

HOLY SCRIPTURE WEEK

Ottawa Citizen, March 13

With the scholarly precision which has characterized his lectures throughout the series, Rev. Dr. J. R. O'Gorman, without any parade of erudition, presented to his auditors at the Franklin theater last evening the latest word of scholarship as regards the Greek, Latin, Syriac, Coptic and English versions of the Bible. For scholars are engaged today in a two-fold task; first, that of editing as correctly as possible the ancient versions of the Bible, especially the Septuagint and the Latin, Syriac and Coptic, as these are among the most important witnesses of the original text of Scripture; and secondly, that of publishing in English and the other languages of today new and more accurate translations than those to which we have been accustomed.

Dr. O'Gorman read a letter which he had received that morning from the greatest Coptic Scripture scholar on the American hemisphere, Rev. Dr. H. Hyvernat of the Catholic University of Washington who is editing the famous Pierpont Morgan Coptic manuscripts which were discovered in 1910. Dr. O'Gorman had asked him for the latest word of Coptic scholars on the disputed question as to the date of the principal Coptic Bible versions. He had also asked whether the most recent investigations showed that in the Old Testament the Bohairic and Sahidic versions represented the Septuagint text free from Origen's Hexaplar readings, and whether in the New Testament they represented the Greek text uninfused by the revisions of Hesychius, which are the basis of the unfortunate omissions of Codex B, and the Westcott and Hort printed Greek New Testament. Dr. Hyvernat replied:

DR. HYVERNAT'S LETTER
"Rev. and Dear Father:
You will be quite safe, I think, in saying that the Bohairic version dates back to about A. D. 200, and the Sahidic to about 250. Also that these two versions are, at least generally, free from Hexaplar influences, and also from Hesychian influences. Still the comparatively recent discovery of the first complete manuscripts of several books now preserved at the British Museum (Deuteronomy and the Acts), and especially at the Pierpont Morgan library (Leviticus, Numbers, Deuteronomy, I, and II Kings, I, and II Samuel, Isaiah, the Four Gospels, the 14 Epistles of St. Paul, and the seven Catholic Epistles), will make it imperative to study and test anew not only the Sahidic, but on the same principle all the other Coptic versions. In the meantime, however, there is no danger of overrating their importance.

"Kindly give my respect to His Grace the Archbishop, and believe me, Rev. and Dear Father, yours faithfully, H. Hyvernat."

REVISION OF THE VULGATE

Of more importance, it was stated, is the revision of the Latin Vulgate version of the Bible, now being made at the command of the Pope, by the Benedictines under Cardinal Gasquet, for while the Coptic language is no longer used in the liturgy and the Copts are few in number, Latin is the liturgical language in which the Psalms and Gospels are chanted or recited daily by the majority of the priests in the world. The latest news concerning the revision of the Vulgate, Dr. O'Gorman communicated to the audience from the last number of "Verbum Domini," the monthly magazine published at Rome by the Pontifical Biblical Institute. This year the critical edition of St. Jerome's translation from the Hebrew of the first book of the Bible, Genesis, would be printed and for the first time we would have a printed edition of this book, which would even in the minutest details be identical or as nearly so as possible, with the manuscript as it left the hands of the great scholar, St. Jerome, fifteen hundred years ago. As an example of the corrections which this new edition has made in the present official Clementine edition of the Vulgate the lecturer instanced the raven sent forth from the ark, Genesis 8, 7, which, according to the present edition of the Vulgate (qui egrediebatur et non revertebatur) "went forth and did not return." According to the Hebrew and according to St. Jerome's translation of the same, this should read: "which went forth and to fro." In other words some copyist, not understanding the text, had mistakenly inserted the negative particle "non."

FIRST BIBLE PRINTED

In another section of his lecture, Dr. O'Gorman showed that it was a Roman Catholic who invented print-

ing and first printed the Bible. Indeed the Latin Bible, he stated, was the first book ever printed. This was about 1466. No fewer than 99 editions of the whole Bible in Latin were printed before 1500. During the first thirty years that followed the invention of printing, Roman Catholics on the Continent published the Bible in German, Italian, French, Flemish, Catalan and Czech. Before Luther's Bible appeared in 1534, there were no fewer than 100 Roman Catholic editions of the whole Bible in four European vernaculars alone, namely, German, Italian, French and Flemish.

