

The translation of Jacques Le Fevre (incorrectly given in his list as Jacques C. Fevre,) is claimed as a Romish version, with how much fairness the following facts will show. Le Fevre was one of the most active instruments in promoting the Reformation in its earlier stages in France. It was from his lips that the great Reformer, Farel, first heard the doctrines which he afterwards taught with such success in Geneva. Le Fevre taught justification by faith before Luther had proclaimed that article of a standing or falling Church. He rejected the Apocryphal books from the Canon, and freely censured the Vulgate Version. And although his natural timidity kept him from breaking entirely with Rome, his sympathies were so completely with the Reformers that the Romish party in Paris, where he held a Professorship, made him the object of such bitter persecution that he was compelled to leave the city and seek a quiet retreat elsewhere. In 1526 the Parliament, urged on by the Romish party, took active measures to counteract the work of Le Fevre, and issued a proclamation in Paris and the leading cities of the kingdom, which declared, "All persons are forbidden to put up to sale, or translate from Latin into French, the Epistles of St. Paul, (as Le Fevre had done in 1512,) the Apocalypse and other books."* And this is the version which Dr. O'Connor modestly asks

* Vide Gausson, p. 641. D'Aubigne's Hist. Ref. Calvin, pages 342 and 369.
us to credit to the Church of Rome!!!

From this specimen, and it is only a specimen, the reader can judge of the confidence which should be placed in this list. Had Dr. O'Connor proved that Roman Catholics print and circulate one Bible for twenty that are sent forth by Protestants, he would have done something that would have come nearer to the point.

But there are two ways by which we can judge of the position of the Church of Rome in relation to the circulation of the Scriptures in the vernacular, without the aid of the Doctor's deceptive list, and which even that list cannot set aside. We can ascertain it (1) from the authoritative decisions of her rulers, and (2) from her deeds. These are *criteria* in which there is no deception. To these we appeal.

Pope Pius IV., in his Bull sanctioning the Index and the accompanying Rules, prohibits the violating of the Rules under pain "of mortal sin and severe punishment, at the discretion of the Bishops."

The fourth Rule reads as follows, viz.: "Inasmuch, as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the Bishop or Inquisitors who may, by the advice of the Priest or Confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented, and not injured, by it; and this permission they must have in writing. But if any shall have the presumption to