Circular Promulgating Jubilee.

CHATHAM, N. B., March 16th, 1879.

REV. AND DEAR SIR:—The Authentic Official Copy of the Encyclical Letter of our Holy Father the Pope, Leo XIII, proclaiming to the Universal Church the usual Jubilee on occasion of the election of a new Pope, having just come to us through our Most Rev. Metropolitan, the Archbishop of Halifax, we published today in our Pro-Cathedral, and hasten to promulgate in our Diocese, the said Apostolic Letter proclaiming the Jubilee. Therefore, I send you a copy of the said Encyclical Letter of the Pope which you will please read to your flock in each one of your churches, as soon as possible.

The time marked for the prescribed Jubilee, commenced on the 2nd of March, inst., and will finish on the 1st of June next, (Pentecost Sunday) inclusively. The conditions for gaining the indulgence of the Jubilee are:

1st—To fast one day which is not otherwise a fast of obligation, using only abstinence food.

2nd—To give an alms for the poor.

3rd—To make six visits to the Churches designated by the Ordinary of the Diocese, and there pray according to the intentions of the Pope. If these visits be made processionally by Religous Confraternities, &c., such as mentioned in the Pope's Letter, we hereby reduce such visits to two; that is, one such processional visit shall be equal to three visits made by each one separately.

4th—Having made a good Confession, to receive worthily the Holy Communion.

There being not more than one Church in each of our Missions, we designate each and all of the Churches and Chapels of our Diocese, to any one or more of which the prescribed visits can be made according to each one's convenience or devotion.

We also direct that a box marked, "Jubilee Alms," be placed in some convenient and conspicuous place in the Church, in which the faithful can deposit their offerings, and that the said offerings, after the close of the Jubilee, be sent to us per Chancellor, so as to be employed in aid of the Charitable Institutions of our Diocese.

We beg to refer to our previous Pastoral Letters on the two last Jubilees, and the instruction therein conveyed on the indulgences and devotions of the holy time of the Jubilee. We hereby renew and confirm the same, and remain, Rev. and Dear Sir,

Your humble and faithful servant in J. C.
† JAMES ROGERS,
Bishop of Chatham.

APOSTOLIC LETTER OF HIS HOLINESS, POPE LEO XIII.,

BY WHICH A UNIVERSAL JUBILEE TO IMPLORE THE DIVINE AID IS PROMULGATED.

LEO XIII., POPE,

To all the Faithful of Christ to whom these Presents shall come: Health and Benediction in the Lord.

THE Supreme Pontiffs, Our Predecessors, according to the the ancient usage of the Roman Church, have been wont, from the commencement of their Apostolic service, to throw open the treasures of heavenly gifts to all the faithful with paternal liberality, and to prescribe united prayer in the Church, so as to afford to them the opportunity of reaping spiritual benefits and to urge them to seek the aid of the Eternal Pastor by prayers, by pious works, and by alms to the poor. And that which on the one side was an auspicious gift which the Supreme Pontiffs of religion from the foundation of the Apostolic Ministry imparted to their children in Christ, and, as it were, a sacred pledge of the love with which they embraced the family of Christ; on the other was a solemn act of Christian piety, and an exercise of virtue by which the faithful, with their pastors, united with the visible Head of the Church, prayed to God that the Father of mercies would graciously regard, not his flock only, but, to use the words of St. Leo, *the Shepherd also of his sheep*, and vouchsafe to aid, protect, and support him.

With this object in view, We, on the approach of the anniversary of Our election, following the example of Our Predecessors, have determined to announce an Indulgence in the form of a general Jubilee to the whole Catholic world. For, in the first place, We feel how much Our infirmity stands in need of an abundance of Divine graces to support Us in the arduous ministry which We sustain; the experience of every day shows Us how sad is the condition of the time in which we live, and to what tempests the Church is exposed in the present age; and We cannot but fear that greater evils are yet to come when We see the deterioration in the management of public affairs, the pernicious counsels of impious men, and the signs of heavenly wrath which has already fallen severely upon some.