England, said the lecturer, was unfortunately an exception to this Roman Catholic Scriptural activity. When printing was invented, there was in circulation in England a manuscript version of the Bible in English, today usually called the Wycliff version. If this old English Bible is really of Wycliffian origin, which, as Cardinal Gasquet has shown, is by no means certain, the version had been purged by Roman Catholics of any heretical glosses or notes it may have originally possessed. For on the eve of the Reformation we find these manuscripts, which are correct translations of the Catholic Vulgate, used with ecclesiastical permission by devout Catholic lay and religious persons. In any case the Roman Catholics of England at that time failed to print a Catholic translation of the Bible in English. Hence it happened that the first printed English translation of the New Testament was that made by Tyndale, a disciple of Luther. Tyndale's indefensible mistranslations and his heretical marginal notes caused his version to be burned when it reached England in 1526, said the speaker.

RECENT ENGLISH VERSIONS

After sketching the history of the Rheims-Doisy version of 1582-1609, and the King James version of 1611, Dr. O'Gorman concluded by a reference to the latest outstanding Protestant and Catholic English versions. The Anglican Revised version of 1880-1884 was, he stated, a distinct improvement on the King James, both as regards correctness of text and accuracy of translation. Unfortunately it omitted the seven deuterocanonical books of the Old Testament. The latest Roman Catholic version in English, the Westminster, now in course of publication, under the general editorship of two English Jesuits, is a translation direct from the Hebrew and Greek texts. Up to the present the New Testament has appeared, save Matthew, Luke, John and Acts. It is a scholarly translation, which sheds light on difficult passages and brings out the finer shades of meaning found in the original, but which at times departs unnecessarily from the vocabulary of the Catholic Elizabethan Rheims version.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

EASTERTIDE

BY THE PRESIDENT OF THE SOCIETY

During the present octave we celebrate the glorious feast of the Resurrection, in which, though centuries have passed since our Blessed Redeemer actually rose from the dead, we are quite as much concerned as were His contemporaries; because He rose for us as He did for them, just as His suffering and death were for our sins as much as for theirs.

When great favors are bestowed upon people it behooves them to show appreciation to their generous benefactors, not only by word but, if it be feasible, in some more tangible manner. This is only natural; and the spirit with which all Christians should be animated during the Eastertide is one of thankfulness, so profound that no act of sacrifice, however great, would be considered too much to prove their gratitude to the Only Begotten of the Father for having made possible for them the attainment of eternal happiness.

OF COURSE, THE FIRST AND GREATEST

proof of our appreciation of God's goodness should be desire to please Him by avoiding what were formerly occasions of sin, and keeping closely united with the Divine Master; but since we are required to love our neighbor as ourselves, what is done to help others spiritually must please God immensely. He values their souls as he does ours and the Sacred Heart of Jesus yearns for the company of those who, by force of circumstances, are placed beyond the line of communication with Him. Who will refuse to make the sacrifice required to furnish what is necessary to extend the Master's sacramental presence—to make it possible for Him to abide with those now deprived of this wonderful

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privilege, as He does in our midst? The sacrifice required is a donation to Extension, whose work it is to bring God nearer to people removed from church and the sweet influence of religion. Were you to ask our Lord what would be most pleasing to Him of all the things you could do, after loving Him yourself, do you not think His answer would be, "Help others to love me?" Men must first be brought to the knowledge of God, and to make Him known is to make Him loved. Contributions through this office should be addressed:

Table with columns: EXTENSION, CATHOLIC RECORD OFFICE, DONATIONS, MASS INTENTIONS. Lists names and amounts.

BISHOP FALLON HEADS PILGRIMAGE

The following announcement, in answer to the invitation given by the Holy Father to all who can do so to visit the Holy City during the year of Jubilee, was read in the churches of the diocese of London on Easter Sunday: "The official Holy Year pilgrimage of the ecclesiastical provinces of Toronto and Kingston will leave Montreal for Rome under the spiritual direction of Right Reverend M. E. Fallon, Bishop of London, on June 3rd next. His Lordship is desirous of having a large representation from the people of his diocese. The travelling arrangements have been confided to Messrs. Thos. Cook & Son, 45 Young St., Toronto, to Bishop Fallon or to the Pastor of the parish."

