

the Jubilee, with an exposition of the laws of God, which enjoined it upon the Jews.

The Hebrew word *jobel* is supposed to be derived from the verb *habil*, which means to bring from or send back. It signifies remission.

In the Catholic church, the Jubilee is used to signify an extraordinary and plenary indulgence accorded by the Sovereign Pontiff to the universal church, or to such of the faithful as will comply with those conditions upon which it is granted. The plenary indulgence of a Jubilee is different from ordinary indulgences in this, that the Pope gives more extended powers to confessors in times of a Jubilee.

The first Christian Jubilee was proclaimed by Pope Boniface VIII in the year 1300, and was granted only in favor of such of the faithful as should make a pilgrimage to Rome, to the shrine of the holy apostles. In instituting the Jubilee this Pontiff decreed that it should have place once in every century; but Clement VI. afterwards reduced the period to fifty years. Urban VIII. afterwards decreed that it should recur each thirty-five years; and Sixtus IV. further reduced the time to the quarter of a century, or every twenty-five years.

The year of Jubilee is called at Rome the holy year. It is solemnly opened on the eve of the feast of Christmas by the Pope, or if the See be vacant, by the dean of the College of Cardinals.

The opening of the Jubilee is declared by the opening of one of the large doors of entrance into the magnificent church of St. Peter's, at Rome. This door, called the holy door, is kept walled up with solid masonry, and never opened except to indicate the return of the year of Jubilee. The Pontiff, accompanied by the Cardinals and other attendants, goes to this door in solemn procession on the eve of Christmas, and taking a golden hammer, he strikes it three blows, saying, *Aperite mihi portas justitie, &c.*, and then the masonry which walls up the entrance is demolished. The Pontiff kneels before the entrance, while the door is aspersed with holy water by the Penitentiary of St. Peter's, he then rises; takes the crozier, entones the *Te Deum laudamus*, and enters the church with the clergy. With the same ceremony, similar doors in the three great churches of St. John Lateran, St. Paul, and St. Mary Major, are opened by three Cardinal legates, delegated by the Pope for this purpose. On the next morning, the feast of Christmas, the Pope gives his benediction to the people in form of a Jubilee or indulgence.

When the year terminates, on the eve of Christmas succeeding, the holy door is again closed, to remain so for 25 years.

Formerly the indulgence of the holy year could only be obtained by those who visited Rome, which caused large numbers of people, from all Europe, to visit that city. But afterwards the Popes extended the benefit of the indulgence to other countries.

In our times, Jubilees are even still more frequent, as it has become customary with the Popes to proclaim a Jubilee the year of their consecration, and also

on occasions of any particular emergency, similar to that which at present has induced the Holy Father to issue his late bull, according a plenary indulgence in form of a Jubilee to the faithful who comply with the prescribed conditions, and unite in prayer for the persecuted and afflicted church of Spain.

We have said that a Jubilee signifies an extraordinary plenary indulgence. It may be advisable to state what is meant by an indulgence. Protestants abominating the very name, and perseveringly insist that it means "a license for sin—a remission of all sin, past, present, and future, sold by the Antichrist, the Pope of Rome." We do not expect that our disclaimer of such an abominable signification of an indulgence, gratuitously imputed to the Catholic church, will have any more effect than the thousand and one denials already before the public, for the poet has well said,

"Convicts a man against his will,
He's of the same opinion still."

Protestant declaimers do not wish to know what is the true teaching of the Catholic church on this and many other misrepresented points of Catholic doctrine. But for those whose minds are open to conviction, we promptly and plainly state, that an indulgence is not "a license to commit sin;" it is not "a forgiveness of sin, present or past;" but it is a remission of the temporal punishment due to sin, after the guilt thereof, with the eternal punishment due to it, has been removed by the sacrament of penance. This remission of temporal punishment, by an indulgence, necessarily supposes the doctrine of the Catholic church, that the sinner by his crimes not only incurs the penalty of eternal punishment, but also an obligation to satisfy the justice of God by a temporal penalty. And as God has given to the pastors of his church the power "to forgive or to retain sin," as he gave "the keys" to Peter; as he gave the power to "bind or loose," it follows that they have a right to designate the works of satisfaction, the works of penance, the temporal punishment which in proportion to his guilt the sinner should perform. Also they may, where good reasons exist, exercise the discretionary power of *loosing* as well as *binding* accorded them, and remit the rigors of this penalty, or in other words, *grant an indulgence*.

In St. Paul's second epistle to the Corinthians (ii. 10) we find that the Apostle "in the person of Christ," grants such an indulgence to the incestuous Corinthian.