But inasmuch as the peculiar benefits of a Jubilee consist in this, that the stains of the soul are washed away, that works of penance and charity are performed, that the duty of prayer is more earnestly discharged, and as the sacrifices of justice and the prayers which are offered up by the united intention of the whole Church are so grateful to God and so fruitful that they appear to do violence to the Divine goodness, We must entertain a firm confidence that the Heavenly Father will regard the humility of his people, and remedying the evils which exist, grant the longed-for light and consolation in their affliction. For if, as was said by the same Leo the Great, *our spiritual enemies are overcome by that correction of our faults which is due to Divine grace, the strength of our corporeal enemies also succumbs, and they are weakened by our amendment, who were formidable to us not on account of their own merits, but of our faults.* Therefore We earnestly exhort all the sons of the Catholic Church, and We beseech them in the Lord, to join to Ours their prayers, their supplications, their works of Christian discipline and piety, and to zealously avail themselves, with the assistance of God, for the benefit of their own souls, and the welfare of the Church, of the graces offered in the Jubilee in this time of heavenly mercies.

Wherefore, through the mercy of Almighty God, and relying upon the authority of the blessed Apostles, Peter and Paul, and in the exercise of that power of binding and of loosing which God has conferred upon Us, though unworthy, We to all the faithful in Christ residing in Our august city, or visiting it, who between the first Sunday in Lent, which is the second day of March, and the first day of June, which will be Whitsunday, inclusively, shall twice visit the churches of St. John Lateran, of the Prince of the Apostles, and of St. Mary Major, and there pour fourth their pious prayers to God for some space of time for the prosperity and exaltation of the Catholic Church and of this Apostolic See, for the extirpation of heresies, and the conversion of all who are in error, for the concord of Christian princes, and for the peace and unity of all the faithful people, and for our intention, and shall fast once during the above-named time, using only abstinence food, besides the days not included in the Lenten indult, or otherwise consecrated by the precept of the Church as days of fasting, and having confessed their sins receive the Holy Eucharist, and give some alms to the poor or in aid of some pious work, as may be suggested by the piety of each; and to others dwelling elsewhere than in the above-named city, who shall visit twice, or if there be only two churches, three times, or if only one, six times during the three above-mentioned months, three churches in the city or place of their abode or in its suburbs, to be named by the Ordinaries of the places or their Vicars or Officials, or in the absence of these in place, who despise the pure of soul, and who shall devoutly perform the other works recited, grant and concede a Plenary Indulgence of all their sins, such as is customarily granted to those who in a year of Jubilee visit certain churches within and without the above named city; permitting also that this indulgence may be applied by way of suffrage for those souls which have departed from this life joined to God in charity. Moreover, We empower the Ordinaries of each locality to reduce the number of these visits according to their discretion, in the case of Chapters and Congregations, whether of Regulars or Seculars, of Sodalities, Confraternities, Universities, or Colleges, who may visit the designated churches in procession.

And We grant that voyagers or travellers when they arrive at their homes, or at some other place, when they have performed the prescribed works, and visited six times the Cathedral, or principal, or parochial church of their home or other place, shall be qualified to obtain this Indulgence. And in regard to Regulars of either sex who dwell always in cloisters, or to laymen or ecclesiastics, regular or secular, who are in prison or captivity, or disabled by any bodily or other infirmity, who have been enabled to perform the above-named works or any of them, We grant that a confessor approved by the Ordinary may commute these for other works of piety or postpone them to a later time, and prescribe such things as the penitents may be able to perform, with the faculty of dispensing with the Communion in the case of children who have not yet been admitted to their first communion.

Moreover, to all the faithful in Christ, as well to laymen as to ecclesiastics, secular and regular, of every Order and Institute, We grant and concede the privilege to choose to this intent as a Confessor any priest officially approved (a privilege which may be used by nuns, novices, and other women dwelling in cloisters, provided the Confessor be approved of for nuns) who, during the time indicated, may absolve all persons of either sex who may come to him to make their confession with the object of obtaining the Jubilee, and of performing the other works necessary for gaining it, for that time only and in *foro conscientiæ* alone, from all ecclesiastical sentence, whether of excommunication, suspension, or otherwise, from all censures *a jure* or *ab homine* for whatever cause imposed, or inflicted even by the Ordinaries of the place, or by Ourselves of the Holy See, even in cases reserved in a special manner to the Supreme Pontiff and to the Apostolic See, and which are not included in any other concession, however ample, and from all sins and excesses, however grave and enormous they may be, even as We have said from those which are reserved to the Ordinaries, to Us, and to the Apostolic See, imposing upon them a salutary penance, and enjoining other things required by justice, and if it be a matter of heresy, all errors being first abjured and retracted; and he may dispense and commute for other pious and salutary works vows, even those consecrated by oath and reserved to the Holy See (excepting those of chastity, religion, and those involving obligation accepted by a third party, or in which a third party might be prejudiced, and penitential vows which are called preservatives from sin unless the commutation be considered to be of such a nature as to restrain from the commission of sin as much as the vow itself), and with regard to penitents in this condition who are in Holy Orders or Regulars, he may dispense from secret irregularity which prevents them from the exercise of the Orders which they have received, or from receiving higher Orders, provided that it have been contracted only by the violation of censures.

