

English translation is, upon the whole, undoubtedly the most accurate and faithful, the translators having seized the very spirit of the sacred writers." We might go on multiplying testimony in favor of the correctness of our version, but lest I should trespass too long upon your time refrain from so doing.

The Rev. Father carefully avoided all reference to the nature of the errors, if they are such, which he says abound in our English Bible. This he knows would have rendered untenable the ground he assumed, and have overthrown his own statements. If he has ever read our version, which is questionable, and compared it with theirs, he could not have failed to discover the very general correspondence between the two ; and if you have read in your Bibles the numerous quotations I have given from the Douay version, you will have arrived at the same conclusion. But while admitting that slight differences between the two translations exist, it does not follow that where ours varies from theirs it is falsely translated. We have good reason for believing the contrary to be the fact. Father Damen claims that the Latin Vulgate is the best translation in existence. Other men whose profound learning cannot be questioned give it a lower place among ancient versions. That during the lapse of ages numerous and grave errors had crept into it, is a fact which is well authenticated, and this led many learned men, at different times, to undertake the work of revising it. One of the most celebrated of these revisions was that of Pope Sixtus V, published at Rome in 1590. This edition contained such a multitude of errors, many of them being of so grave a character, clearly perverting the sense of the inspired word, that it was suppressed by Pope Clement VIII, who published another edition in 1592. The publication of the edition of Sixtus, with its thousands of glaring errors, placed the Papal dignitaries in a most embarrassing predicament. Either this edition must be declared to be the standard, with all its false renderings, or infallibility must be shown to be fallible. Either horn of the dilemma, if the facts became known, would prove fatal to their arrogant assumptions. As stated above, the version of the infallible Sixtus, with its glaring perversions, was, by another infallible, Clement, suppressed. But fortunately for the cause of truth, a number of copies escaped destruction, one of which may be found in the Bodleian Library at Oxford, and another in the Royal Library at Cambridge. Dr. James, in a work in which he compares