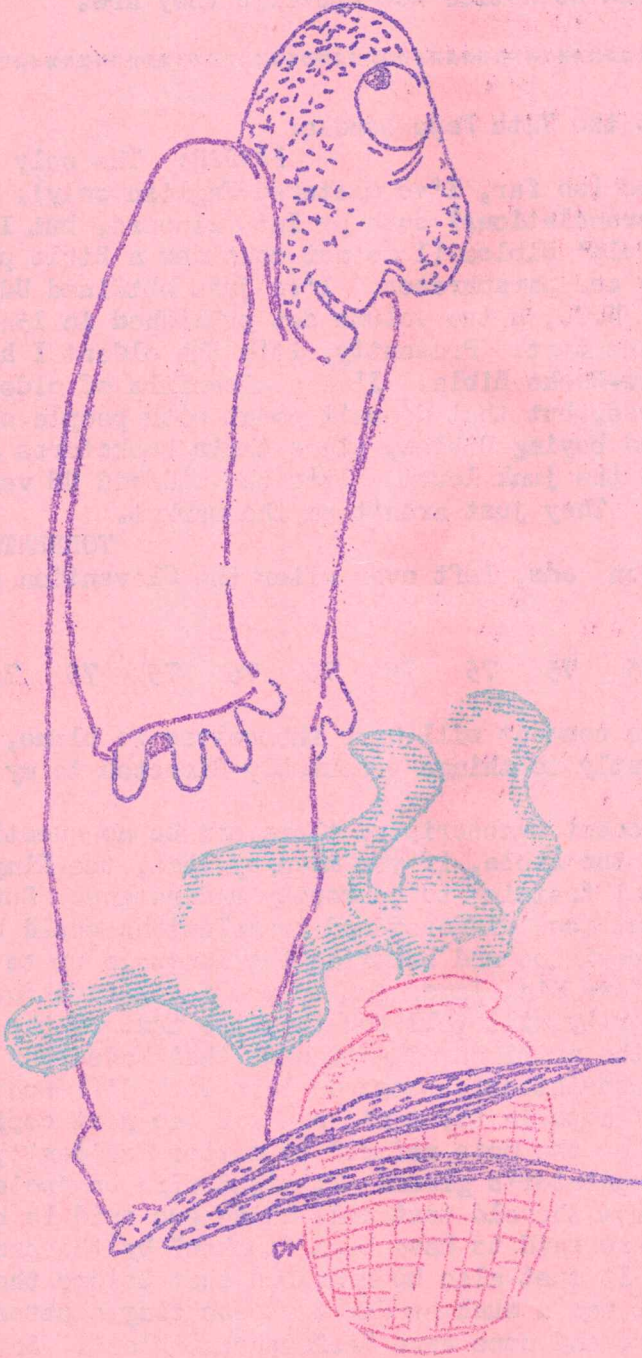


GUSTARD

(FANTASY Amateur
PRESS Association
MAILING #76)

COSWALZINE #133

ANOTHER
"OF Monsters & Beasts"
COVER



Talk religion, talk Christianity, talk Bible--but don't say anything specific...

Don't tell people they are sinners in danger of perishing. Don't tell them they must be born again to see and enter the kingdom of God. Don't tell them Christ died for our sins, and that "whosoever believeth in Him shall receive remission of sins." Don't tell them that "now is the accepted time," and "now is the day of salvation."

Be pacific at the expense of being specific. Above all, don't review the preaching and teaching of Jesus and his apostles and so notice how specific they are.

