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LETTER FROM HIS LORDSHIP BISHOP WALSH.

LONDON, ONT., MAY 23, 1878. DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to the subscribers and patrons that the change of proprietorship will work no change in its one and principle that it will remain what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests.

ME. J. HANNAH COFFEY, Office of the "Catholic Record." FROM HIS GRACE ARCHBISHOP HANNAH, ST. MARY'S, HALIFAX, NOV. 1881. I have had opportunities during the last two years or more of reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that See. I beg to recommend that paper to all the faithful of this diocese.

Catholic Record.

LONDON, FRIDAY, JAN. 27, 1882.

THE COMING SESSION.

The time for the opening of another Session of the British Parliament is rapidly approaching. Ministers have thus far been quite reticent in regard to the measures to be submitted to the Legislature. Mr. Gladstone's government entered office pledged to reform. During the administration of the Earl of Beaconsfield it was no uncommon thing to hear the so-called Liberal leaders declaim loudly and forcibly against abuses to be removed and grievances to be redressed.

The New Premier took office under circumstances peculiarly auspicious. The nation had evidently made up its mind to abandon the empty and perilous aggressiveness in foreign affairs characteristic of the previous administration.

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high time to inquire what he has done to procure reform in either the foreign or domestic policy of Britain. In foreign politics Sir Charles Dilke has been, if not as ostentatiously prone to intervention as his predecessor, at least as determined to maintain that sad and unenviable notoriety for interference in the domestic affairs of other nations that has characterized every British administration since the days of Canning.

The German Chancellor, imagining that, having within four years brought low the pride and might of Austria at Sedowa and that of France at Sedan, he could easily defy the thunders of the Vatican, and overcome the convictions of its faithful German adherents. He forgot that time and again since the so-called Reformation, German Catholics had suffered every species of persecution, had even been driven to martyrdom itself for the sake of the faith of their fathers.

After some years, however, he discovered that no terrorism could vanquish the firm resolve and conscientious determination of the Catholics of Germany, and then cried out that he should never "go to Canossa." This was the first indication of weakness on the part of the statesman who had brought all Europe under his sway.

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that the Catholic Germans who had so largely assisted in the building up of the German Empire were determined to insist upon the preservation of those liberties which in times gone by had given Germany its intellectual and political ascendancy.

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THE VULGATE AND THE NEW REVISION.

When, on the 6th of May, 1870, it was decided by the Anglican Convocation of Canterbury to appoint a Committee for the Revision of the English Bible, it was not generally expected that the result would be a testimony to the general accuracy of the Latin Vulgate, and in consequence a virtual acknowledgment of the superiority of the Catholic English Bible over the version hitherto in use among Protestants.

Our readers are aware that only the Revision of the New Testament has yet been made. The Latin Vulgate, however, was not the text employed, nor, indeed, either the commonly received Greek text, or the text of any single copy extant of the Greek New Testament, but a Greek text constructed by the Revisers themselves on such critical considerations as seemed to them satisfactory.

The New Testament was undoubtedly originally written in Greek, with the exception of the Gospels of Sts. Matthew and Mark, and perhaps St. Paul's Epistle to the Hebrews; there being strong evidence that St. Mark's Gospel was written at first in Latin, and St. Matthew's in Hebrew, while it is a disputed point whether the original of St. Paul's Epistle was in Hebrew or Greek.

The Latin translations were numerous at a very early period, as testified by St. Gregory and Jerome: but the version styled the "Itala" or "Vulgate" was preferred before all others, as St. Augustine states, on account of its "greater accuracy and clearness." This was the Version undoubtedly employed by Tertullian A. D. 200, and by St. Cyprian and others of the earliest Latin Fathers of the Church, and this Version St. Jerome made the basis of his great work which is substantially the "Vulgate" used to this day as the authorized standard of the Catholic Church.

The ability of the old Latin translators, and especially of St. Jerome, cannot be disputed; and in their time access was to be had to the purest Greek text, and in the earlier period probably even to the very manuscripts of the Apostles. Of this Version St. Isidore says, "the priest Jerome, learned in the three languages, translated these scriptures from Hebrew into elegant Latin, and this translation is deservedly preferred above the rest."

St. Augustine and Gregory also in the strongest terms attest its accuracy, and the latter states that "out explanations should minutely search into its words."

The Vulgate now became the favored text of the Church, and was guarded by her and preserved pure with the greatest care; so that it represents a text more accurate than any Greek copy now extant, however ancient; for it is undoubtedly a fact, fully recognized even by the Revisers, that the Greek manuscripts, numerous as they are, depart from accuracy very frequently.