We do not, however, intend by these presents to dispense from any other irregularity, whether caused by act or by omission, or by any public, secret, known or other incapacity, however contracted, nor to give any power to dispense them, or to reestablish in his former state any one subject to them, even in *foro conscientiæ*; nor to derogate from the Constitution, with the annexed declarations of Our Predecessor of happy memory, Benedict XIV, which commences *"Sacramentum Penitentiæ;"* nor shall these presents in any way avail or be applicable to those persons who have been excommunicated by name, suspended, interdicted, or declared to have incurred other sentences and censures, or who have been publicly denounced, unless within the time named they shall have made satisfaction, and become reconciled, where that is necessary, with the parties. But if within the prescribed time they have not been able, in the judgment of their Confessor, to make satisfaction, We grant that they may be absolved *in foro conscientiæ*, with the effect of enabling them to receive the Indulgence of the Jubilee, but enjoining upon them the obligation of making satisfaction as soon as they shall be able.

Wherefore, in virtue of holy obedience, by the tenor of these presents, we strictly prescribe and command all and every the Ordinaries of the whole world, their Vicars and Officials, or, in their absence, those who exercise the cure of souls, that as soon as they have received a transcript of these present letters, or even printed copies of the same, they shall publish them, or cause them to be published, throughout their Churches, Dioceses, Provinces, States, towns, districts and places, and to point out to the people, duly prepared, as far as possible, by the preaching of the word of God, the church or churches to be visited according to what has already been said.

The Apostolic Constitutions and Ordinances notwithstanding, especially those by which the power of absolving in certain cases therein expressed is in such a manner reserved to the Roman Pontiff for the time being, that concessions, similar or dissimilar, of Indulgences and of faculties of that kind—unless there be express mention of them, or a special derogation of them—can profit no one; notwithstanding also the rule of not granting Indulgences *ad instar*, and notwithstanding the statutes and customs of all Orders, Congregations and Institutes, even when strengthened by oath, by Apostolic confirmation, or by any other authority; notwithstanding also privileges and Letters Apostolic granted, approved, and renewed, to the same Orders, Congregations, and Institutes, and their members in any way whatsoever; from all and each of which, in order to the carrying out of the foregoing—although of them and of their whole tenor there should have to be special, specific, express and individual mention, and not by general clauses conveying the same idea, or although some other expression should have to be used, or any other recognized form should have to be adopted to this effect—holding their tenor to be sufficiently expressed, and the traditional form to be observed by those presents, We, on this occasion specially, nominally, and expressly derogate, all other things to the contrary notwithstanding.—And in order that Our present Letters, which cannot be conveyed to every place, may the more easily be brought to the knowledge of all persons, We will that in all places and among all peoples the same credit be accorded to copies of these presents, even when printed (provided they be subscribed by the hand of some notary public, and authenticated by the seal of a person invested with some ecclesiastical dignity), as would be accorded to these presents if they were exhibited or shown.

Given at Rome, at St. Peter's under the Seal of the Fisherman, the 15th day of February, 1879, and the first year of Our Pontificate.

L. CARD. NINA.

We append the "Instructions on the indulgence of the Jubilee," by the late most Rev. W. Walsh, D. D. Archbishop of Halifax, N. S.

"In the year of the Jubilee all shall return to their possessions."—Leviticus xxv. 13.

JUBILEE.

Some derive the word JUBILEE from *Jobal, a Trumpet*, because, amongst the Jews, it was opened by sound of trumpet, others from Jobal, which signifies *Fifteth*, because the Fiftieth year was the year of Jubilee. Finally, Bellarmine and others derive it from the Hebrew word *Jubal*, which signifies to produce or bud forth, because it was forbidden in the Jubilee year to cultivate the earth, which brought forth fruit of its own accord.

INSTRUCTIONS ON THE JUBILEE.

QUESTION. What is understood by a jubilee?

