

by Luther, three different editions of a German version were published, one at Nuremberg and two at Augsburg. A Polish version of the entire bible was made by order of the Catholic Queen Hedwige so early as the year 1390; at a later period there was another version in the Polish language translated by order of Pope Gregory XIII, and published under Clement VIII., A. D. 1599. A Catholic version of the bible was written in Iceland and in the Icelandic language so far back as the year 1279. Not to speak of the world-known Polyglot Bible of Himenes, we have a printed edition of great celebrity in Spanish in the year 1578, and several other editions immediately before or at the epoch of the Reformation. To show the Catholic spirit of these early times regarding the written word of God, we find a large portion of the New Testament translated into the rude dialects of the Aborigines of Central America by the first Spanish Missionaries who landed on these shores. The version in most general use was written by Benedict Fernandez, a Dominican Father, who died in the year 1596. And what shall we say of Italy, the centre of Catholicity itself, where the whole bible was translated as soon as Latin ceased to be the language of the country, and as the modern Italian was little by little taking its place. A translation, two volumes in folio, was made by Nicholas Malermi, a Camaldolese Monk, which soon found its way among the educated classes of Italians many years before the celebrated Council of Trent. After a lapse of two hundred years, during which there were several other Italian editions, came the celebrated version of Anthony Martini, Archbishop of Florence, 1769-79.

Our own bible was published at Rheims in 1582, we have had another in Douay in 1609-10; others have appeared since and others would have appeared had it not been for the unrelenting persecution of Protestantism.

A certain critic made merry over the fact that in the first edition of the Sistine Bible, 1590, in the printing and publishing of which the Pope, Sixtus V., took a deep interest, exercising himself a supervision over the press, an immense number of errata remained.

What of this? Who said the Pope was infallible in proof reading or typography? These errors were immediately detected and corrected. D'Israeli in his *curiosities of Literature* tells us that the errors in Protestant bibles were more numer-