

speedily consoled our Holy Mother the Church for the loss of so great and so venerable a Head!

The joyful election of our present Holy Father Pius IX., (whom God long preserve!) has diffused unmingled satisfaction throughout the Universal Church. Already "in a short space, he hath fulfilled a long time," (Wisd. iv. 13.) Already is his name pronounced with hope, reverence, and affection by "every tribe, and tongue and people." The Jew and the Gentile, the Greek and the Barbarian, the Turkish follower of Mahomet, and the wandering disciple of the Reformation are equally loud in his praise, and if we may judge of the future, by the singular events of the past year, the auspicious commencement of this glorious reign of Christ's vicar on earth, would lead us to expect an extraordinary development of Catholic Truth throughout the entire world.

To draw down the blessing of Heaven on his Apostolic labours, and to promote the everlasting welfare of his innumerable and beloved flock, this illustrious successor of St. Peter has affectionately invited all his children to offer a holy violence to Heaven (Matt. xi. 12) by the exercise of wholesome mortification, fervent prayer, generous alms, and devout frequentation of the sacraments of the Church. For this purpose, he has proclaimed the Indulgence of a Universal Jubilee, and for the attainment of this precious spiritual blessing, he has prescribed conditions drawn from the immutable precepts of the Divine Law, and which, if duly fulfilled, are of themselves calculated to ensure your Peace with God.

Thus, it is ordained, that during the holy season of the Jubilee, you should visit the House of the Lord, and pray before his dread sanctuary, for yourselves and for all christian people, for the boundless diffusion of the Holy Catholic Faith, for the conversion of sinners, and the preservation of peace and true concord amongst all states and people.

You are also desired to humble your souls and mortify your bodies in a penitential fast, that our Gracious God may look down upon you in mercy, and lend a favourable ear to those supplications which from purified hearts, will, we trust, ascend, like incense before the Throne of Grace. (Ps. 140. i.)

And, as the great Precept of loving God with our whole hearts necessarily includes that of loving our neighbour as ourselves for His sake; and as we are assured by the disciple of love, that if we do not love our neighbour whom we behold with our corporal eyes, we cannot love God whom we do not see; and that the charity of God cannot abide in us, if we perceive our brother in want, and shutting up the bowels of compassion, refuse to stretch forth the hand of mercy for his relief, (John iv. 20, and iii. 17.)—our most Holy Father has appointed the duty of alms-giving as a condition of the Jubilee, and has called upon you in the name of the God of love, who, when he was rich, made himself poor for your sakes, (2 Cor. viii. 9.) to relieve by your alms, the suffering members of Jesus, to assist, according to your ability, His beloved Poor, that noble and dignified portion of his Glorious Church. From the truly generous exertions which you have already made on behalf of the famishing people of Ireland, and from the noble manner in which we have always found you to respond to the cry of suffering humanity, we are convinced, Dearly Beloved Brethren, that you will cheerfully perform this great Christian duty on the present occasion.

You are next required to approach the Sacrament of Penance and in the precious Blood of "the Lamb without spot," to "cleanse your consciences from dead works, to serve the liv-

ing God." (Heb. ix. 14.) You are required to renounce sin with all its dangerous occasions; to recal before your God, and in the bitterness of your heart, the crimes of your past years; (Levi. xxxviii. 15.) to turn, with your whole hearts to that merciful Creator whom you have so ungratefully offended; to make every reparation in your power to God and to your neighbour for the injuries you have committed against them, and in a word, to "bring forth fruits worthy of Penance." (Matt. iii. 8.) Need we remind you, Dearly Beloved Brethren that of all the conditions of the Jubilee, this destruction of sin by unfeigned repentance through the merits of Christ, is so essential and indispensable, that no Indulgence whatsoever can be gained without it! For, when an Indulgence is accorded by the Church to her children, its principal object is to inspire them with a horror of sin, and a love of virtue. She places before the sinner "the multitude of God's mercies" (Ps. L. 2) in order to cheer his fainting heart, and save his immortal soul from the horrors of eternal death. She proclaims that so long as sin reigns in that guilty soul, it can have no share in the spiritual Indulgence which is granted only to those who have died to sin, and live the life of grace. She unlocks her spiritual treasures, and displays them as the glorious and exclusive rewards of those who shall wage a deadly war with Satan, and become victorious over sin and Hell. And hence we have always seen that the season of a Jubilee, or General Indulgence, is a time of meditation and prayer, of fasting and alms-deeds, of reconciliation and forgiveness, of mortification and penance. Then are filled the courts of the Lord, and before his Sanctuary are found a vast multitude of worshippers. Then the prodigal child returns to the affectionate embraces of his Heavenly Father, and the wandering sheep is brought back by the good shepherd to the happy fold of security and peace.—The drooping heart of the sinner is then revived by the dew of Heaven, many sins are forgiven him because he loves much, (Luke vii. 47) and his entire reconciliation with his offended God is ratified and sealed in the Holy Communion, with the precious Blood of "the Lamb that taketh away the sins of the world." (John i. 29.)

This brings us to the consideration of the last condition of the Jubilee, which is, to receive worthily the adorable Sacrament of the Eucharist. For this purpose, it is necessary that we "prove" ourselves as the great Apostle of the Gentiles recommends, (1 Cor. xi. 28) that we expel the Devil with all his works and pomps from our heart, before we presume to introduce the Judge of the living and the dead; that "discerning the body of the Lord" (Ibid) from all other food we may receive it in a clean heart, and not eat and drink our own damnation.

This holy condition is an additional proof, if proof were wanted, that no Christian in the dreadful state of mortal sin, can obtain the indulgence of the Jubilee, or indeed any indulgence whatsoever. This you know, dearly beloved Brethren, as well as that great Catholic truth of which we hardly think it necessary to remind you, viz: that no power on earth could give you permission to commit the smallest offence against God.—This is the doctrine of your Church; these are the tenets of your religion which have stood the test of time and discussion, and which, when assailed, are always misrepresented, because, without misrepresentation they cannot be successfully impugned.

For, we are taught to believe, that on the commission of a grievous crime against the law of God, the sinner contracts with the Divine Justice a twofold debt—the one eternal, the other temporal; an eternal debt which if uncancelled in this life must be discharged for ever in the fire of hell—a temporal debt which is effaced either by the prayers, good works, and afflictions of the sinner in this life, or by the purgation of the middle state in the next. The former, that is, the eternal debt is never affected by an Indulgence, to the remission of the temporal debt alone, is an Indulgence applied. The eternal debt is remissible only by Sacramental absolution received with due dispositions in the Tribunal of Penance, or by perfect contrition, when a recourse to the Sacrament of Penance is impossible. Whilst the sinner is in a state of enmity with God, and this eternal debt remains unpaid, he receives no remission of the temporal debt, and hence, an Indulgence to him, is per-