1498
Angoulême, Anonymus, 1493
Antwerp, } Anonymus, 1479
{ Gerard Leeu, 1480
Aquila [in Abrunno], Adam de Rotwil, 1482
Augsburg, John Bemler, 1466
Avignon, Nicholas Lepe, 1497
Austria (city of) †, Gerard of Flanders, 1480
Bamberg, or Bemberg, John Pfeil, 1499
Barcelona, Anonymus, 1473
Belfi, } Anonymus, 1475
{ Bernard Richel, 1476

See above, p. 41. † Ibid. p. 37. † Vienna?

U Bergame,
APPENDIX.

Bergamo, Anonymus, 1498
Berlin, Anonymus, 1484
Besançon, Anonymus, 1487
Bois-le-Duc, Anonymus, 1487
Boulogne*, Balthazar Azoguidus, 1471
Bourges, Anonymus, 1493
Il Frederik Alemanus, 1496

* According to Mr. Maltaire, the first book printed at Boulogne was Ovid's Works, in which is the following colophon: "Hujus opera omnia Medea excepta & triumpho Cefaris, & libello illo Pontica lingua composito, quæ incuria temporum perierunt, Balthazar Azoguidus civis Bononiensis, honestissimo loco natus, primus in sua civitate aris impressiorum inventor, & impreffor, mcccclxxi." This claim is, however, in some measure overthrown, by a book which appeared in Dr. Aske's Catalogue, No. 2837. "Ptolomæi (Claudii) Cosmographiae Libri VIII. Bonon. Impreff. per Domini cum de Lapis, 1462." Of this edition, M. De Bure (Bibliographie Infructive, 1768, Liv. rares, tom. I. No. 4192) has given a very particular account, exactly agreeing with Dr. Aske's copy, which I examined; and which was purchased, at his sale, for The Royal Library, at the price of fifteen guineas and a half, M. De Bure observes, "that it is so extremely scarce, as to have escaped the attention of most collectors; and that even those who have had an idea of its existence have spoken of it in a most imperfect manner, from not having had an opportunity of seeing it; whence many disputes have arisen on the authenticity of its date." It is divided into two parts; the first containing the printed text, the second twenty-six geographical charts, each printed on a whole sheet. At the end of the first part, is this colophon:

"Hic dixit cosmographia ptolomei impreffâ
op' a domini de lapis civis bononic'lis.
ANNO MCCC.LXXII.
MENSE LVNII XXIII."

On a very close examination of this date, it must be owned, no signs of deception appear; there has certainly been nothing erased; nor is it at all probable that any artifice has been used. M. De Bure very ingeniously supposes the like mistake may have happened as is pointed out (p. 23.) in Jenson's Decor Pudiciorum; and that, an x being omitted, we should read MCCC.LXXII. I cannot but think this highly probable; and, in confirmation of it, would observe, that this edition of Ptolomy has signatures (though irregularly disposed, as if not fully acquainted with their use), which have not been noticed in any book of earlier date than 1470. See above, p. 28. N.

Brescia,
<table>
<thead>
<tr>
<th>Place</th>
<th>Author/Translation</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brescia</td>
<td>Henry of Cologn, Statius Gallicus</td>
<td>1474</td>
</tr>
<tr>
<td>Bruges</td>
<td>Colard Mansiон</td>
<td>1476</td>
</tr>
<tr>
<td>Brunæ [Q. Brunswick]</td>
<td>Anonymus</td>
<td>1488</td>
</tr>
<tr>
<td>Brussels</td>
<td>Anonymus</td>
<td>1476</td>
</tr>
<tr>
<td>Buda</td>
<td>Andrew Hefs</td>
<td>1473</td>
</tr>
<tr>
<td>Burgdorf</td>
<td>Anonymus</td>
<td>1475</td>
</tr>
<tr>
<td>Caen</td>
<td>Jacobus Durand</td>
<td>1480</td>
</tr>
<tr>
<td>Saragossa [Saragossa]</td>
<td>Anonymus, Pablo Hurus</td>
<td>1499</td>
</tr>
<tr>
<td>Coll</td>
<td>Bonus Gallus</td>
<td>1478</td>
</tr>
<tr>
<td>Cologn</td>
<td>John Köelhoff</td>
<td>1478</td>
</tr>
<tr>
<td>Constance</td>
<td>Anonymus</td>
<td>1489</td>
</tr>
<tr>
<td>Constantinople</td>
<td>Anonymus</td>
<td>1490</td>
</tr>
<tr>
<td>Convent of Regulars</td>
<td>Anonymus</td>
<td>1500</td>
</tr>
<tr>
<td>at Schonheten</td>
<td></td>
<td></td>
</tr>
<tr>
<td>In agro Caregio *</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cesenza</td>
<td>Octavius Salmonius</td>
<td>1478</td>
</tr>
<tr>
<td>Cracow</td>
<td>Anonymus</td>
<td>1500</td>
</tr>
<tr>
<td>Cremona</td>
<td>Bernard de Mifintis</td>
<td>1485</td>
</tr>
<tr>
<td>Doventer [in Overryssel]</td>
<td>Anonymus, Richard Paffroit</td>
<td>1472</td>
</tr>
<tr>
<td>Delft</td>
<td>Jacob Jaccps</td>
<td>1477</td>
</tr>
<tr>
<td>Dijon</td>
<td>Anonymus</td>
<td>1491</td>
</tr>
<tr>
<td>Dole</td>
<td>John Hebertus</td>
<td>1492</td>
</tr>
<tr>
<td>Eichstedt</td>
<td>Michael Reiter</td>
<td>1488</td>
</tr>
<tr>
<td>Erfurt</td>
<td>Anonymus</td>
<td>1482</td>
</tr>
<tr>
<td>Ergo</td>
<td>Elias til. Eliae</td>
<td>1470</td>
</tr>
<tr>
<td>Eßlingen [in Suabia]</td>
<td>Conrad Fyner</td>
<td>1475</td>
</tr>
<tr>
<td>Ferrara</td>
<td>Andrew Gallus</td>
<td>1471</td>
</tr>
<tr>
<td>Florence</td>
<td>Bernard and Dominick Cenini</td>
<td>1472</td>
</tr>
<tr>
<td>Friburg</td>
<td>Kilianus</td>
<td>1493</td>
</tr>
<tr>
<td>Gaiaeta</td>
<td>Jaffo</td>
<td>1488</td>
</tr>
<tr>
<td>Ghent</td>
<td>Anonymus, Arend de Keyfare</td>
<td>1483</td>
</tr>
</tbody>
</table>

* Q. Where situated?
Appendix X.

