

cross; may, by deigning to dwell in them, perfect and make them the temple of his glory; who with the father and the same holy spirit, liveth and reigneth God, for all eternity."—Ans. Amen.

He continues thus:

"Behold, thus shall every man be blessed, who feareth the Lord."

Then turning towards the newly confirmed, and making over them the sign of the cross; he blesses them in these words:

"May the Lord from Sion bless you, that you may see the good things of Jerusalem all the days of your life; and may have life everlasting!"—Ans. Amen.

All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, NOVEMBER 2.

The Toronto Church, through her newspaper, could now vainly adopt for the Parliament church, of which she holds herself to be a twig, the title of *Catholic*. The case was far different of late, when the contest existed between herself and her Presbyterian sister in these Provinces about the Clergy Reserves. Then were the two sisters seen in a fair battle, tearing out one another's eyes in the scramble for the loaves and fishes. The Clergy Reserves had been made over by the government of George the third, for the Protestant church. The Toronto Church then proclaimed herself *the only Protestant Church*. The Presbyterian declared herself as *Protestant* as she was; and thus maintained her equal right to share with her in the good things of this world. She threatened, she stormed, she swore she would draw her dirk, and fight, as she had done before with her covenanting brood, if these her rights were withheld from her. Then did the two sisters appear in their proper forms. The Scotch hussy completely scared her proud English competitor, who agreed at last, for peace sake, to divide with her the spoil. Now, however, since the battle is over, ashamed of the title of *Protestant*, which she had exclusively claimed; she assumes the title of *Catholic*, to which she had never before laid any claim; nay, which she had hitherto persecuted and abhorred, but which Dr. Pusey has lately given her a particular taste for. She is now to be a branch of the Catholic Church, without a visible trunk to adhere to. Or she is *the English Catholic Church*; that is, the *Universal Church of England*; or the *Universal Anglican Church*. Well may we now affirm, *omnia jura sunt, feri quae posse negares*.

### OLD BIBLES.

The editor of the *New York Evening Post* states that an ancient printed folio copy of the Latin translation of the Bible called the *vulgate* has been brought to his office. It was printed at Cologne in the year 1527, by Peter Quentel, and bears

the arms of the free city of Cologne, the three crowns, which were supposed to refer to the old legends of the three kings of Cologne. It is said, in an old memorandum in the inside of the cover, to be a duplicate of the royal library one at Munich, and by another memorandum it appears to have belonged, in the year 1620, (the year of the settlement of the pilgrims at Plymouth,) to John Baptiste Lehner, a priest at Rottenburg. The present owner is George C. Morgan, at No 225 Pearl street. Notwithstanding that this old folio was printed in less than eighty years after the invention of printing, the typography is remarkably neat, exact and distinct. It is illustrated with cuts, either on wood or lead, representing the tabernacle, the altar, the temple, &c. of the Jews, and the persons of the twelve apostles—St. Mark with his lion, St. Luke with his ox, St. John with his eagle, &c. The different books of the scriptures are divided into chapters, but not into verses; and instead of the latter division, certain letters of the alphabet are placed in the margin opposite to the different paragraphs, for the convenience of reference.

Mr. John T. Watson, of Germantown, Pennsylvania, has in his possession an old German Bible, extremely well printed, done at Zurich, in the year 1538, by Christophel Troschauer. It is without verse, and some one of its ancient readers has been at the pains of marking them in in sundry chapters, with a pen. This Bible came out with the family of Shoemaker, which came out with the first settlers of Germantown, in 1582, and it contains M. S. notices of their births, marriages and deaths. Now, behold! it has gone out of the family, and finds its preservation in the hands of strangers! It is just 11 years of later date than the one noticed above.

Through the politeness of Bishop Purcell, of this city, I have been permitted to examine a folio bible in the Latin Vulgate, without doubt the oldest copy of the Bible printed with moveable types in the United States, perhaps in the world. It is in perfect preservation, nearly. I can gather little more of its history from it than the date, which appears in the Colophon MCCCCLXXIX—1479, or thirty-nine years after the invention of printing with moveable types. It was presented by the American Consul at Vienna, J. G. Schwarz, Esq. to the Bishop at his visit to that place in 1839.

On reference to Thomas's History of Printing, I found a description of a very ancient vulgate Bible in the possession of Mr. Thomas, and owned by him, which corresponds so fully with Bishop Purcell's, as I understand by a careful comparison of the description and the book, that I entertain no doubt of their being the same edition, and the Bible I have examined is as Mr. Thomas's was, a copy of the first impression at Venice, and of the second edition of the Bible ever printed.