Last minute postmailings credited to the 74th Papa bundle:

FANJAN: The only editions of the Bible I want are those I can read (so far, I've mastered English only). I do have the bilingual items (which present new translations) such as Interlinears, but I buy them only for the English. I don't buy just "old" Bibles (I do not consider a Bible printed after 1800 old) but differing translations and paraphrases. I've just obtained Udall's translation of Erasmus' Paraphrase of the N.T., a two volume set published in 1548-49. It also gives the "Great Bible" version of the text. Presently, it's the oldest I have. Previous oldest was an incomplete 1549 Matthew-Becke Bible. I've a microfilm of older, and reprints or facsimiles of even older, of course, but that doesn't count with people somehow. # I would much rather walk around England buying Bibles, since their bookstores are more business-like and not run so much on the junk level. It's the old/odd US version that's hard to obtain, though, as a result. They just aren't on the market.

TORRENTS: I picked up almost a ream of those unused NY Con ads, left over after the Clevention closed shop. Another aspect of my packratishness.

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f: and other mags on which I make no comment will have themselves to blame, inasmuch as this time my comments are limited mostly to things presumably directed to my attention.

DYAU: From available evidence of oldest manuscripts, there can be no question of the fallibility of the "present text" of the Bible, if you mean by that, the King James version. Even the English of it takes a special training to correctly understand. But even in (St.) Augustine's time, it was realized that mss. differed and translations could be misleading, and yet there was much objection to revision and bringing the language up to date. People! And that was more than 1000 years before King James set up the facilities for the revision of the Bishops' Bible. Yet any authority will tell you that the text of the Bible is the most certain and accurate of any of the writings of antiquity that have been preserved. The minor variations and presumed inconsistencies make no important difference. Before printing, if anyone made a "marginal" note in the text, how was the next copyist to be sure (when the centuries had passed) whether the note referred to matter accidentally omitted when the previous copy was made, or a commentator's gloss? It might also be "noted" here, that some of the "so-called" quotations from the old testament which are said to be from the wrong book, or not even in the O.T. are said to have been "spoken" by the prophet, rather than a written record, quoted from. It must also be realized that before the invention of verse numbers in the middle 1500s, it was a much harder task locating a passage, especially when few had a copy of the scriptures, and none were "reference Bibles". As for Matthew's Palm Sunday "ass & colt", perhaps the other authors thought the colt wasn't important enuf to mention as accompanying its mother, even as in the case of blind Bartimaeus, some accounts fail to mention his companion, since Bart did the talking. # Your remark objecting to people not only putting money in religion, but trying to force religion on unbelievers, reminds me of (from a modernist's review of a fundamentalist book) the time the modernist questioned why a fundamentalist was "wasting time" studying an ancient language, since, if he believed as the fundamentalist believed, the modernist would be spending his full time trying to get people saved from going to hell. Be glad the Christians aren't as militant missionaries as the Moslems are. Egypt now has a law that all schools, even Christian

missionary and orphanage schools there, must teach all their pupils Mohammedanism as well as anything else they teach. # I realize that material that has not been made available to the general public, though printed, is the same as unpublished material under the commonlaw copyright--but since anyone can become a member of Fapa if there's an opening and he's had the proper "education," (non merely if he's personally known to the Fapa publisher) and that there's no known proof which Fapazines have been generally circulated outside Fapa, I'm afraid to believe it would stand as "unpublished" in a court of law. Also, it's a fact that most fans sooner or later sell acquired duplicates and even their personal collections to any purchaser, would seem to show that the public could get a fanzine if they wanted to. # Surprisingly, many references you make to my mags do not connect with anything in my memory--I must be slipping. # Your plea to cut down the size of the mailing bundles is hardly representative of the Spear of a decade and more ago.

FANTASY AMATEUR: Take note: I did not, repeat, not receive Eney's postmailed FOR EXERCISE ONLY. # Evidently I was sent this particular copy of the FA to arouse my curiosity. After every member's listing is a number in pencil (52 after Ballard, Bradley, Chappel, Clyde, myself, Dunkelberger, McPhail, Martinez, May, Shrewsbury & Walker) or a line (McCain, Miller & Wilson). And, starting with McCain, there's a digit preceding each member's listing (5 on McCain & Spear).