MEMBERSHIP IN THE PILGRIMAGE PARTY

Membership in the pilgrimage party is open to all, whether living within or outside the ecclesiastical provinces, who wish to join for the purpose of making the Holy Year pilgrimage. While the main object of the Holy Year pilgrimage is to visit Rome in order to fulfil the conditions for gaining the Jubilee Indulgence and to visit the Holy Father in person, those in charge of the tour have taken advantage of the occasion to arrange a very extensive European itinerary. The line of travel lies through France, Italy, Belgium, Holland, England and the Irish Free State and every facility will be provided for visiting the outstanding points of interest in the many cities of these countries where stops will be made.

Besides the audience with the Holy Father, a number of receptions by Cardinals in Rome and other European cities has been arranged by His Lordship for the party. A very interesting feature of the six day stay in Paris is revealed by the following message recently forwarded by the Toronto office of Messrs. Thos. Cook & Son: "Our Paris office advises that the reception by His Eminence Cardinal Dubois, Archbishop of Paris, will take place at Neuilly sur Seine, just outside the gates. Negotiations are now in progress for a special High Mass and also for a banquet at Neuilly, to be followed by a reception at the Neuilly City Hall and a pilgrimage to the local cemetery on Sunday, June 14."

Neuilly sur Seine holds a special historical interest for Canadians in that it is the burial place of the founder of the city of Toronto. The first settlement near the mouth of the Humber, later called Fort Toronto, was a trading post built about 1749 and called Fort Rouille, for its founder, Antoine Louis Rouille, comte de Jouy, French Colonial Minister to Canada. Arrangements have been made by Messrs. Thos. Cook & Son to conduct

the party to the celebrated cathedrals and churches, Notre Dame de Paris, the Madeleine, Montmartre, St. Jacques and others, to the great Louvre Museum, the public buildings and palaces for which the city is famous and through the system of boulevards that make Paris one of the most beautiful cities of the world. A day will be devoted to sightseeing in the ancient town and palace of Versailles where the diplomats of the world gathered to formulate the treaty of peace at the conclusion of the Great War. On June 17th the pilgrimage will leave Paris for Lourdes.

OBITUARY

MRS. MARY ANN POWE

On midnight of Wednesday, March 18, blessed by the rites of our Holy Mother the Church, Mrs. Mary Ann Powe, widow of the late Michael Powe, passed to her eternal reward at the age of seventy-five. Her death, which was caused by a brief attack of pneumonia, was indeed a shock to the whole community.

The funeral, which was well attended by both Catholics and non-Catholics, took place on March 20, from her home on the 8th concession of Biddulph to St. Patrick's church where Solemn Requiem Mass was celebrated by Rev. Father Tierney, London, assisted by Rev. Father Hogan, Lucan, as deacon and Rev. Father Corcoran, Mount Carmel, as sub-deacon.

The late Mrs. Powe's bright, intelligent and cheerful disposition had won for her a large circle of friends. Her kind and loving care will be greatly missed in the home. She leaves to mourn her loss five daughters, two sons and one brother: Mrs. John Crumican, Lucan; Mrs. James Boland, McGillivray; Mrs. Christina Regan at home; Mrs. William Peltier, Windsor; Miss Teresa Powe, Detroit; Clement and Michael at home; a brother, Mr. William McKiterich, of Detroit and Sister Mary Powe, Sacred Heart Convent, Vancouver, a cousin.

NEW BOOK

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DIED

WRIGHT.—At her late residence, 374 King Street, London, Ont., on Monday, April 20, Miss Katherine, daughter of the late John and Jane Wright. May her soul rest in peace.

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Weakness is not vice; but it leads to it; the wicked man lets it be done.—Daniel Dubay.

St. Anthony's Perpetual Novena

The great number of thanksgivings from clients of St. Anthony, the Wonder-Worker of Padua, for favors received through his intercession, have again been the source of much gratification to the Friars of the Atonement. Below we are publishing a few of the many petitions received.

Mrs. J. W. L. Cleveland, O.: "Enclosed please find offering for St. Anthony's Bread in thanksgiving for the recovery of a lost article." P. E. M.: "Enclosed find offering I promised in honor of St. Anthony. My petition was granted, and a good safe found for some personal property. Many thanks to St. Anthony, who has never failed me." E. L. L. Cleveland, O.: "Enclosed find a money order as a thank offering to St. Anthony for securing me a good position."

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If those who have not in their possession the prayers to be said during the Novena, will mention this when writing, we will be pleased to send them the same, and place their petitions at the Graymour Shrine. Address your petitions to: St. Anthony's Graymour Shrine Friars of the Atonement Box 316, Peekskill, N. Y.

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The Catholic Record London, Canada

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