In primitive times, the doctrine of a "temporal satisfaction was so well settled that a number of rules regulating works of penance, were drawn up by the church, called the *Penitential canons*, and sinners were accustomed to expiate their crimes by the works prescribed in these canons. They were of great rigor, enjoining for some sins days, for others years, for others a whole lifetime of penance. Some heretics, such as the Montanists, in the third, and the Novations in the fourth century, from a false zeal, declaimed against the church for receiving great sinners to communion, even after repentance; but she not only did so when they

faithfully expiated their offences according to the canons, but also, where she saw extraordinary fervor and great marks of contrition, and for other reasons, she anticipated the period marked by the canons, and by an indulgence, restored them at once to communion with the faithful. As the penances were for a certain number of days, or so many years—or for a life time, so were the indulgences a remission of the penance for a certain number of days, or for so many years, or an entire remission; and hence the distinction between a *partial* and a *plenary* indulgence.

Although the penitential canons be now disused, the obligation of a temporal satisfaction for sin is as great as ever. The sinner must satisfy the justice of God. If the church does not now require him, as she was wont to do in times of primitive fervor, to expiate his sins by long public vigils and fastings in sackcloth and ashes, at the door of the temple, she does not declare him less guilty than those from whom she formerly required such an atonement. In the private tribunal of penance, the sinner is enjoined to do works of satisfaction, and the Holy Father, on certain conditions, and because of his part "in the communion of saints," allows him to have access to the overflowing treasury of the church, made up of the riches of the superabundant merits of Christ the Saviour, and of the merits of the saints. The keys held by the Pope as successor of St. Peter, will unlock this treasury, and the poorest child "in the household of faith," may there obtain spiritual riches which are more valuable than the wealth of the world.

Do not indulgences in some measure derogate from the merits of the Saviour? Of course they cannot derogate from his merits, which are superabundant in themselves, but which, by his own will, stand in need of special application to men, as intimated by the Apostle in the Ep. to the Colossians (1, 24), "I fill up those things that are wanting of the sufferings of Christ in my flesh for his body, which is the church."

It is a point of faith that the merits, sufferings and satisfaction of Christ were more than enough to redeem all men, but it is also of faith that he did not wish to redeem men without their own co-operation. He wished their sufferings, satisfaction, and merits, to be united to his from which they were to derive their value and importance. This union of their merits and works of satisfaction to his is wanting in order to "fill up" the plan of redemption. An application of his merits to men by good works as prescribed for gaining an indulgence, can never therefore in any wise detract from their infinite value, since he contemplated and provided for such an application himself.

But do not indulgences negative the great duty of "doing penance?" They in no wise affect the duty of "doing penance," because they do not profess to relieve the penitent sinner from the obligation of doing "works worthy of penance." The confessor in his tribunal still enjoins works of penance, and the sinner has no

right to refuse to perform them. The obligation of restitution still remains, and the reparation of wrongs or injuries must still be made. How then can the indulgence negative the great duty of doing penance? It is not contemplated to relieve the penitent from this duty. What then is its aim? It is to supply that deficiency of penance which is found in the repentance perhaps of the most contrite and fervent. When the converted sinner has complied with the injunctions of his confessor, and done other works of mortification and penance, how often is there but slight proportion between his atonement and his crimes! How often are his works defective for want of due attention and devotion! The indulgence, if really secured, will supply these deficiencies. We say *really secured*, because a great deal is requisite in order to secure the benefit of an indulgence.

1st. A person must repent for all his sins with sincere sorrow of heart.

2d. He must confess them all to a duly authorized priest with a firm purpose to amend, and make reparation.

3d. He must make a worthy communion.

4th. He must perform the good works required by the Pope with the intention designated in his letters.

These conditions for gaining the benefit of an indulgence are not so easily complied with, and consequently the benefit of an indulgence is not so very easily secured.

But if secured, we repeat, one of its effects is to supply the deficiencies of our works of penance, and when plenary, it supplies the place of those canonical penances formerly imposed on sinners and by them performed, and remits the temporal punishment, which according to faith, remains due to sin, after its guilt and the eternal punishment have been previously remitted in the sacrament of penance. "The Jubilee of the new law," says Bourdaloue, "is properly that in which the true slaves, I mean, those whom the Demon keeps in the servitude of sin, are brought back to the full and entire liberty of the children of God; that in which reconciled sinners enter again into the perfect enjoyment of the true goods, in recovering the merits which they had acquired before God, and which they had lost by sin; that in which the true debts, I mean the pains due to sin, are cancelled and entirely abolished." *Scr pour l'ouvert du Jubile.*

THE POPE'S ALLOCUTION.—The *Gazette Despostes* of Frankford gives a letter from Rome, dated the 5th of August, in which it is stated that the publication of the Pope's allocution, relative to the religious affairs of Russia, has produced a great sensation at the Russian embassy, and that, as report goes, all diplomatic relations have ceased between the two courts.

—A censorship of sacred music is about to be established at Rome by Cardinal Patrizza the Vicar of the city, for the purpose of restraining the exuberant fancies of the dilettanti.