HORIZONS: Perhaps the Q gospel was an oral record rather than written--even as we have been taught that Homer's poetry was recited orally long before it was written down. # Paul's answer to your speculation about the resurrection being nonexistent was given in I Cor. 15:19: the Christian in that case would be of all men, the most to be pitied. # I doubt if Fapa would profit from a non-profit organization permit unless the point of mailing was always the same town--impractical if not dictatorial.

PHANTASY PRESS: I don't remember any count being made of the number of Fantasy Amateurs published; few have been aware or concerned. # I was not surprised to find you "up" on the old Astounding covers. # Seems there was a 7th issue of THE PLANET some years after 1930, though. # Personal note: Sorry I haven't written you in the past quarter, and that the FAPA INDEX isn't in this mailing--but there's been no time what with house cleaning for company, including a lot of papering, painting, Kem-tone-ing, and nightly services at the church since June 15, trying to keep up with all normal activity. And we failed to get the new linolium laid yet. Will get a reply to you and "cross-check" the index as soon as possible.

MOON CALF: Doubtless, you refuse to accept as relevant what the Bible says about it, nevertheless John 3:16 and Acts 4:12 imply that God is personally interested in us. I say "sin and the devil" explain "the bad things of life" from Genesis 2:19 "out of the ground" and 3:17 "cursed is the ground" so the whole creation "from the ground" including animals and man (Gen. 2:7) and plants too are under a curse which will be lifted. Just one little disobedience (sin) is all it takes, and "there is none righteous..." The "pains which afflict us not thru our evil actions" are part of the sin curse then. Why permit evil? To show man that he can't live above it in his own strength (Acts 4:14 again). The Bible indicates God created Lucifer who eventually wanted to become greater than his creator, and was cast out of heaven with the angels (demons) who followed him (the adversary: Satan). Therefore the devil created evil--and is the father of lies. He is being controlled so he can't do his worst (Job 1:12 & 2:6) but his eradication is reserved for the future after God stops proving "there is none righteous" (Rom. 3:10).

GEMZINE: I still don't think a person can see his own fanzine objectively enough to know where it belongs in a poll. Besides, don't you want to know how others feel about your work without weighting the results wity your own conceit? # The rosary sounds to me like what Jesus condemned in Matthew 6:7.

Short
bundle, what? Now the postmailings:

FANTASY SAMPLER: I'm glad to see a publication of this type in FAPA.

FIENDETTA: I understand the Unitarians and Universalists have united. Not having any contact with either, myself, can you find out for me if the Universalist translation of the New Testament by J. W. Hanson, "The New Covenant, containing an accurate translation of the N.T., a harmony of the four Gospels, a chronological arrangement of the

text, a brief and handy commentary" is still available? The Universalist Publishing Co. published it. # I wonder who is your "authority" for the unequivocal statement that "modern Catholics are not now allowed to translate the Bible from other languages besides Latin ..." He must be considerably out of date. I refer you first to the first fascicle published of the Westminster Version of the Sacred Scriptures (Thessalonians) back in 1913 (Nihil Obstat: Edwardus Myers, Censor Deputatus; Imprimatur: Edm. Canon Surmont, Vic. Gen.):—

General Preface

The first Catholic attempt at translating the Bible into English direct from the original languages seems to have been that which was published anonymously in 1836 under the title, A New Version of the Four Gospels, with notes critical and explanatory. By a Catholic. The author was soon known to be Dr. John Lingard, the famous historian. As was to be expected, the work was a scholarly one... ((A second edition appeared in 1851 with the author's name on the title page.—Very Rev. Hugh Pope, O.P.; English Versions of the Bible, 1952)) ...It was welcomed by Cardinal Wiseman in the Dublin Review (Vol. II., pp. 475 ff., April 1837: "Catholic Versions of Scripture"), in an article afterwards republished in his Essays on Various Subjects (Vol. 1., pp. 75 ff.).

