

Vatican; but some aged men—one of them 107 years old—testified that, just a century before, their parents had gone to Rome to share in the privileges of a centenary Jubilee. The oral testimony laid before BONIFACE VIII. regarding the centesimal indulgence of A.D. 1200 finds what looks like a curious confirmation in an entry made by a German chronicler, ALBERIC of Three Fountains, long before the proclamation of the Jubilee of 1300. It is quoted by Father THURSTON in an article on 'The Year of Jubilee' in the *Month* for December. Under the year 1208 (and, curiously enough, not 1200) ALBERIC has the following significant remark: 'It is said that this year, 1208, was celebrated as the fiftieth year, or the year of Jubilee and remission, in the Roman Court.' If the date is puzzling, it at least reduces the difficulty of giving credence to the oral witness of the old men to Pope BONIFACE VIII. Father THURSTON finds at least a possible confirmation of ALBERIC's entry in the pilgrimage of GIRALDUS CAMBRENSIS to Rome for devotional purposes about the same time, his visits to the great churches and shrines, and the special indulgences of which he speaks.

Jubilees in the Catholic Church do not, however, depend in any way upon points of history or immemorial custom. They are a matter of theology, and are intimately associated with the power of the keys and the doctrine of penance and indulgences. The evidence, written or oral, of previous Jubilee years might, indeed, have served as an incentive to BONIFACE VIII. to proclaim A.D. 1300 as a year of special remission. But the absence of any such record could not have prevented him giving a suitable, if fresh, application to an ancient and practical doctrine of the Catholic faith. When he proclaimed the year 1300 a time of Jubilee he was, none the less, unquestionably acting in accordance with a conception of a year of special remission which had been current in the minds of Catholics before his time. As such, therefore, he proclaimed it. He offered its privileges to all the faithful who, being duly confessed and truly repentant, should pray during a specified number of days in the greater churches of the Eternal City. The Christian Jubilee had its prototype in the Jewish. This occurred every fiftieth year, when slaves received their freedom, the earth was to lie fallow, and land and houses in the open country or in villages, without walls, were to revert to their original owners or their heirs. It is in imitation of this that the Church proclaims from time to time a year of remission; but in her case it is a remission from the bonds and penalties of sin. It was also probably in imitation of the sabbatical year of the Jews that CLEMENT VI., at the request of the people of Rome, proclaimed the second Jubilee in 1350. In the troubled times that followed URBAN VI. reduced the period to 33 years, partly because it was believed to correspond with the age of the Saviour of mankind at His death, but chiefly with a view to afford the children of the Church an opportunity of enjoying the benefits of the Jubilee three times, instead of twice, in the century, and thus enabling them to receive its advantages once in the average lifetime. Only one Jubilee was celebrated under this arrangement—that of 1423, in the days of Pope MARTIN V. In 1450, says Father THURSTON, 'the older and more natural period of 50 years again asserted itself, only to be replaced in turn after the decrees of PAUL II. and SIXTUS IV. with a 25 years' Jubilee, so that every generation of Christians might normally hope to see during the time of their manhood the occurrence of at least one such holy year of pardon. From 1475, when this arrangement first came into force, the celebrations succeeded each other uninterruptedly every 25 years, and that of 1775, in the beginning of the pontificate of PIUS VI., was the eighteenth.'

The present year's Jubilee is the twentieth of which history has a record. The pressure of politics and war prevented the proclamation of Jubilees in 1800 and 1850. During the early part of 1800 'the Holy See,' as Father THURSTON points out, 'was vacant, the world was at the feet of NAPOLEON, and the new Pope, PIUS VII., elected at Venice, did not come to Rome until July. Hence the nineteenth Jubilee was deferred until 1825.' During the three first months of 1850 Pope PIUS IX. was still in exile in Gaeta, having been driven out of Rome on November 24, 1844, by the violence of the revolutionaries who had