Gebennensi*, Anonymus, 1481
Geneva, Anonymus, 1478
[ Jacobus Arnollet, 1498
Genoa, Mathias Moravus, 1474
Gentia [Q. Ghent], Anonymus, 1480
S. Giacomo de Rinoli [a monastery at Florence], Dom. de Pifloria, 1477
Gouda, Anonymus, 1478
[ Gerard Leeu, 1480
Granada, Anonymus, 1496
Hagenau, Anonymus, 1475
[ Henry Gran, 1496
Harleim, Jacobus Begaard, 1484
Haezeleti, Anonymus, 1481
Heidelberg, Anonymus, 1480
[ Jacobus Knoblocker, 1489
Ingolstadt, Anonymus, 1492
Lantriguier, John Cafney, 1499
Leipsic, Anonymus, 1481
[ Marcus Brandt, 1484
Leiria, Anonymus, 1494
Lewis, Anonymus, 1479
Leyden, Anonymus, 1497
Lignitz [Lignis], Anonymus, 1481
Linz, Peter Asselin, 1500
Lisbon, Anonymus, 1491
[ Anonymus, 1481
[ Will. de Machlinia, Q. 1481
[ John Lettou †, 1481
[ Richard Pynion, 1493
[ Nicholas le Conte, 1494
[ Julianus Notaire & J. Barbier, 1498

* In the book whence this adjective was taken, it was probably preceded by a Substantive indicating some place of the Cevennes. C. D. M.
† See above, p. 39.

Louvain,
APPENDIX

Lovain, Jo. de Westphalia, 1473
Lubeck, Anonymus, 1471
Lunenberge, John Luce, 1493
Lyons, Bartholomew Buyer, 1477
Madrid, Anonymus, 1494
Magdeburg, Anonymus, 1483
Mantua, Tho. Septemcastrifis & socii, 1472
Memmingen, [Anonymus, 1483
\ Albert Kune, 1490
Mentz, Fuff and Schoeffer, 1457
Melfana, [Anonymus, 1486
\ Andrew de Brugis, 1497
Milan, Anthony Zarot, 1470
Mirandula, Anonymus, 1496
Modena, Balthazar de Struciis, 1477
Monreale [in Sicily], Dominick de Nivaldis & filii, 1481
Monte Monachorum, John Sensenfischmidt, 1481
Munster, John Limburgus, 1486
Nantes, Stephen Larcher, 1488
Naples, Sixtus Rieffenger, 1471
Nimeguen, Jo. de Westphalia, 1479
Noremberg, Anthony Coburger, 1471
Offenbach, Anonymus, 1496
Oppenheim, Anonymus, 1498
Ortona, Judæi Soncinates, 1496
Oudenarde, John Cæsar, 1480
\ Anonymus [Q. Corfellis], 1468
\ T. R. *, 1480
\ Theodoric Rood, 1481
Padua, Bartholomew de Valdezochio, 1472
Palermo, Andrew de Wormacia, 1477
Pampelune, William de Brocario, 1496
Paris, [Q. 1464 ? †] \ Ulfre Gering, Martin Crantz, 1470
\ and Michael Friburger, 1470
* See above, p. 31. † See above, p. 106.
<table>
<thead>
<tr>
<th>City</th>
<th>Authors</th>
<th>Year(s)</th>
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<tbody>
<tr>
<td>Parma</td>
<td>Anonymus, Stephen Corallus, Jacobus de Sancto Petro</td>
<td>1472</td>
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<td>Pavia</td>
<td>Jacobus de Sancto Petro, J. Rosembach</td>
<td>1477</td>
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<tr>
<td>Perpignan</td>
<td>Stephen Arns</td>
<td>1481</td>
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<tr>
<td>Perugia</td>
<td>Anonymus</td>
<td>1494</td>
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<td>Pescia</td>
<td>Sigismund Rodt</td>
<td>1488</td>
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<td>Piacenza</td>
<td>Jo. Peter de Ferratis</td>
<td>1475</td>
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<tr>
<td>Pigneroli</td>
<td>Jacobus de Rubeis</td>
<td>1475</td>
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<td>Pisa</td>
<td>Anonymus, Gregory de Gente</td>
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<td>Poitiers</td>
<td>Anonymus, in aedibus Canonic Ecclesiæ B. Hilarii</td>
<td>1479</td>
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<td>Provins[ in Champagne]</td>
<td>William Tavernier</td>
<td>1497</td>
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<td>Quilambo</td>
<td>Anonymus</td>
<td>1480</td>
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<td>Reggio</td>
<td>Profp. Odoardus, Alb. Maguli</td>
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<td>Reutlingen</td>
<td>John Averbach</td>
<td>1469</td>
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<td>Rimini</td>
<td>Anonymus, Conrad Sweynheim, Arnold Pannartz</td>
<td>1467</td>
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<td>Rome</td>
<td>Presbyteri et Clerici Congregationis domus viridis horti</td>
<td>1476</td>
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<td>Rasloch</td>
<td>John le Bourgois</td>
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<td>Rouen</td>
<td>Anonymus</td>
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<td>Salonichi</td>
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<td>1489</td>
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<tr>
<td>Scandiani</td>
<td>Anonymus, Abraham fil. Rabbi Hhaiim</td>
<td>1488</td>
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<td>Schoonhoven</td>
<td>Anonymus, in Conventu Regularium</td>
<td>1500</td>
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<td>Sciedami</td>
<td>Anonymus</td>
<td>1498</td>
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<td>Seville</td>
<td>Paul de Colonia</td>
<td>1491</td>
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<td>Siena</td>
<td>Sigismund Rot</td>
<td>1489</td>
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<td>Soncino</td>
<td>Anonymus, Abraham fil. Rabbi Hhaiim</td>
<td>1488</td>
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<tr>
<td>Sorten Monasterium</td>
<td>Anonymus</td>
<td>1478</td>
</tr>
</tbody>
</table>
APPENDIX

Spire, Petrus Drach, 1477
Stockholm, John Faber, 1495
Stralburgh*, Henry Eggsteine, 1471
Subiaco-Abbey, Anonymus, 1465
Toledo, Anonymus, 1486
Tolouse, Anonymus, 1486
Trice, Anonymus, 1480
Trebis, Girard de Lifa de Flandria, 1471
Tübingen, Fred. Meynberger, 1488
Tunis, John Fabri and Jo. de Petro, 1474
Tours, Anonymus, in domo Gu- 1467
{ Anonymus, in domo Gu-
{ Anonymus, in domo Gu-
{ Anonymus, in domo Gu-
{ Anonymus, in domo Gu-
{ Anonymus, in domo Gu-

 {* Mentel and Eggsteine most probably practiced the profession in this city soon after 1462. See above, p. 96, 97.  
† See above, p. 23.}

ADDENDUM
Addendum to p. 135.