For over 60 years, as far as we know, no further attempt of the kind was made but... in 1898 the late Rev. Francis A. Spencer, an American Dominican, issued another translation, entitled, The Four Gospels: A New Translation from the Greek direct, with reference to the Vulgate, and the Ancient Syriac Version. This work had the highest ecclesiastical approval, and is graced by a Preface from the pen of His Eminence, Cardinal Gibbons... ((this translation went thru 4 editions—WAC)) ...These examples, then, will show that, even if we consider English alone, there is ample precedent for a translation into the vernacular from the original languages of the Bible. Such a proceeding is in no way contrary to any law or custom of the Church, which of course, while decreeing that the Latin Vulgate is to be treated as "authentic" in public lectures, disputations, sermons and homilies, encourages rather than hinders the study of the original texts. (See Leo XIII's Encyclical Providentissimus Deus (Nov. 18, 1893), Acta S. Sedis, vol. xxvi, p. 279.) How readily her children in other lands have responded to her stimulus may be seen, not only in the excellent translations of the Etudes Bibliques series, but more especially in the French "Crampon" Version, begun originally by Canon Crampon of Amiens, and finally edited by the Fathers of the Society of Jesus in collaboration with the Professors of St.—Sulpice. (It may be mentioned that the present Pope has honoured Madame la Marquise d'Eyrague's French translation of the Psalms from the Hebrew with a special Brief of commendation.) In truth, the only sure foundation for that revival of biblical studies which was initiated by the Providentissimus Deus and has been happily continued by the reigning Pontiff, is the establishment of an accurate text, and the present commission for the revision of the Vulgate is a proof that this is fully recognized. At the same time, a sound translation from the original texts into the vernacular must also be most helpful...while it is manifestly the mind of the Church that such translation should be made under her own authority and control. ...

The New Testament in this Westminster Version was completed in 1935, reissued in a 4 vol. set, and then revised into a compact single volume. The O.T. is still appearing—Ruth, Psalms, Daniel, and the Minor Prophets are now available. # Next, I refer you to the N.T. translated into English From the Original Greek by the very Rev. Francis Aloysius Spencer, O. P., edited by Charles J. Cannan, O.P. and John A. McHugh, O.P., published posthumously in 1937, and reissued and reprinted regularly since. This has all sorts of Catholic approval: half a dozen names guaranteeing all sorts of things (Imprimatur by Patrick Cardinal Hayes, Archbishop of N.Y. I quote from its preface:

Father Spencer...was born in N.Y.C. in 1845, and died in Washington, D.C. in 1913... In 1866, he decided to embrace the Catholic faith. That same year he went into the Paulist novitiate...and celebrated his first Mass...on Easter Sunday 1869. But being attracted by the traditions of the Dominican Order, and desiring greater opportunities for study... withdrew...in 1871 and proceeded...to the Dominical novitiate at...Springfield, Ky. ...

After his translation of the Gospels from the Greek, above mentioned, was published:

Fr. Spencer...set about translating the whole N.T. from the Greek, spending the rest of his life on the undertaking, going over it with greatest care and attention many times... When the Bishops of the U.S., representing the American hierarchy, met in Washington, D. C. for their annual convention in the autumn of 1935, and there decided...that a new English translation or revision of the N.T. should be prepared and published for use in

this country... ((Spencer's MSS. were obtained and checked, dispatched to Rome and received the commendation "Nos, infrascripti, de mandato Revmi. Patris Magistri Generalis Ord. Praed. examinavimus opus Adm. R. P. Spencer, The New Testament, atque declaramus nihil contra didem et mores in eo contineri.")) after it was gone over twice, diligently comparing it word for word and line for line with the Greek and Latin Vulgate. ...