ANSWER. Jubilee means a time of joy and gladness, on account of some signal and public blessing.

Q. How many kinds of jubilee are there?

A. Two. 1. The jubilee proclaimed by Moses to the Hebrew nation; 2. The jubilee which the Pope, the visible head of the church, and vicar of Jesus Christ, occasionally grants to the Catholic world.

Q. In what did the Mosaic Jubilee consist?

A. In the year of the jubilee, 1. All Hebrews who had been sold as slaves to their brethren recovered their freedom. 2. All those who, compelled by poverty, had alienated the lands inherited from their fathers, re-entered into the possession of them 3. All those who were involved in debt were protected from the pursuit of their creditors.

Q. Why did God establish the law of the jubilee?

A. Almighty God, having rescued the Hebrews from the bondage of Egypt, and introduced them into the land of promise, would suffer none to be forever deprived of these blessings. Therefore he enacted a law by which they were, every fiftieth year, to enjoy the privileges of the jubilee, which we have just enumerated.

Q. What do you mean by the jubilee granted by the head of the church?

A. I mean certain considerable spiritual benefits conferred on all the faithful throughout the Catholic world.

Q. What is the principal of these benefits?

A. The principal consists in a plenary indulgence.

Q. What do you understand by a plenary indulgence?

A. A plenary indulgence means the total remission of the temporal punishment which sinners have still to undergo after huving obtained the pardon of their sins.

Q. Is not sin also remitted by the indulgence of the jubilee?

A. No. The only means instituted by Jesus Christ, in the law of grace, for obtaining the remission of our sins, is the sacrament of penance.

Q. How do you prove that a sinner, after having obtained the pardon of his sins, has still to undergo a temporal punishment?

A. It is proved, 1st, from Scripture, which contains many instances in which the forgiveness of sin was not attended by the relaxation of temporal punishment. Moses offended God by his diffidence at the water of contradiction, (Numb. xx. 12,) and though his sin was undoubtedly forgiven him yet the Lord declared to him that, in punishment of his unbelief, he should not enter into the land of promise.—David sinned: a prophet announced to him that *the Lord had taken away his sins*, (2 Kings, xii. 13,) but that he would, nevertheless, be visited by numerous and severe afflictions. 2. By the constant doctrine and practice of the church; from the time of the apostles to the present day she has always taught, as an article of faith, that satisfaction is an integral part of the sacrament of penance. She has always required of her ministers to impose penetential works upon sinners who have recourse to them in the sacred tribunal. She moreover exhorts them forcibly to inculcate from the pulpit the indispensable necessity, incumbent upon all, of satisfying the divine justice, and daily to offer the holy sacrifice of her altars, to alleviate the sufferings of such of her children as depart this life before they have fully undergone the temporal punishment due to their sins.

Q. Why does Almighty God inflict temporal punishment on penitent sinners, whom he has pardoned and received into his friendship?

A. To deter them from falling again into sin. God displays the full extent of his infinite mercy towards sinners only once, and this in the sacrament of baptism. For, every adult who worthily receives this sacrament is not only cleansed from original and actual sin, but also exempted from both the eternal and temporal punishments which they deserve. God treats with much greater severity those who transgress his divine law, after having been raised by baptism to the dignity of his adopted children, of brothers of his divine Son, and co-heirs to his kingdom. They may, it is true, obtain in the sacrament of penance the remission of the guilt and of the eternal punishment of their sins; but they are bound to satisfy the divine justice, either in this world by the laborious works of penance, or in the next, by the sufferings of purgatory.

Q. Can we know the extent of temporal punishment which a sinner has to undergo, after he has obtained the pardon of his sins in the sacrament of penance?

A. The extent of temporal punishments inflicted on sin depends on the degree of malice with which it is committed, and the severity of divine justice. And as no man can pretend either to determine the former, or to define the limits of the latter, it is evident that this knowledge is beyond the reach of the humau miud.

Q Is not the penance imposed by the confessor the only temporal punishment which a sinner has to suffer?