Dr. Edmund Castell, who had been many years a member of Emanuel College in Cambridge, was, in his advanced age, admitted into St. John's in that university. He was chosen Arabic professor in 1666; to which preferment he was intitled by his merit as an Orientalist. He had, some years before, given very eminent proofs of his abilities, in the laborious work of the Polyglott. Great part of his life was spent in compiling his "Lexicon Heptaglotton," on which he bestowed incredible pains and expence, even to the breaking of his constitution, and exhausting of his fortune, having expended no less than twelve thousand pounds upon that work. At length, when it was printed, the copies remained unfold upon his hands. He died in 1685; and lies buried in the church of Higham Gobyon in Bedfordshire, of which he was rector. It appears from the inscription on his monument, which he erected in his life-time, that he was chaplain to Charles II. He bequeathed all his Oriental manuscripts to the university of Cambridge, on condition that his name should be written on every copy in the collection. See more of him, at the end of "Thomas de Elmham," published by Hearne, p. 356. 427. and in Leland's "Collectanea," by the same Editor, vol. VI. p. 80; also in Dr. Pococke's "Life," fol. p. 50, Notes; and p. 66. Thus far from Granger, vol. II. p. 193.

—Some further anecdotes of Dr. Castell may be seen in the Life of Lightfoot.
APPENDIX.

N° V.

On the Complutensian Polyglott.

An unfinished Essay [a].

The fifth volume contains the New Testament in two columns, one (on the right hand) for the Vulgate, printed in a pretty neat sizeable Gothic letter:

and

[a] The apology which has been so handsomely made in the unfinished advertisement prefixed to our late worthy Friend's Fables *, which (the advertisement only excepted) had been ready for publication some time before his death, will account for the imperfect state in which these papers appear, and will be the justest tribute we can pay to his memory: "Il impo
dort peu au Public de savoir les raisons qui en retardèrent 
alors la publication; qu'il suffise de dire, qu'après s'être remis 
à cet ouvrage l'Auteur le suspendit de-nouveau, pour rendre 
à un savant et ancien ami (dans un Pays voisin) un service 
littéraire, qui demandoit quelques recherches affez minu-
ticules, au milieu desquelles la mort l'arrêta, sans qu'on 
puisse dire qu'elle le surprit. Depuis quelques années il 
est dans l'habitude de considérer chaque jour, qui se 
renouvelloit pour lui, comme un jour-de-plus ajouté par la 
Bonté divine, à une vie qui avait déjà atteint les bornes 
les plus ordinaires de la vie humaine; et cela sans que 
l'égalité de son humeur, sans que sa gaité naturelle en 
suffisent le moins du monde altérées†. Soutenu dans les 
* "Paraboles ou Fables et autres petites narrations d'un citoyen de la 
Republique Chrétienne du dix-huitième siècle: par Cesar De-
Missy. Troisième edition; revue et corrigée par l'Auteur, 1776." 
8vo; fold by Swwell and Elmhley, and ornamented with a remarkable 
likeness of the Author.
† Mr. De Missy died Aug. 10, 1775; aged 72 years and 10 weeks.
X "chagrine
and one for the Greek, printed in characters remarkable, not only by their uncommon largeness, but by their very form, which might be called a stiff and somewhat awkward imitation of most Ms. of the middle age. Le Long observes that they are without any spirits or accents, sine ullis spirituum & accentuum notis: and for this he had as his vouchers the very editors of the book, who say the same thing both in their Greek and Latin Prefaces. He might however have added, and not improperly, that the acute accent, which strikes the eye in every line except on monosyllables, was not employed as a Greek one, but merely as an Apex (ἐπάνω), or little note, in order to guide those who want it in the pronunciation or modulation of the words, or as the Latin Preface expresses it, In prolatione modulatione. Wetstein, p. 118, of his Prolegomena, observes that it was done as customary with Latin

"chagrins et les embarras qu'il trouvoit fur fa route, par "une conviction raisonnée des grandes Vérités qu'il a "préchées jusques à la fin, avec un zele qui naifroit de cette "conviction, il n'avoit, à proprement parler, d'autre désir, "d'autre objet, dans toutes ses actions, dans ses amoure- "mens même, que la propagation de ces Verités. Rem- "pli de la bienveillance la plus sincère, de la charité "la plus cordiale, pour le Genre-humain, il ne voyoit que le "Christianisme bien-entendu qui pût rendre le Genre-humain "heureux, et il mettoit son propre bonheur à en répandre "la connoissance."—These striking particulars in the cha- racter of Mr. De Missy will be the more acceptable to the Reader, when he perceives that they are the amiable ef- fuions of friendship, enlivened by conjugal veneration. N. transcribers

transcribers of Greek: expressing or rather explaining the thing in this manner: More solis Latinis librariis Graeca describentibus usitato, syllabis producendis accentum acutum apposuerunt: which, whether right or wrong, being liable to some misunderstanding, obliges me to note, I°. That the acute accent is used, not only where the syllable must be long (syllabis producendis): but also wherever any Greek accent is required by the common rules of the Greek Grammar: II°. That the hint of thus using the acute might perhaps have been taken from the method already devised (I suppose) of using it so in some Latin Rituals, in which, for example, you may find, Laudate pucri Dominum . . . . Benedic Domine pucreis istis . . . . with this difference however, that Latin disyllables having always the accent, whether marked or not, on the first syllable, they of course could easily remain without the mark of it in such books: and that this not being the case with the Greek, our Complutensian editors prudently allowed an accent to such words on that of the two syllables which had a right to it. Some other more minute particulars I willingly pass over: but one there is which, I think, should not have escaped observation. It is the constant omission of the iota wherever we are used to find it either subscriptum or adscriptum; a peculiarity the more remarkable, because it obtains, not only in the Greek books of the four former volumes, where usual spirits and accents are admitted, but even in such parts of the fifth as enjoy the same prerogative on account of their
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their being only accessaries to the New Testament; and of which one, at least, should not have passed unnoticed by Le Long. I mean that part of the volume which contains, together with a very copious Introduction to the Greek language, a Greek Lexicon, by the help of which a beginner is enabled to go through all the books of the New Testament, and two of the Old into the bargain: Ecce enim vobis damus Lexicon copiosum. . . . In quo omnia vocacula totius Novi Testamenti: & insuper Sapientie & Ecclesiastici continentur: & eorum multiplices significationes copiose exponuntur: says the writer of the Introduction. At the bottom of the title-page we have an account of all the contents, which ends with these words: Postremo loco libro claudunt interpretationes omnium totius Novi Testamenti vocabulorum que tam Greacam quam Hebraicam & Chaldaicam sortita sunt etymologiam ab initio Matthei usque ad finem Apocalypseos. These interpretationes, however, in my copy, are placed immediately before the New Testament: and the volume closes with the Lexicon. The known date of 1514 January the 10th is taken from the last page of the New Testament; and the other contents of the volume, it may be supposed, were finished before or very soon after: so that if, according to the received accounts of the matter, and strictly speaking, it was not suffered to be published till 1522, it must have lain hidden for nine years. Is this very likely? But however it be: as what little I have to propose, relating to that question, is intimately connected with
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my observations on the sixth volume, let me now take it in hand.