Continuing from the Introduction:

For some years now almost everywhere among Catholics there has been a feeling that there is need of a new translation of the Bible from the original texts. This is a sign of the revival of Biblical interest and studies among us—a revival which goes back to the publication in 1893 of Leo XIII's Encyclical Providentissimus Deus, which recommended among other things for the exact understanding of the Scriptures, that one have recourse to the ancient versions, and above all to the original texts. In 1904 there appeared in France a translation of the Bible by Crampon, which has always enjoyed a well-deserved popularity, and which we have always recommended to the clergy and laity for a simple and sure understanding in French of the sacred text... Similar translations from the original have appeared or are already in course of publication in England, Germany, Holland, Italy, Spain, and elsewhere. The Vulgate, the authentic text of the Latin Church, retains all its authority in the official acts of that Church; but it is desirable to have a translation from the original languages which avails itself of the assured results and the progress of textual criticism. The desire to have such a translation is praiseworthy as St. Jerome long ago realized...when he wrote.. "and yet one should also know their meaning in the Hebrew.

Next in point of time comes the 1947 "The Psalms, a Prayer Book. A New English translation with ecclesiastical approbation including the new Latin version from the Hebrew by the Professors of the Pontifical Biblical Institute authorized by Pope Pius XII." Pius XII's Apostolic Letter "In Cotidianis Precibus" (March 24, 1945) quoted herein, says:--

...recent times have witnessed remarkable progress in the mastery of oriental languages, particularly Hebrew, and in the art of translation. Scholarly research into the laws of meter and rhythm governing oriental poetry has advanced apace. The rules for what is called textual criticism are now seen in clearer light. In various countries, moreover, many excellent vernacular translations of the psalter were published with the Church's approval, translations based on the original texts. These publications have made increasingly apparent the exquisite clarity, the poetic beauty, the wealth of doctrine those hymns possess in their original tongue. ...Now as We explained not so very long ago in the Encyclical Letter Divino Afflante Spiritu, We are...determined on this: no pains, no energy is to be spared in making it possible for the faithful to perceive ever more plainly the meaning of the Scriptures as intended by the Holy Spirit who inspired it and as expressed by the sacred writer... We realized...how intimately bound up the Latin Vulgate is with the writings and interpretations of the Holy Fathers and Doctors, how by its long centuries of use it has obtained in the Church the very highest authority. Nevertheless We decided to comply with these devout wishes and gave orders that a new Latin translation of the psalms be provided. It was to follow the original texts, follow them exactly, faithfully. ...Now that the professors of Our Pontifical Biblical Institute have completed the longed-for new translation...We offer it with fatherly affection to all who have the obligation to recite the canonical Hours daily. After due consideration of all the issues involved, We hereby of Our own free choice and upon mature deliberation permit them to use it, should they wish to do so, in either private or public..."

And so the Confraternity Version of the Old Testament is being made from the Hebrew itself. Finally, we come to "The New Testament rendered from the original Greek with Explanatory Notes. The Four Gospels translated by James A. Kleist, S.J.; Acts, Epistles & Apocalypse translated by Joseph L. Lilly, C.M." Copyrighted 1954, published with the approval of 4 authorities. The General Foreword says:

The distinctiveness of the present translation consists in the fact that it is directly derived from the Greek. This fact should obviously justify in every mind the appearance of the present book as a version definitely called for. But there is still more direct reason which we find most clearly implied in a rather recent utterance of the Holy See. ... In particular it would be difficult to overestimate the advance made in the elucidation of that special development of ancient Greek which was actually spoken throughout the Mediterranean world at the time of Christ. This progress of biblical science in modern times clearly points the way to the Catholic scholar: "It is the duty of the

exegete to lay hold, with the greatest care and reverence, of the very least expressions which, under the inspiration of the Divine Spirit have flowed from the pen of the sacred writer, so as to arrive at a deeper and fuller knowledge of his meaning." If such then is the duty of the exegete, it surely would seem to follow that the translator's duty in turn must be to make these findings of biblical scholarship available to the general public by means of suitable renderings, based upon the Greek originals. ...