A. Were the penance enjoined by the confessor considerable, as was generally the case in the primitive ages of Christianity, it might, in some instances, be equivalent to the whole temporal puishment required by divine justice. But the penances imposed by confessors according to the present discipline of the church, cannot, in general, be considered as a sufficient atonement. For they evidently bear no proportion to those imposed, by the severity of ancient discipline, for sins not more grevious than those committed in our days. Nor can it be said, without impiety, that the church, in her brightest ages, exercised an oppressive and unjust authority over her children, by laying on them burdens unnecessary and unmerited,

Q. How do you prove that the church has the power of remitting the temporal punishment due to ain?

A. This is proved from the holy Scriptures. 1. Christ addressing St. Peter personally said to him, *I will give to thee the keys of the kingdom of heaven: and whatsoever thou shall bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.* (St. Matt. xvi. 19.) 2. On another occasion, he thus spoke to all his apostles: *Amen, I say to you, whatsoever: you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth shall be loosed also in heaven* (St. Matt. xviii. 18.) Now the words used by Jesus Christ in both these instances, are unlimited, and plainly import an ample power, granted by him to his Aposties, and particularly to Peter, and his successors, of removing every obstacle to our admittance into the kingdom of heaven, namely, sin, and the temporal and eternal punishment due to it. Therefore the church has the power not only of loosing repentant sinners, both from their sins and the eternal punishment due to them, but also of remitting the temporal punishment which, even after their justification, they have still to undergo, either here or hereafter.—This remission of temporal punishment is called an Indulgence.

Q. How does the church remit the temporal punishment due to ain?

A. In virtue of the superabundant merits and satisfaction which Jesus Christ had offered to his Heavenly Father, and those of the saints.

Q. Is it not derogatory from the infinite merits of Jesus Christ, to add to them those of the saints?

A, No. For all the merits of the saints are themselves the fruit of the grace which Jesus Christ bestowed upon them. And therefore, far from lessening the infinite excellence of the merits of the Saviour, they, on the contrary, prove their efficacy and admirable fecundity.

Q. Upon what principle can it be said that the satisfaction of the saints is useful to us, and that we participate in their merits?

A. It is a principle of the Catholic faith, laid down in the Apostles' creed, that there exists a *comunnion* among the members of the church of Jesus Christ; which *communion* implies, not only a participation in the same sacraments, the profession of the same doctrine, &c., but also, that the faithful assist one another by their mutual prayers and good works.

Now, how many saints have there not been in the church of Christ whose penitential works far exceeded the temporal punishment due to their offences! How many, who, though never defiled by the guilt of mortal sin, lived in the constant practice of mortification, and the most austere penance! What a rich treasure of superabundant satisfaction shall we not find in the lives of the saints, when we add the sufferings of the spotless Mary, who, from her ardent love, shared in all the opprobrium and ignomonies of her divne Son!

Q. Does Scripture, or the practice of the primitive ages, show that the church has ever granted indulgences to repenting sinners, in consideration ofthe prayers and the merits of the saints?

A. Yes. The conduct of St. Paul towards the incestuous Corinthian, affords a striking instance of this. That apostle, upon being informed that a Christian of Corinth had rendered himself guilty of the enormous crime of incest, excommunicated him, by *delivering him over to Satan for the destruction of the flesh, that his spirit may be saved in the day of our Lord.* (1 Cor. v. 5.) But this scandalous sinner, having afterwards given proof of a sincere repentance, St. Paul, at the prayers of the pious faithful of Corinth, remitted to him the temporal punishment which he had been condemned to undergo.

The instances of similar indulgences granted by the church, in the first ages of Christianity, are numerous. At the solicitation and prayers of the martyrs and confessors, the bishops considering the merits of those illustrious champions and defenders of the faith, frequently granted to those who had fallen during the persecutions, absolution from the sentence of excommunication under which they lay, and released them from the part of their canonical penance which they had not yet accomplished.

Q. If the principal spiritual benefit of the jubilee consists in a plenary indulgence, what greater advantage is derived from it, than from many acts of piety, to which a similar indulgence is annexed?

A. 1. When we perform private acts of piety, to which a similar indulgence is annexed, our hope of obtaining it is founded merely on our individual fervor and compunction of heart. But during the jubilee thousands and tens of thousands of faithful spread over all the world, raise their souls to heaven, and with uplifted hands implore the Father of mercies to forgive and to spare his penitent children. Our supplications receive an unusual degree of strength and efficacy from their union with those of our Christian brethren, a great many of whom are faithful servants and friends of God. Our weakness is strengthened, our confidence animated, our love inflamed, and we fulfil the acts of religion and charity to which the plenary indulgence is attached with greater fidelity and devotion.