There are about 1,400 manuscripts used by scholars in Biblical criticism, only two of which, the Vatican and the Sinaitic, are believed to date from the fourth century, and two from the fifth, the Alexandrian and Ephraim Palimpsest; and in the best of those there are some undoubted errors.

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Erasmus in their editions of the Greek Testament, in this case they rightly adopted the Vulgate, "serving the Lord;" *Kurio* not *Kairo*. The Revisers, however, considered the other rendering of sufficient weight as to entitle it to a place in the margin with the note.

"Some ancient authorities read the opportunity." However Origen, St. Chrysostom, Theophylact and other Greek fathers make it certain that the Vulgate reading is correct, since they not only so quote, but also explain the text in their commentaries. St. Jerome is therefore right in saying, in his Epistle to Marcella, (*Post priorem*), that the correct Greek copies have "the Lord," (*Kurio*) and not "the opportunity." (*Kairo*.)

If the Revisers had given to the Vulgate its due weight they would not perhaps have so readily rejected the important passages (1 Jno. v, 7) "And there are three who give testimony in heaven: the Father, the Word, and the Holy Ghost, and these three are one."

This celebrated passage is quoted by Tertullian in his book against Praxeas, (c. 25, alias 31.) thus "the union of the Father in the Son, and of the Son in the Paraclete makes three clinging together, one out of the other, and THESE THREE ARE ONE BEING (*unum*) not one individual or person (*unus*): even as it is said I and the Father are one, (*unum*) for unity of substance, and not singleness of number."

It cannot be said that Tertullian was ignorant of Greek, for elsewhere he quotes the Greek version to show the difference between authentic and corrupt readings. St. Cyprian also in his 73rd Epistle (to Jubaian) thus cites the same verse:

"SINCE THE THREE ARE ONE how can the Holy Ghost be pleased with him who is an enemy of the Father or the Son?"

Again in his book on the Unity of the Church, c. iv, the same illustrious Father quoting Holy Scripture, says: "I and the Father are one, and again of the Father and the Son and the Holy Ghost, it is written these three are one."

This quotation is as obvious as could be desired. It is true that some of the Fathers did not quote the passage in their disputes with the Arians, but it is quoted with sufficient frequency to show that the Revisers have rejected it on insufficient and erroneous grounds. St. Fulgentius quotes it against those same heretics, and in the year '48 the Bishops of Africa, 469 in number, thus boldly proclaimed their faith while threatened with death by the Arian king of the Vandals, quoting the text in question as undoubted:

"Let us teach as clearer than the light, that which is proved by the testimony of John the Evangelist, that the Holy Ghost is of one Divinity with the Father and the Son, for he says, 'there are three who give testimony in heaven, the Father, the Word and the Holy Ghost, and these three are one.'"

It should be remarked that this quotation is not taken from St. Jerome's Version, though it is a century later, but from the old Itala Vulgate of which we have already spoken, as the use of the expression "testimonium perhibent" instead of "testimonium dant," "give testimony," makes manifest. St. Jerome expressly says that the words had been erased from some Greek copies by the Arians, thus showing that in the 4th century the accurate Greek copies had them. Hence in his version, in which he declares he has adhered to the Greek accuracy, the words are inserted without hesitation.

Yet in the 19th century a committee composed of Anglican, Presbyterian, Methodist, Baptist and Unitarian ministers give them up with remorse. They might profitably to themselves have had a dread that the words of the same Apostle recorded in the Apocalypse might be applicable to them: "And if any man shall take away from the word of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from these things which are written in this book."

Indeed, it appears to have been a foregone conclusion with the Revisers to erase this text, for Professor Lightfoot, whose views seem to have been adopted in most cases, had the temerity, as early as 1871, to stigmatize this text as "a perjured witness." He adds (on Revision, Amer. Edition, p. 41.) "Indeed the very fact that it is nowhere quoted by the great controversial writers of the 4th and 5th centuries has been truly regarded as the strongest evidence against its genuineness."

We have seen that it was quoted in the second century by Tertullian, and a little later by St. Cyprian, and that it was therefore in their Vulgate. We have seen St. Jerome's statement, which is equivalent to saying that it was in the accurate Greek codices of his day. We have found it quoted by other early Fathers whom we have already enumerated; it is frequently quoted by St. Augustine, twice by St. Athanasius, and also by Hyginus, Idacius and Eugenius, Bishop of Carthage, and others of the fourth and fifth centuries; and in 1215 the Council of Lateran quotes it as an undoubted found in St. John's Epistle, and the Greek Bishops adhered to this declaration.

In the face of these facts it certainly seems to border on blasphemy to use such language as Professor Lightfoot has done. It will be seen from these reflections that the following statement of Dr. Roberts, another of the Revisers, is quite inaccurate, and the reasons for the omission are quite insufficient.