This volume, which, for an obvious reason, taken from the natural order of matters in the whole set, is not improperly called the last, was nevertheless ready for publication so soon as about fifteen months after the New Testament; the Vocabulary which it contains being finished the 17th of March, 1515; and its companion the Grammar, on the last day of May in the same year. Now, if conjecturing that from that day some copies of it (as well as from an earlier date some copies of the New Testament) were dealt out by way of sale or as presents, should be deemed, or even found contrary to fact; the false conjecture, I hope, would be judged excusable at least, after reading the following words of the Preface: In communem Christiane reipublice utilitatem dedimus novum testamentum Greco Latinoque sermone impressum; adjecto in-super quam utilissimo Lexico Grecarum omnium dictionum que in eo continentur: daturi quam primum vetus instrumentum (quod jam nunc in prelo est) Hebraica Chal-daica Grecaque lingua cum singulis Latinis interpreta-tionibus excussum. En premitimus vobis veluti pro de-gustamento & praeludio operis copiosissimum Hebreorum Chaldeorumque vocabulorum ditionarium. Such ex-preclusions are certainly so much in the style of Editors publishing a work volume by volume, that any one might naturally be led to conceive this was the case with the Complutensian Editors; with regard at least to the two first-finished volumes. Sufficient rea-
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When sions appear, or may be imagined, why they should have wished to publish them in that manner; and if they would, what could have hindered them, especially at that time, so long before Luther by his bold attempts of reformation, or even Erasmus by his Greek and Latin New Testament, had made any noise? Erasmus published his New Testament in 1516, and dedicated it with an honest freedom to Pope Leo the Tenth. Might not the great, the powerful and antient Ximenes have taken equal liberty with the same young, and newly-made Pope, when his New Testament was finished in January 1514? And supposing he deemed it decent, or even necessary, to be provided beforehand with a Papal approbation, could he not have procured it as easily as Erasmus, upwards of four years after (in September 1518), procured from his Holiness a Brief which he might prefix to his then-preparing second edition, and which, as Dr. Jortin expresses it, might stamp some authority upon it? If Ximenes's New Testament being finished in 1514 was not kept a secret, there must certainly have been some demand for it: and that his oftenisible progress in dispatching the six volumes were not a secret, may be inferred, with some probability at least, from what Gomcius relates of the last, who tells us (folio verso 38), that on the very day when the finishing hand was put to the last volume, the Printer, Arnald William de Brocario, sent his son John, elegantly drested, to present a copy of the said volume to Ximenes, who, on
on receiving it, looked up to Heaven with this exclamation, Grates tibi ago, summe Christe, quid rem magnopere a me curatam ad optatum finem perduxeris: and then addressing himself to his Familiares, spoke to this purpose: Equidem cum multa ardua & difficilia reip. causa haedenus gefserim, nihil est amici, de quo mibi magis gratulari debantis, quam de hac bibliorum editione: quæ una sacros religionis nostræ fontes tempore perquam necessario eperit: unde multò purior theologica disciplina haurietur, quæm a riciis postea deducitis. All this, I think, bears no appearance of a mystery: unless it should be proved that by the Cardinal's Familiares, who were witneffes of the ceremony, we must understand none but the confidents of the secret, not excluding the youth who presented the Book. It may be objected indeed, that Of the fame Sixth Volume Le Long speaks, as containing, Vocabularium Hebraicum & Chaldaicum totius Veteris Testamenti cum introductione artis Grammaticae Hebraeæ & Dictionario Graeco. And this account

[b] Here the Mf. unfortunately breaks off; but the margin contains the following memorandum: 'N. B. P. 44.' of the Appendix to Cave's Hist. Liter. "Anno 1507. "dignitate cardinalitit a Julio 2 pontificie donatus fuit; "inquisitor fidei generalis per univerfum Caftellæ regnum "mox constitutus."

[c] On a separate leaf Mr. De Missy made this remark: 'Note alfo H. Warton's account p. 244. col. 2. "Pro- "ditt
account also cannot pass without a touch. The title-page refers the Reader to a subsequent Address, where he will find a more explicit enumeration of the Contents: and in this indeed some mention is made of a Greek Lexicon: but, had Le Long read it with due attention, he would soon have seen that the Author in that place was speaking of what had been done in the volume of the New Testament. To the Vocabulary are subjoined, Interpretationes Hebraicorum; Chaldeorum; & Graecorum nominum; veteris ac Novi Testamenti secundum ordinem alphabeti. And as I can by no means suspect Le Long of having mistaken this for a Greek Lexicon, let it be noticed only as an article by him omitted, though in another place (of which by and by) he takes notice of a piece closely joined with it; after which comes, by him also unregarded, a Latin Index with proper references to the great Hebrew and Chaldaic Vocabulary: the Grammar which follows the Latin Index closing the whole.—The piece, of which I said he took notice in another place, is thus indicated by him: Catalogus eorum quae in utroque Testamento aliter scripta sunt vitio Scriptorum quam in Graeco, autore Alphonso de Zamora: with a vague reference to the

*"diit opus istud pulcherrimum Leoni 10. pontifici nun-
"cupatum, Compluti excusum sex voluminibus in folio: quo-
"rum postremum anno 1515 praelo exiit:"* and that, just before, he had said: *"Accedit volumine postremo He-
"braorum, Chaldaorum, & Graecorum Vocabulorum One-
"masticon copiosissimum."*

Sixth
Sixth Volume of the Complutensian Polyglott: and the place, where he thus indicates it, is in the second section of his last chapter, among the collections of various readings, under the special title of Variae Lectiones Graecae. Now I think I might safely affirm, that, in the whole volume referred-to, the only piece he could mean was that which, at the end of the Interpretationes Nominum, is thus introduced: Nomina que sequuntur sunt illa que in utroque testamento vicio scriptorum sunt alter scripta quia in Hebreo & Greco & in aliquibus bibliis nosiris antiquis. In primo autem ordine ponitur ipsa nomina scut sunt in bibliis nosiris modernis: in secundo vero ordine vel e regione ponitur scut sunt in Hebreo & Greco & in Pfatis bibliis nosiris antiquis: & hoc per ordinem alphabeti. What shall I say more? Let every one judge for himself, how properly such a piece could be ranked among the collections of Greek various Readings [d]. Neither shall I so much as ask pardon for having dwelt so long upon this volume: its peculiar and well-known scarcity being, I think, a sufficient apology for what I have done. Gomezius wrote, two hundred and five years ago (folio verso 37), that it was wanting in some copies, through the carelessness of certain people (quorundam incuria) who had undertaken to keep them safe (qui eos afferandas sustepe-