2. During the jubilee, public instructions are more numerous; religious exercises are multiplied; alms distributed; examples of penance, humility, forgiveness, and all other Christian virtues daily witnessed. By these external means of salvation, the just are excited to aim at perfection; sinners aroused from their lethargy to a sense of their guilt; they forsake their evil ways, and returning to God in the sincerity of their hearts, consecrate to his service the remainder of their days.

Q. What are the necessary conditions prescribed by the sovereign pontiff, to obtain the benefit of the plenary indulgence granted in the jubilee?

A. They are: 1. To confess our sins with a profound coutrition, and a firm purpose of amendment. 2. To receive worthily the holy communion. 3· To perform with fervor and fidelity the exercises of piety which the bishops may prescribe in their respective dioceses.

Q. What other practices of piety are most advisable to those who wish to gain the jubilee?

A. Besides the indispensable conditions already mentioned, the following practices are earnestly recommended; 1. Serious meditations on the great truths of religion; on death, judgment, heaven, and hell; on the vanity of the world, the enormity of sin, the terrors of a guilty conscience, the peace and happiness of a virtuous life, &c., &c. 2. Docility to religious instructions, and frequent recourse to both vocal and mental prayer. 3. Voluntary mortification, as abstinence and fasting. 4, Alms; for they *deliver from all sin and from eternal death.* 5. To shun the society of worldlings; to entertain towards all men, even our enemies, sentiments of Christian charity.

Q. Can a person gain the plenary indulgence of the jubilee, if he retain an affection to any of his sins?

A. No. For no sin, whatever, can be forgiven for which we do not duly repent. And, therefore, as long as guilt of sin remains, the temporal punishment, which it deserves, cannot be remitted by any indulgence.

Q. What ought a pious Christian to do at the conclusion of the jubilee?

A. He ought—1. To return fervent thanks to Almighty God, for having granted him so great and so particular a favor. For, the jubilee taking place so seldom, millions die without partaking of its benefits. 2. To love and cherish the church with an increased fervor and devotion, for providing her children with the means of salvation so abundant, and pray for her exaltation and prosperity, through a lively sense of religious gratitude. 3. To beg Almighty God to bless His Holiness and particularly to grant him the abundance of grace which is necessary to govern the holy church of Christ with firmness and ability, and promote more and more the glory of his holy name, and the salvation of the souls committed to his spiritual solicitude. 4. To implore divine Providence to extend his protection upon all the nations of the earth and grant them the blessings of peace. 5. To recommend in an especial manner to the supreme Ruler of the universe all those in high station, and in general all our brethern and fellow-citizens. 6. To entreat the infinite mercy of God to bring into the bosom of his true church, the multitude of those who live out of it; to dispel their prejudices and direct thei attention to the study of the heavenly characters, which show her divine origin. 7. To remember with grateful sentiments that he once participated of the spiritual advantages of a jubilee, and examine whether he has persevered in the resolution he then took of living a pious life; of frequenting the sacraments, and of never abandoning any more the service of Almighty God, and the care of the salvation of his soul.

Q. Is it a great happiness for a Christian to gain the jubilee?

A. Most certainly; since by obtaining the spiritual benefits of the jubillee, and preserving them through life, he removes all obstacles to the immediate enjoyment of God after death?

Q. What is to be thought of those Christians who neglect to avail themselves of the advantages of the jubilee?

A. If this neglect proceeds from contempt, it might argue that they have lost faith, and they can with difficulty be excused from impiety. If it proceeds from indifference, it shows that they are devoid of charity, both to themselves, in not endeavoring to cancel the enormous debt which they have contracted by their sins, and to God by refusing to offer the atonement required by his justice, when the means of doing it are graciously offered by his mercy.

"To day if you shall hear the voice of the Lord, harden not your hearts."

Medical.

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Parsons' Purgative Pills make New Rich Blood, and will completely change the blood in the entire human system in three months. Any person who takes 1 pill each night from 1 to 12 weeks may be restored to perfect health, if such a thing be possible. Sent by mail for 8 letter stamps. I. S. JOHNSON & CO., Bangor, Me.

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AN OLD PHYSICIAN, retired from active practice, having had placed in his hands by an East India Missionary the formula of a Vegetable Remedy for the speedy and permanent cure of *Consumption, Asthma, Bronchitis, Catarrh,* and all Throat and Lung Affections; also a Positive and Radical Cure for Nervous Debility and all Nervous Complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive and a conscientious desire to relieve human suffering, he will send FREE OF CHARGE, to all who desire it, this recipe, with full directions for preparing and successfully using. Sent by return mail, by addressing with stamp, naming this paper.

