

how little truth there is in the reckless statement of the Rev. Mr. Stephenson, that to one single nation of Europe one copy of the Bible in the vernacular tongue was never given before the time of Luther.

But, even, had not one copy of the Bible in the vernacular tongue been given to one single nation of Europe, would this fact prove what the Rev. Mr. Stephenson desires to insinuate by his statement,—that the Catholic hierarchy wished to conceal the Bible from the people? It would not; for, not to speak of the vernacular versions, there were the Latin versions, which could be easily consulted. "The Latin language," as an author before me remarks, "continued to be that which was most generally understood, and even spoken in Europe, until the reign of Charlemagne, in the beginning of the ninth century; and even for several centuries afterwards, while the modern languages were struggling into form, it was more or less known, and was not, properly speaking, a dead language. At the beginning of the sixteenth century, and for a long time afterwards, it was the only language of literature, of theology, of medicine and of legislation. Most of the modern languages were formed from it, and were so similar to it both in words and in general structure, that the common people of Spain, Italy, Portugal and even France, could understand the mother tongue without great difficulty. In Hungary, it had been the common language of the people since the days of King Stephen, in the latter part of the tenth century. It was, moreover, taught and studied in every school and college of Christendom, and it was the medium through which most other branches were taught. The Latin language must, therefore, have been pretty commonly understood in Europe, even up to the time of the Reformation, and the Catholic Church, consequently, could not have concealed the Bible from the people, even if she had given it to them, only in the Latin Vulgate; nor could it have remained "an unknown book," as the Rev. Mr. Stephenson, wished his hearers to believe it was. It is a well known fact, that one of the first—if not the first—books published after the art of printing was invented was the Latin Bible. The Protestant historian Hallam insists it was the first book printed; probably in the year 1456. And the learned Protestant bibliographer, Didbin, mentions several other Latin Bibles printed before Luther's time. "From the year 1462 to the end of the fifteenth century," he says in his 'Library Companion,' "the editions of the Latin Bible may be considered *literally innumerable*," and he mentions the places at which some of them were printed: "at Mentz in 1455; at Bamberg 1461; at Rome, 1471; Venice 1476; Naples, 1476; in Bohemia, 1488; in France, 1475; in Holland, 1477; in Spain, 1477."—So you see, Mr. Stephenson, the insinuation, which you wished to convey to the minds of your hearers by your "bold," averment, has not one particle of truth to rest upon. When you, next time, try to prejudice your hearers, against

put a
centur
did no
proof t
rius, ha
The list
Council
Pius IV
during t
the vario
son is so
too reckle
But d
modern la
Not that I
Stephenson
There is no
to the Coun
indeed, afte
porary and l