[d] In the margin of Mr. W. Missy's Ms. was this remark: "N. B. From the abovementioned Preface, what "the intention of Ximenes seems to have been, with regard "to the gradual publication of the Volumes."
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rant). I wish he had been bold enough to tell us who those people were, as it is quite improbable that the Books were left in the keeping of the Printer, who no doubt would have kept them with more care. * * * * * * * * * * * * [e]

In short, I cannot help suspecting the Complutensian New Testament of being antedated: and should I be asked what could engage the Editors to play such a trick, I may answer, It could be a jealousy of appearing as earlier editors of so notable a work than Erasmus, who had published his New Testament not far from the beginning of 1516: a jealousy, I say, of the same kind as that of Genebrard, who, seeing Tremellius's edition of the Syriac New Testament in Hebrew characters printed together with the Greek Text by H. Stephens so soon as 1569, would by all means have it that Tremellius had made it his by stealth (per plagium sibi vindicavit), from the Antwerp Polyglott, before this was published in 1572; notwithstanding Tremellius's Preface, testifying that he had performed his work so early as 1565, which is two years earlier than Boderianus himself pretended to have performed his; thinking it probably sufficient to vindicate his own priority and honesty. See Le Long, p. 44 and 45, of the folio edition [f].

[e] Here is another chasm in the Ms.

[f] Mr. De Missy's beautiful copy of the Complutensian Polyglott was sold to the Royal Library for forty guineas, the exact price it had formerly cost him.

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ADDITIONAL REMARKS.

P. 7. l. 3. Queen Mary incorporated the Company of Stationers, with an express design of preventing "seditious " and heretical books, which were daily printed, to the re- " newal and propagating very great and detestable heresies " against the faith, and found Catholic doctrine of Holy Mother " the Church;" and empowered them "to seize, take away, " have, burn, or convert to their own use, all books which " should be printed contrary to the form of any statute, act, " or proclamation, made or to be made." These were the regulations of a Catholic Princess; but an equal authority was given by her Protestant Successors, who must certainly have had a very different opinion of seditious and heretical books.

Ibid. l. 16. An epitaph on Nicholas Corsellis (who died Oct. 19, 1674) has been produced, by the writers on both sides of the question, with very different views. Those who elipose the sentiments of Dr. Middleton maintain, that the idea of being descended from the earliest English printer was a mere fancy, suggested by what they call the seditious record of Atkyns, since Nicholas was unable to trace his pedigree farther back than 1664; and Mr. Salmon, in particular, mistaking the intention of the epitaph, gravely observes, "that its date is inconsistent with the " time that Printing was brought into England;" as if it were pretended that Nicholas was the introducer of the art. Mr. Meerman, on the contrary, who has ably vindicated Atkyns and the record, adduces this very epitaph.
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as an additional argument; and, after clearly proving that Zeagan Corsellis, the father of Nicholas, was descended from a family of good note in the 15th and 16th centuries, satisfactorily accounts for the pedigree's having been continued no farther back than Nicholas.

P. 7. 1. 18. John Bagford, by profession a bookseller, frequently travelled into Holland and other parts, in search of scarce books and valuable prints, and brought a vast number into this kingdom, the greatest part of which were purchased by the earl of Oxford. In the Philosophical Transactions, for April 1707, appeared an Essay on the Invention of Printing, by Mr. John Bagford,; with an account of his Collections for the same. A list of these Collections may be seen in the Catalogue of Harleian Ms. vol. II. No. 5892—5910. Bagford died May 5, 1716, aged 65.

P. 17. 1. 18. This history by Bagford is yet unpublished. It is described in the Harleian Catalogue, under the title of, "N° 5901. A book in folio, shewing the progress of printing at Oxford."

P. 20. Add to note[K]. After so much has been said about the Lambeth Record *, it may not be amiss to add what Enschedius, an intimate friend of Mr. Meerman, subjoins to his account of it: "Caterum omne lapidem movimus, ut hujus Manu scripti copiam habere mus, et ideo anno 1740 binas Literas ad nunc temporis funnæ Reverendum Archiprefulem Cantuariensem, Lord John †,

* It is no small confirmation of what we have advanced in favour of Corsellis, that our arguments have had the honour of being adopted by Sir James Burrow, in his valuable Reports; who justly observes, "that it is very unsafe to trust to common history; and necessary to recur to original testimonies, if we would know the state of facts with " exactness." Vol. IV. p 2417.
† Dr. John Potter.
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"sc Ripimus, qui etiam pro suo singulare, quo rempublicam
literiam foget, favore non defuit, quin omnia perquirenda
curaret, qua pro insigni humanitate, debitas ipfi hic agimus
gratias: verum cum Archivum dictorum Archiepiscoporum subinde negligentius habitum fuerit; hoc Manuscriptum, quod dolemus, ibidem reperiri non potuit; sed sufficit quod ATKYNs testetur, se ejus Apographum in manibus habuiffe, illudque accipisse a Viro quodam Reverendo, qui illud tum, cum Archivo eodem praefset, ex "Autographo descripterit." Anus Secularis Tertius inventae Typographiae, Harleimi, apud Izaakum et Johannem Enschede, 1742, p. 74.—In this treatise of ESCHEDIUS, which is very little known in England, is a beautiful view of the market-place at Harleim, and of the spacious mansion formerly inhabited by LAURENTIUS, which is now divided into three houses.

P. 55. Dr. MIDDLETON'S catalogue of CAXTON'S Books is omitted; being confined only to those which are in the Public Library at Cambridge.