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ADMINISTRATORS' SALE

OF REAL ESTATE.

THERE will be sold at Public Auction, on Tuesday, the SIXTH DAY OF MAY, next, in front of the Canada House, Chatham, N.B., at 12 o'clock noon, for the payment of the debts of the late John Stothart, late of Weldford, in the County of Kent, deceased, in consequence of a deficiency of the personal estate of the deceased for that purpose, pursuant to a license granted by the Probate Court for the said County of Kent, the lands and premises belonging to the estate of the said deceased, situate in the settlement back of Moorfield, so called, in the Parish of Newcastle, in the County of Northumberland; being the upper or Westerly half of the lot known as the Kirkpatrick lot, and bounded as follows: on the lower or Easterly side by the half lot conveyed by the said deceased to George Creighton, Southerly or in front by the rear of Lot No. 34; Westerly by land owned by W. Murray; in the rear, by lands granted to the late Alexander Rankin, deceased. Containing one hundred acres more or less, being half of the lot conveyed to the said John Stothart, by the Trustees of St. Andrew's Church, Chatham.

Terms of Sale.—Ten per cent. of the purchase money at time of sale, the balance on delivery of the deed. On failure of the second payment, the first installment to be forfeited.

Chatham, March 25, 1879.
HUTCHISON & PHINNEY, Proctor.

W. M. KELLY, Admin'r'r. Estate of JOHN STOTHART, Deceased.

A. H. JOHNSON,
BARRISTER-AT-LAW,
SOLICITOR.
NOTARY PUBLIC, ETC., ETC.
Chatham, N. B.
July 9, 77

E. P. Williston,
ATTORNEY-AT-LAW,
Notary Public, Conveyancer, &c.,
OFFICE—Over Mr. John Brandon's Store; Entrance Side Door.
Newcastle, Miramichi, N. B.
11-tf

E. H. McALPINE,
Attorney-at-Law,
Room 3, First Floor, Barnhill's Building,
PRINCESS STREET, ST. JOHN.

WM. A. PARK,
Attorney-at-Law, Solicitor,
NOTARY PUBLIC, CONVEYANCER, &C.
OFFICE:—OVER THE STORE OF W. PARK, Esq
CASTLE STREET.
NEWCASTLE, N.B.

Executors' Notice.

All persons having claims against the Estate of the late James Stothart are requested to render the same, duly attested, within 3 months, and all persons indebted to the said Estate are requested to make immediate payment to Wm. Scott who is duly authorized to receive the.

MARY STOTHART, Executrix.
GEORGE I. WILSON Executor.
tf

LAW BLANKS!

All kinds, for sale at the Miramichi Bookstore.

Sheriff's Sale.

TO be sold at Public Auction, on FRIDAY, the 4TH. DAY OF JULY, next, in front of the Registry office, Newcastle, between the hours of 12 noon and 5 o'clock, p. m:

All the right, title and interest of George Loggie in and to all that certain piece or parcel of Land, lying and being in the Parish of Chatham, County of Northumberland and bounded as follows: Westerly by lands owned and occupied by Wm. Grey, Southerly by the Napan River, and by marsh land owned by Alexander Loggie, Easterly by lands occupied by David Loggie, and Northerly by the River Boundry of the lot of land and lands owned by John Loggie—being the piece of land and premises at present occupied by the said George Loggie and being part of the lands formerly owned by the late Robert and George Loggie, deceased, containing—acres more or less.

The same having been seized under and by virtue of an Execution, issued out of the Northumberland County Court, against the said George Loggie

Sheriff's Office,
Newcastle,
March 24, 1879.

JOHN SHIRREFF,
Sheriff.

BYE-LAWS.

AT the sittings of the County Council of the Municipality of Northumberland, held at the Council Chamber, Newcastle, on Tuesday, the 21st day of January, A. D. 1879:—

Resolved; That the following Bye-Law be made and established for the government of the said Municipality:

A Bye-Law Relating to Booms and Boomage.

Be it ordained by the Municipal Council of the County of Northumberland:—

1. That the Boom Master in charge of the Bernaby River Boom be entitled to receive fifteen cents on each thousand S. feet of Logs, and three cents on each ton of Timber securely boomed.

2. That Section 1 of "A Bye-Law relating to Booms and Boomage" passed by the County Council at April sittings be repealed.