This Venitian edition of the Bible is a copy of the Latin Vulgate; it is a folio; and the paper is in imitation of fine, clear vellum. The types are semi Gothic, differing from either ancient or modern black. They are superior in neatness, and, com-

pared with black, may be considered an elegant specimen. The letters are shaped more like Roman than any other characters; their faces are broad and bold, and have but few fine strokes. Double letters and abbreviations are very freely used. The ink is clear and of a fine black, and in no book, ancient or modern, have I seen better press work. There is not a letter but what is fair. In technical language, no pick, blot, blur, friar or monk is to be seen in the work. It is printed, generally, in insets of five sheets each, but some are of six. Insets of five sheets require ten forms of two pages to a form; and would render a very large cast, or fount, of type necessary. The size of the type is near that of small pica in width of body, the ancient pica gaining of the modern about one line in twenty-four. The sheets have signatures at the foot of every other page, for the first ten, of the insets. There is no catch, or indicative words, at the bottom of the pages; no folios, or pages numbered; no running titles, excepting every other page is headed; the head extending beyond the limits of the page, with the name of the book as *numeri nocte*, in larger type, of the size of two lines English, of handsome face, and more resembling black than the type of the text; the pages are in two columns, with a space of nearly half an inch between them, and a similar space between the body of the page and the heads above mentioned. There are no typographical decorations whatever; but the whole work is handsomely ornamented by the illuminator; and the colours of the illuminated letters are as lively as if just laid on with the pencil. The illuminated I, which begins the first chapter of Genesis, is very beautiful; it is of the length of seventeen lines pica, and eight in width; two ems of the width encroach on the margin of the page. For the width of two ems, the ornamental part of the I is carried in the margin, close to the text, along the side of the page, and extends below its foot. The beginning of each book has a larger illuminated letter than its several chapters. Those for the chapters are three lines in depth, of only one color, and that is red. Each capital letter in the text has, throughout the volume, a touch of red from the pencil. In printing the work, spaces were left to add the illuminated letters. Every chapter is without a break, or indentation, from the beginning to the end of it, except for the illuminated letter.

A prologue of seven parts, and the preface of St. Jerome, precede the Pentateuch; the books of the Old Testament, accompanied with the prologue of St. Jerome, &c., are arranged, as is usual in the Latin Vulgate, as follows, viz:—Joshua, Judges, Ruth, Kings, in four books, Chronicles, Esdras I, Nehemiah, Esdras II, Esdras III, Tobit, Judith, Esther, Job, Psalms, (the divisions in the 119th Psalm are all numbered as distinct Psalms, making the number of Psalms 171), Proverbs, Ecclesiastics, Song of Solomon, Wisdom, Ecclesiasticus, Isaiah, Jeremiah, Lamentations, Baruch, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah; Micah, Nahum; Habakkuk, Zephaniah, Hagar, Zechariah, Malachi and Maccabees. The books

of the New Testament follow each other on in the present English translation, with the addition of the prefaces of St. Jerome prefixed to each. Then follows an alphabetical explanation of Hebrew names, in sixty-six pages. The whole work makes nine hundred and fourteen pages.

This edition is mentioned by La Longe "Bibliotheca Sacra," page 253; and by Clarke, in his *Bibliographical Dictionary*, vol. I, page 191, in these terms—"This is a beautiful ancient edition; it has a copious index at the end, which enhances the value of it. As it is not described by Clements or mentioned in the Harleian Catalogue, it is undoubtedly, rare in Europe. De Pure mentions it, as *una editio rare, fort racherchee des curieux*." In all probability, it is the most ancient printed book now in America, excepting one hereafter mentioned. This Bible, which has been preserved with great care, resembles the work of the most perfect ancient manuscripts. Not any of the leaves are torn, not only two are wanting, one of which contains a part of the prologue to the Pentateuch, & unfortunately, the other was the title page.

It may be added to the above that in this copy (Bishop Purcell's) the acts of the Apostles follow Paul's epistles and not the evangelist John, as is the usual order.

In the quality and beauty of type, ink and press-work there is less difference between this bible and those of the best quality of modern times, than there is in these respects between the "Evening Post" of 1828, published in this city, and the *Morning Message* of the present day.

Two circumstances may be remarked of this bible, which it is usually supposed are confined to modern editions, of the Scriptures. The margin is of abundant width, and marginal references are of frequent occurrence.

The oldest copy of the Bible, if it exists at the present day, is that which was printed by Faust & Schoeffer, at Mentz, in 1462. Seventeen years before the date of the edition at Venice other books had been printed earlier by Laurentius or Coster at Haerlem, by Gottenburg at Mentz and by Faust himself; but these two editions are the first bibles ever printed.

This edition of 1462 is that which brought Faust into his difficulties at Paris, and gave rise to the popular legend of the Devil and Dr. Faustus.—*Daily Message*.

[We have got a moderate sized folio, in excellent preservation, printed on vellum, with capitals and ornaments in red, a work called the *Quincuplex Psalterium*, or five versions of the Psalms of David—the *Gallicum, Romanum, Hebraicum, Vetus* and *Conciliatum*, with large explanations of the literal and allegorical sense, &c. printed so early as the year 1508. There is only one other copy known to be in existence in the king's library at Paris. The present is a gift of the Orleans's copy.]—*Editor Catholic*.

From the Catholic Advocate.

### JUBILEE.

Among the Jews, each fiftieth year was known as the year of *Jubilee*, when slaves and prisoners were liberated, inheritances again returned to their ancient owners, and the soil was allowed to remain uncultivated. In the 25th and 27th chapters of Leviticus, we find a detailed mention of