P. 85. The note [O] was printed before we had an opportunity of seeing what M. DE BURE has said on this earliest edition of the Bible, which he describes under the title of "Biblia Sacra Latina Vulgata: Editio prima va-tuflatis, aeneis characteribus, abique loci & anni notat, fed typis Moguntinis Johannis Fust evulgata: Opus longe rarissimum, cujus Parisiis adversatur Exemplar in Bibliothecæ Mazarinæ, 2 vol. in fol." The types are larger than those of the Speculum, and lefs than what were used in the Psalters of 1457 and 1459; and, though it has no date, is clearly fixed to the year 1450. It is supposed by M. DE BURE to be the edition which FUST fold in France as a manuscript. The reason for this supposition, however, is

* See above, p. 58.
the less satisfactory, as it is grounded merely on the impro-
probability of Fust's attempting such an artifice with the edi-
tion of 1462, after taking pains to tell the world that it was
performed *artificiosà adinventione imprimendi seu charakte-
rizandi absque calami exercitatione*: and the learned French-
man's description of the latter edition affords a very prob-
able argument against his opinion on the subject. After
having mentioned *eight* several copies of it now existing at
Paris (seven of them on vellum, and only one on paper),
he exhibits *three* various colophons, with a wish that the
variation could be accounted for. We submit to this ingen-
ious writer, whether it be not natural to suppose that the
colophon received the several alterations whilst it was actually
at press; which is the more likely, as some copies have it in
black, and others in red. If this be the case, does it not
naturally follow, that such copies as were intended to pass
for manuscripts were worked-off without any colophon
at all? In confirmation of this conjecture, there is good
authority for asserting that Fust never traded to Paris till
July 1466, when printing was unknown in that city; and
that the copies he then sold *de arte characterizandi omnino
suebant.* See MEERMAN, vol. I. p. 154.—The edition of
1450 is uncommonly rare, only three copies of it having
ever been taken notice of; one of them in the king of
Prussia's library, a second in the Benedictine Convent
near Mentz, and a third in the collection of Cardinal
MAZARIN.—That of 1462, though exceedingly valuable,
is much more frequently met with. It is, like the former,
in 2 volumes folio, but printed in Gothic characters; and
is justly esteemed a very beautiful performance.

P. 86. M. DE BURE gives a very full account of the ce-
lebrated Pflalter of 1457; and proves very clearly that the
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edition of 1459 (of which no more than one copy is at present known) is different from the former.

P. 90. Note, after process, add, If the copper matrix were to be melted, and so receive the face of the letter from the punch; a roughness would be left by the fusion of the metal, which would be propagated to all the letters cast in such matrix, and would render them unfit for use.

Ibid. Add to note [U]. "Mr. Meerman's explanation is intricate at least; and it leaves us besides to wonder, not only how forms of letters could be bare bodies or pieces of metal without letters, but how so considerable a part of the invention as the matrices should have been only mentioned indirectly, as a thing well known before. A correction, however, seems absolutely necessary. Neither can it be denied that Mr. Meerman, by inferting ex eis, clears Trithemius from the reproach of saying, that even matrices were made by way of fusion; and thus far I like his correction so well, that I am sorry to see the new difficulties arising from it in the context, notwithstanding his elaborate explanation; which, had I room and leisure to make it plainer by a compleat paraphrase, I should rather leave as it is; because all the machines required for such a paraphrase would only serve to set in a clearer light the intricacy of the affair, while something better perhaps may be done to obtain what seems to have been Mr. Meerman's chief end. Something certainly is faulty in Trithemius's phrase, fundendi formas...quis ipsi matrices nominabant. But then, why should not the fault be suspected to lie in that very unlucky word which properly constitutes the acknowledged absurdity of the phrase? I think, in short, that by some spot or accidental stroke of the pen in the Ms. the word fundendi might have been

* Formerly belonging to M. De Boze, and now to the President De Cotte.
"mistaken for *fudendi*: nay, I think, that even the more
similar word *tundendi* might have been employed by
*Trithemius*, as being not altogether improper, since
it could be interpreted, at least with the help of some in-
dulgence, by *Tudite vel tudicula imprimendi*; not to say
that, according to the well-known observation, *Verbum
simplex saepe ponitur pro composito*, the simple word *tundendi*
might be taken in a sense analogous to the compound
*pertundendi*. I can say no more at present." C. D. M.

P. 92. Add to note [Z]. "Having not Mr. Köhlerus's
book, I can but guess how *Deborah* comes in there
with *Chrißina*; and the only thing I can guess is, that
*Köhlerus*, in order to evince the possibility of *Dynen*
being a diminutive of *Chrißina*, had alleged, as an ex-
ample of a still shorter diminutive, the use of *Deb* for
*Deborah*: which if he did, Mr. Meerman's seeming to
wonder at it may be tolerably accounted for. But what
if, instead of these diminutives that retain only the begin-
ing of a name, he had mentioned some of those which
retain only the latter part of it, and that not always en-
tire, as our *Bell* for *Arabella*, *Mun* for *Edmund*, *Tony* for
*Antony*, *Sander* for *Alexander*, *Bet* or *Betty* for *Elizabeth?*
*Mr. Meerman's own book* furnishes us (vol. II. p. 79.)
with a list of German names, among which, *Hans* clearly
appears for *Johans* or *Johannes*, *Claus* for *Nicolaus*, and, if
I mistake not, *Nefe* for *Agnes*. Such examples make it
certainly plausible enough that *Tynen*, or the same lovingly
softened into *Dynen*, might be a diminutive of *Chrißynen*,
which (or else *Chrißynin*) I take to be the feminine for
*Chrißyn*; as *Fußin*, or *Fußten*, is the feminine for *Fuß*. See
vol. I. p. 184, where this very daughter of *Fuß* is called
*Fußkin*, but where *th* imports no more than *t*. And sup-
posing now that all this should be deemed insufficient to

"folye
"Solve the question how John Schoeffter could call his mother Christina, while it appears that his father, in a convention passed between himself and his kinsman, John Full, son of John, has called her by the name of Dynen; there is, I think, another solution ready, in the obvious supposition that she might have two names, and that he, especially in a writing passed with a kinsman, might have chosen, as a loving husband, to call her familiarly by what "I must be allowed to term the favourite name." C. D. M.

P. 93. l. ult. Add, See more of this Pfalter, p. 174.

P. 102. Dr. Askew's copy of the Pfalter of 1481 was sold, to The Royal Library, for sixteen guineas: Mr. De Missy's was bought by Dr. Hunter for nineteen pounds: According to M. De Bure, it has little merit except as being the earliest edition; yet it is exceedingly scarce. The colophon is, "Impressum Mediolani, m.ccc.xxxi. die 20 Septembris:"—The Pfalter of 1486, in 4to, is also very scarce, and little known. Dr. Askew had a copy of it, which was sold for four guineas. Mr. Dr. Missy had another; which wanting a single leaf, he would have supplied the deficiency by transcribing it from Dr. Askew's copy, if he had not been prevented by other avocations. When his Library was on sale, this Pfalter, being accidentally omitted in the Catalogue, was sold for 6 guineas, without mentioning the circumstance of not being perfect: it was presently returned; and sold afterwards for 2l. 7s.

P. 105. On a blank leaf of Mr. De Missy's copy of Aldus's Septuagint (which was sold to The British Museum for 5l. 15s.) was written, probably by himself, Hoc exemplar impressum illud est, quod in Catalogo Bibli. Thuanæ hisce verbis designatum: "Biblia Sacra Graeca, Fid. Venet. 1518, manu "Mich. Hospitalii notata."