"Such as is the earthly, such also are the earthly; and such as is the heavenly, such also are they that are heavenly."

In Romans xii, 11, we may Greek copies have "serving the time" or opportunity; and though the Protestant translators followed largely Stephens and

Dr. Roberts says: "The words left out can be proved to have no claim whatever to a place in the text of Scripture. None of the Uncial Manuscripts contain them. None of the ancient Versions represent them. None of the Fathers quote them, even when arguing on the subject of the Trinity. There are indeed two passages in Cyprian which seem to indicate an acquaintance with verse 7, but even though that be granted the fact goes for nothing against such powerful counter-evidence." (Comp. to Revised Vers. pp. 69, 70.) A little lower down he adds: "So decidedly have the minds of all scholars now been made up as to the spuriousness of the words, that they have been omitted in the Revised Version without a line even on the margin to indicate that they had ever been admitted to a place in the sacred text."

In fact, the very context is an evidence in favor of the genuineness of the text; for why does the Apostle immediately add, "if we receive the witness of men, the witness of God is greater," unless he had already contrasted the three witnesses in heaven with those on earth?

Is it not more likely that the two manuscripts of the fourth century, now extant, and two of the fifth, omitted the words either by accident or design, being copied perhaps from one of the codices with which the Arians had tampered, as St. Jerome attests had been done?

It was solely on the authority of the Catholic Church that St. Augustine declared he received the Gospels; and that authority is decisive as to the genuineness of the text in question. Christ constituted the church the guardian of Scriptural truth, and not the Revision Committee; and the church has enshrined the text of the three heavenly witnesses in both the Latin and the Greek liturgies, and has pronounced on its canonicity by the decree of Councils.

A number of errors of King James' Bible have been corrected, but many others have been allowed to stand. Thus the mistranslation of 1 Cor. xi, 27, which was evidently directed against the Catholic practice of Communion in one kind, has been corrected, so that "Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord," is changed to whosoever shall eat the bread or drink the cup of the Lord, etc.

The text Heb. xiii, 4, "Marriage is honorable in all and the bed undefiled," which has been so often quoted to prove that the celibacy of the clergy is contrary to the spirit of Christianity, has now given place to "Let marriage be had in honor among all and let the bed be undefiled;" but the passage St. Matt. xix, 11 "All men cannot receive this saying save they to whom it is given," has been retained to make it appear that to some celibacy is impossible, though in verse 12 and in 2 Cor. vii, 2, the same word *choro* is translated, receive, or open your hearts, in the new version. St. Chrysostom says in this passage, "It is given to those who embrace it of their own accord." Theophylact says "it is given to those who ask. Ask and you shall receive," etc.

In 1 Cor. ix, 5, King James' translators force wives on St. Paul and the other Apostles, though St. Jerome tells us that of the Apostles only St. Peter was married, and that before his Apostleship, and Tertullian states the same, while St. Paul himself tells us in 1 Cor. vii, 7, that he was unmarried. The Revision retains this wrong rendering, and besides changes sister into "believer," perhaps to evade the apparent inconsistency of a wife who is at the same time a sister.

In St. Matt. xvii, 21, and St. Mark ix, 28 the Revisers depart from the Vulgate, and even from the text used by King James' translators. Instead of "this kind goeth not out, but by prayer and fasting," they have omitted fasting. Professor Lightfoot says that the introduction of "fasting" came from "an ascetic bias." The Dublin Review well remarks that its rejection shows an "anti-ascetic bias."

St. John Chrysostom, Origen, Theophylact and others, in commenting on these passages speak of prayer and fasting, thus showing that fasting was found in the correct Greek copies of their day.

In Acts x, 30 and 1 Cor. vii, 5, the word fasting is not in the Vulgate. Hence in returning to the Vulgate reading the Revisers have given testimony to the greater accuracy of the Vulgate over the received Greek text. In fact in the single Gospel of St. Matthew, the Revisers have returned to the Vulgate reading in more than 100 places where King James' translators departed from it.

Some further remarks on this subject we shall reserve for a future issue.

In the old cathedral at Ribe, Denmark, there is fastened to one of the massive granite pillars near the main entrance, an ugly brass candlestick upon which is inscribed a curse on the man who removes it. No one knows when or by whom it was put there, probably more than two centuries ago. When some years ago the church was repaired it was decided to remove the unsightly object. A ladder that was put up for the purpose fell upon one of the workmen and broke his leg. The first man who went up to unfasten the candlestick fell down and broke his neck. On the same day the architect who had the restoration of the church in charge fell seriously ill. The candlestick was then left in its place and remains there to-day, an object of awe.