Rebuttal anyone? # Are you sure of your definition of "higher criticism"? Its main point is the breaking up of the O.T. books into E, J, P, D, etc. documents, editors and redactors; not that the last book of the N.T. was written within a century of Christ's life.

A NOTE FROM ELLER: If you're going to insist so many mags weren't Fars postmailings because all did not get them, you'll have to scratch out FOR EXERCISE ONLY also, as I have yet to see a copy or review thereof.

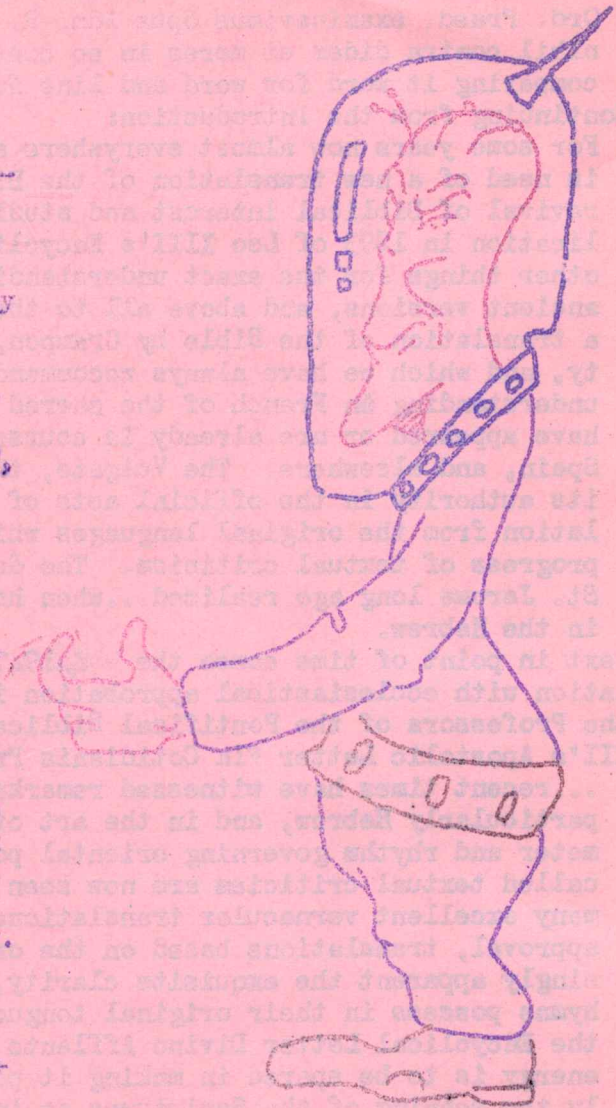
IBIDEM: fails to top me because 23-4-56 starts too high. You can have it. # Farsces had the GOLDEN ATOMS for sale at the Cvention, but no one remembered to go to the P.O. to get them until after the con was over, I'm told.

FAFHRD: Witter is fascinating. My collection might again expand if it had room for expansion. # In defense of TWS, the Anton York series had the sense of wonder, and the Via series had a fascinatingly different style. I remember them pleasantly, and still have some of each yet to read. THE LONG TOMORROW is too mundane and lacks any sense of wonder.

SUNDANCE: It seems to me single membership should be allowed a husband & wife.

POO: Your humor is the most! Your seriousness likewise.

IF YOU'VE GOING TO GET IN THE MAIL TO ELVIN TODAY, THE FIRST SATURDAY IN AUGUST IT WILL HAVE TO BE IN TWO HOURS AS THE WINDOW CLOSURE AT NOON. THAT MEANS RUN THIS, ASSEMBLE STAPLE, PACK & WRAP, BESIDES WHICH, MY PARENTS ARE HAVING INSTALLED IN THE BASEMENT A NEW AUTOMATIC WASHER & DRYER.
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THIS PARADISE OF COURSE
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