P. 107. The following remarks are alluded to in our account of the first Paris Bible:

"Sir,
"Sir,

Cambridge, Jan. 16, 1775.

The best return I can make, for the pleasure I have received from your "Origin of Printing," is to communicate to you some particulars of the famous Latin Bible in our Public Library, mentioned by you, p. 106 and 107. And I will venture to assure you, that the learned and accurate Dr. Taylor was mistaken in what he has said of it; and Palmer, for once at least, was right.

In the Cambridge Bible, by holding the leaf up to the light, there appears to have been three manifest erasures in the colophon*. So that I make no doubt but that this

* The kindness of another Friend has enabled us to give a particular account of these variations, which confirms what is pointed out above.

The first book printed at Paris has always been supposed to be Gaepariini Pergamienfi Epifolare, 1470, (see above, p. 28,) by Michael Friburger, Ulric Gering, and Martin Crantz; which contains this colophon:

"Ut Sol lumen, hic doctirinam fundis in orbem
"Mufarum nutrix Regina Parisiis.
"Hinc prope divinam, tu, quam Germania novit
"Artem scribendi sufcipe promerita.
"Primos ece libros quos hac induftria finxit
"Francorum in terris, edibus atque tuis.
"Michael, Odalricus, Martinusque Magiﬁri
"Hos imprefcrunt, ac facient alios.

As express a testimony as this is for fixing the date of printing at Paris in 1470, the colophon you have exhibited in p. 106, confronts it as expressly for the year 1464, and by the same printers. Louis XI. began his reign in July 1461. Add two years and a half, or half a lunarium, we come to the year 1464; though some former owner of the book, misled by the false chronology of Chevillier, placing the beginning of Louis's reign in 1466, has lettered it on the back 1465. But this date, like some others, has been detected of a forgery, and the book proved to be no other than the edition of 1476 (or, as Chevillier, 1475,) which has a long colophon, concluding with these lines:

"Jam tribus Undecimus lufris Francos Lodoicicos
"Rexorat, Ulricus, Martinus, itemque Michael;
"Oni Teutoniar hanc mibi componfuere figuram
"Parisiis arte suae me rectiﬁcam vigilantem,
"Venalem in vico Jacobi Sol aureus ofuerit."

In the copy of this Bible at Cambridge, tribus has been erased, and semi written with a pen in its place; lufris is changed into lufrû, the last letter
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"is the Bible mentioned by Chevillier of 1475. I do not "give you this as any discovery of my own; it was made "many years ago by Mr. Maurice Johnson of Spalding; "and I have been told that Dr. Taylor knew and was "convinced of the imposture before he died.

"In the Catalogue of Dr. Askew's books to be sold by "auction next month, No. 2064 † and 2622 ‡, are two "books said to be printed by Corsellis at Oxford in "1469 and 1470; but the colophon is so bunglingly done "with a pen, that I do not hesitate to pronounce these also "to be impostures.

"Some years ago, Osborne announced these books "in one of his Catalogues, which roused the curiosity "of the book-collectors, particularly of those who had "seen Atkyns's Tract, and who now considered these "books as a confirmation of what he had asserted about the "early printing at Oxford.—They all flocked to Os- "borne's shop; who, instead of the books, produced "a letter from a man at Amsterdam, filled with frivolous "excuses for not sending them to him—The Virtuolo were "disappointed, and looked on the whole as a lye; how-

letter being ill connected with the preceding. To carry on the cheat, and for this book at a greater variance from the edition of 1470, the two last lines of the colophon are totally erased, as is easily seen by holding the leaf up to the light; though, the better to conceal the fraud, an ordinary illumination is drawn over the erasure, and a piece of paper pasted on the back of the leaf, to give a better colour to the fraud."

This Bible is, however, certainly a very great curiosity; only two copies of it being known at Paris, one in the King's Library, and the other in that of the Celestines. M. De Bure mentions, that it has a fort of Supplement, under the title of "Interpretationes Hebraicorum nominum," printed in three columns, and marked with signatures, which do not occur in the body of the book; a circumstance the more remarkable as they were used in 1470 in the Epistolæ Gr. Pergamènæ. N.

† Ger. Libri Iuris, &c. It was sold for £ l. 3s.
‡ Plinii Epistolæ; which was sold for £ l. 6s.

Z 2

"ever,
ever, they afterwards appeared at an auction at Amsterdam, and were bought for Dr. Askew. To those who are at all conversant in early printing, the dates will appear at first sight a bungling forgery.

"I am, &c."

P. 108. Add, Besides the copy of Servetus, Mr. De Missy had several scarce editions of the Latin Bible; one of which, under the title of "Biblia Sacra, Vulgar. Edit. Papæ Sixti V. Rom. 1590," was purchased for The Royal Library, at the price of 25l. 10s. Two different editions were sold to The British Museum; one, "Vulg. Editionis Clementis Papæ VIII. Rom. 1592," for 6l. 15s.; the other, "Vetus Testamentum, Latinè redditum, ex auctoritate Sixti V. Papæ editum, Rom. 1588," for 5l. 5s.

P. 110. l. utt. This fine copy was sold for no more than 12s. 6d.

P. 136. l. 3. Chevillier, who does not pretend to enter into the learning or critical abilities of the respective editors, gives the preference to the French Polyglott solely on account of the superior excellence of its types and paper, and of the magnificence which appears through the whole. Dr. Walton's was printed by Thomas Roycroft.

P. 162. It should have been mentioned, that, in the margin of the concluding paragraph, the following note was written: 'Conf Boderiani Dedicationem Editionis Parisiensis Anni 1584. p. xvii. "Philippus Hispianarum Rex—Plantino— Bibliorum mediovitw Regio Mandato injunxit. Quod cum auditione accepissem, illius tam praæclari instituti pro movendi causa unà cum fratre meo—eome contuli."

P. 166. A fourth copy of the Bible of 1450 is in the library of the academy at Leipsic.

P. 167. Three other copies of the Pfalter of 1459 are pointed out by the Writer referred to in our Postscript.
WHEN this edition was far advanced in the press, an intelligent Correspondent informed us, "that a curious French book, printed in 1771 at Leipzig, under the title " of Idée générale d'une Collection complete d'Estampes, avec " une Dissertation sur l'Origine de la Gravure et sur les premiers " Livres d'Images, had proved to conviction that cutting " in wood was known before Coster, and that he had no " claim to the invention."—Not being able at that time to obtain a sight of the book, we supposed the Author might mean no more than, what we have allowed to be of very ancient date, the Chinesef method of engraved tablets. Having since been favoured with a perusal of the work alluded to, it is but justice to give a short account of it as far as it relates to our subject; and the more so, as it professedly opposes the whole system of Mr. Meerman. His attention, as we supposed, is principally employed on engravings *; and, amongst these, the wooden cuts in the earliest books appear in a conspicuous light; which leads of course to an investigation of the earliest printers.