murdered his Minister, Count Rossi, and formed a provisional government in the city under the triumvirate of MAZZINI (the apostle of political assassination) and his notorious associates, SAFFI and ARMELLINI. This led to the abandonment of the Jubilee which would otherwise have been proclaimed in 1850. The fierce political passions brought into Rome in the wake of the Piedmontese Government in 1870 still raged in the Eternal City in 1875. The Jubilee was, nevertheless, proclaimed. But the pilgrimage to the tombs of the Apostles was not prescribed, and the solemn opening of the *Porte Sancte* or Holy Doors in the four Basilicas of St. PETER'S, St. JOHN LATERAN'S, Santa MARIA MAGGIORE, and St. PAUL'S beyond the Walls did not take place. Like the 'King's Gate' at Jerusalem, the *Porta Sancta*, or 'Holy Gate' in Rome is, as Cardinal WISEMAN says, 'never opened except for the most special entrance.' The four such gates in the Eternal City have been walled up since the Jubilee of 1825. They were formally opened on Christmas Eve after the recitation of singularly apt prayers from Scripture and other solemn ceremonies which symbolised the opening or commencement of the year of Jubilee. The Jubilee began with Christmas in memory of an ancient custom that for a time existed of making the Feast of the Christ's Nativity—not inappropriately—the opening day of the year. The fanfare of trumpets, the thundering salvos fired as salutes from the Castle of St. Angelo, and other ceremonies that gave an added splendour and impressiveness to the proclamation of the Jubilee when the Popes were still kings of Rome, are now omitted. But the spiritual significance of the year of remission remains unaltered.

## THE SLATTERY ANTIDOTE.

### OUR PINK PAMPHLETS.

WE have still on hands a small stock of the C. T. Society's pamphlets and leaflets (8s. and 4s. per 100) on the Slattery pair, who are now engaged in an endeavour to arouse and profit financially by sectarian passion against the Catholic body in this Colony. We have now ready the first of two pamphlets of our own on the career of this unhappy pair of professional-slenderers. The first is entitled *Joseph Slattery, the Romanist, or an Untracked Priest*. It consists of 25 pages, chiefly of reprint from the N.Z. TABLET, with additions, and is the most withering exposure of the man yet published. It is published at this office at the small charge of 2d per copy, and 8s. 4d. per 100, carriage extra. The other (ready on Friday) is entitled *Mrs Slattery, the Romanist, or a Sham Nun*, and is published at the same price. We strongly urge the Very Rev. and Rev. clergy and the laity to purchase these pamphlets well in advance of the Slatterys' visits and, at the proper time, to scatter them broadcast by the thousand. The conclusion of the story of the itinerant female impostor that accompanies Slattery on his tour will appear in next week's TABLET. Show it to your Protestant friends and neighbours.

## THE AUCKLAND PRESS AND THE SLATTERY'S.

### SCATHING DENUNCIATION BY THE OBSERVER.

THE thanks of the Catholic community are due to the Auckland *Observer* for the scathing manner in which it denounced ex-priest Slattery and his unfortunate companion, and their sordid mission in that city. Our contemporary devotes over a page of its space to a review of the career of the precious pair. It says:—

'It is unfortunate for the success of the sordid mission of ex-priest Slattery and his wife that they should have arrived in Auckland just at a moment when people of every shade of religious opinion, and others of no religion at all, are grieving because of the death of Father Walter McDonald, who was loved and revered by Roman Catholic and Protestant alike, and whose memory is enshrined in the hearts of young and old, rich and poor of every denomination in the community, to say nothing of those who subscribe to no denomination at all.' After referring to the many admirable qualities of the late Monsignor McDonald, especially his unbounded charity, our contemporary goes on to say: 'His life reflected glory upon the Church and the priesthood to which he belonged. Moreover, that self-sacrificing and noble life furnished the best answer to the alleged exposure of the Roman Catholic Church and priesthood that this ex-priest Slattery is now employing as a catchpenny in our suburbs. Ex-priest Slattery claims to have a mission in the world. What nobler mission could he have found than to remain in the station in which he was placed, cultivating the common virtues of humanity, and emulating the example of such a priest as Father Walter. But, on the contrary, his life is employed in stirring up religious strife and stimulating the evil passions of bigotry. And this, he says, is his master's work. Who in the name of common sense is his master in such a work as this? Is it the same master who was served so conscientiously by Father Walter McDonald? Will ex-priest Slattery dare to say it is? Then who is the master? Is it the almighty dollar? or is it something worse?'