The origin of cutting on wood is traced by this Author as far back at least as 1423, and is attributed by him to the artists employed in making playing-cards †; who proceeded, from little pictures of saints ‡, to small pieces of history, for the

* The Electoral Gallery at Dresden is accurately described, as the properest model for a magnificent collection.
† Bulletin, in "Recherches Historiques sur les Cartes à jouer, " Lyons, 1757," supposes cards to have been first introduced between the years 1355 and 1380. Mr. Meerman, who appears to have considered this subject very accurately, allows that they were in use still earlier, namely, before 1367: but will by no means agree that they were then formed from engravings of any kind; being only regular pieces of painted paper. They are now printed from blocks, by an operation different from that of the printing-press, and the court cards are afterwards coloured.
‡ Some of these early essays appear to have been actually used afterwards in that numerous species of books called Legends; many of which
the instruction of youth, and for purposes of devotion. These gave Gutenberg the hint of cutting single letters; a pursuit in which, it is generally allowed, he nearly ruined himself; and in which his failure arose from not being able to form his whole collection precisely of an uniform height. So far this anonymous Author agrees with Mr. Meerman; as he also does in the particulars of Gutenberg's quitting Strasburgh, joining Fust at Mentz, and printing in that partnership Donatus and some other pieces both on separate wooden types and on wooden blocks. He allows likewise the merit of inventing matrices to Fust and Schoeffer; but totally differs from the notion suggested by Mr. Meerman, that the face of the letters was ever cut on钙 bodies; attributing the irregularity of appearance in the very early books to the circumstance of some particular types having been more worn than others. How far this opinion will operate against what Mr. Meerman has said of the Bible of 1450, the Psalters, and the Catholicon, let the judicious Reader determine.

This Author gives a very satisfactory account of the Psalters of 1457 and 1459, formed from an actual examination of five copies of the former, and three of the latter; and censures the description of De Bure, as full of errors. The Psalter of 1490, which is supposed to have been printed with the same types when extremely worn, is more scarce than either of the others: M. De Bure never could meet with a copy of it; and the German Writer never heard but of a single one *. Several of the large wooden capitals, which were cut for the Psalter, appear to have been used likewise in Durandus.

There is a very curious volume of Fables, in small folio, in the Library at Wolfenbuttel, which this Writer have, at the head of each legend, the figure of a Saint, just of the size of the old playing-cards, and illuminated in the same manner.

* In the library at Eisenach.—See above, p. 93.
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thinks (if the date could be ascertained) might claim the honour of being the first book in which there was a mixture of wooden pictures and separate types; though it has been usually considered as a work entirely consisting of wooden blocks.

A very accurate and entertaining account is given in this work of several books, under the head of "Premiers Livres gravés en Tables de Bois." Amongst these are, "La Bible des Pauvres"; "L'Histoire de St. Jean et de l'Apo-calypfe †;" "Images des Cantiques ‡;" and "Histoire de la Sainte Vierge ‡." These four consist entirely of pictures, without any reading.—Several others are enumerated, with a mixture of pictures and explanations, all on solid blocks of wood; among these, are "Le Livre de l'Anti-"christ," "Ars memorandij;" "Ars moriendi;" "Sujets

* This work has frequently been mistaken for the Speculum. A Ms. in the Library at Osnabrug, written so early as 1467, begins an account of the pictures in it with "Incipit Speculum Humane Salvationis." Mr. Meerman describes it under the title of "Figuræ typicæ veteris atque antitypicæ Novi Testamenti, seu Historiæ Jesu Christi in figuris." Schöpflin calls it, "Vaticinia Veteris Testamenti de Chritio." But the appellation of "La Bible des Pauvres" is happily expressive of its original purpose; which was, to render the Scriptures familiar to those who could not possibly pay for transferring the whole Bible. Dr. Askew's copy of this book, which was imperfect, was sold to Dr. Hunter for 16 pounds.

† An illuminated copy of this work, formerly belonging to the celebrated Vuylenbroeck, was sold by auction at Amsterdam to M. de Boze, from whom it passed to the President de Cotte, from him to the collection of M. de Gaignat; whence it was purchased for His Britannic Majesty, and is now in the Royal Library. This copy unfortunately wants the last leaf; but it is illuminated, and is enriched with many Ms. leaves, explaining the several figures, in the German language.—Dr. Askew had an imperfect copy of this work, which was bought by Dr. Hunter for 20 guineas.

‡ Mr. Meerman too hastily censures Schöpflin, for calling these different books: which they clearly appear to be. The first of them he himself describes, under the title of "Historia seu Providentia Virginis Mariae ex Cantico Cantorum iconice exhibita." A good account of the other is in the Leipic book, under the title of "Historia beatae Mariae Virginis ex Evangelis\(\text{h}\) & Pauli\(\text{b}\) excerpta & per figuræ demonstrata."
"tirés de l’Écriture Sainte;" "Speculum Humanae Salvationis;" and "La Chiromantie du Docteur Hartlieb."

Zealous as this Author is in ascertaining the date of the invention, he is not able to trace the name of any earlier Engraver than Michael Wolgemut, who was born in 1434, and died in 1519; being totally for exploding Laurentius Coster, whom he will not allow to have been either an Engraver or a Printer. He cavalierly treats the whole history as a fiction of the Hollanders; and places, in opposition to the positive testimony of Adrian Junius, the negative silence of Carl van Mander, an eminent designer, painter, and engraver, who resided at Harleim from 1585 till 1604, when he published an account of the illustrious painters and other artists of Flanders and Holland; and very particularly enumerates the works of some who, according to the chronology of Mr. Meerman, must have been the contemporaries of Coster. It must be acknowledged that the silence of such a Writer (especially as he mentions that Harleim pretended to the honour of the invention) is of some weight; but not sufficient, perhaps, to overthrow the chain of arguments which has been so ably produced by Mr. Meerman.

We cannot, however, take our leave of this ingenious Author without lamenting that he has been so little informed of the state of the polite arts in this kingdom. His whole account of "Les Eftampes Angloïfes" is comprized in ten pages; and the article of Vertue, whose engravings are such an honour to our country, in four words.*. At the same time it must be acknowledged that, in points which he has had an opportunity of examining, his book appears to be accurate and instructive.

* Dr. Askew he has called "Mr. Afken;" and the Earl of Derby "Comte Jaques Derby, Se de Stanley, &c." But these are a sort of errors which Foreign Writers frequently commit, and which perhaps we may in similar cases be ourselves too apt to fall into. N.