CHAS. F. BOURNE, Warden.

A Bye-Law Relating to Dogs.

Be it ordained by the Municipal Council of the County of Northumberland:—

1 That Farmers and others, being householders, residing in the Parish of Newcastle, beyond the Police District limits, and those residing between Urquhart's Brook and Russell's Brook, be allowed to keep one dog exempt from dog tax.

2. That any person residing within the County of Northumberland, beyond the dog tax districts of Newcastle and Chatham, who owns, keeps, or harbors more than one dog shall pay a tax of $1.00 annually for each and every dog more than one so owned, harbored, or kept, such tax to be collected as provided by Section 2 of the existing Bye-Law relating to Dogs.

3. That the Collector of dog tax in each District or parish be authorized to retain twenty per cent. for his services on all sums collected and paid over by him.

4. Any Bye-Law heretofore made, repugnant to, or inconsistent with the foregoing Bye-Law, is hereby repealed.

CHAS. F. BOURNE, Warden.

Hotels.

HOTEL TO RENT.

The subscriber will rent, from the 17th April, next, the hotel premises known as the John Fitzpatrick property, or Torryburn House, located on the corner of Water and Henderson Streets, Chatham.

Good stabling, water and other convenices on the premises. For further particulars apply to G. B. Fraser, Esq., Chatham, or

JOHN McCARTHY.

PARK HOTEL,
KING SQUARE,
ST. JOHN - N. B.

FRED. A. JONES, - - - Proprietor.
(Of the late Barnes Hotel.)

WAVERLEY HOTEL.
NEWCASTLE, - - - - - - - - - - MIRAMICHI, N B

THIS HOUSE has lately been refurnished, and every possible arrangement made to ensure the comfort of travelers.

LIVERY STABLES, WITH GOOD OUTFIT ON THE PREMISES.

ALEX. STEWART.
Late of Waverly House, St. John.) Proprietor

Canada House,
CHATHAM, NEW BRUNSWICK.
WM. JOHNSTON, - - - PROPRIETOR.

CONSIDERABLE outlay has been made on this House to make it a first-class Hotel, and travelers will find it a desirable temporary residence, both as regards location and comfort. It is situated within two minutes walk of Steamboat Landing, and opposite Telegraph and Post Offices.

The Proprietor returns thanks to the Public for the encouragement given him in the past, and will endeavor, by courtesy and attention, to merit the same in the future.

GOOD STABLING ON THE PREMISES

2-52

ROYAL HOTEL,
King Square.

I HAVE much pleasure in informing my numerous friends and the public generally, that I have leased the Hotel formerly known as the "CONTINENTAL," and thoroughly renovated the same, making it, as the "ROYAL" always had the reputation of being, one of the best Hotels in the Provinces.

Excellent Bill of Fare, First-class Wines, Liquor and Cigars, and superior accommodation.

Blackhall's Livery Stable attached.

THOS. F. RAYMOND
St John, July 9 1877.

Travelers' Column.

Chatham Branch Railway.

WINTER 1878-9.

ON AND AFTER MONDAY, 18th NOVEMBER, 1878, until further notice, Trains will run on this Railway, in connection with the Intercolonial Railway, daily, (Sundays excepted) as follows:—

GOING SOUTH.

STATIONS.	No. 1 EXPRESS.	No. 2 ACCOM'DATION
Chatham, Depart,	2.00 a. m.,	9.50 a. m.
Chatham Junc'n, Arrive	2.30 "	10.20 "
" " Depart,	2.50 "	10.40 "
Chatham, Arrive,	3.20 "	11.10 "

GOING NORTH.

STATIONS.	No. 3. ACCOMM'TION.	No. 4. EXPRESS.
Chatham, Depart	4.30 p. m.,	11.40 p. m.
Chatham Junc., Arrive,	5.00 "	12.10 a. m.
" " Depart,	5.20 "	12.30 "
Chatham, Arrive,	5.50 "	1.00 "

The above Tables are made up on St. John (or Miramichi) Time.

All the above Trains stop at Nelson Station, both going and returning.

All freight for transportation over this road, if above Fourth (4th) Class, will be taken delivery of at the Union Wharf, Chatham, and forwarded free of Truckage, Custom House Entry or other charges.

Close connections are made with all passenger Trains both DAY and NIGHT on the Intercolonial.

Pullman Sleeping Cars run through to St. John on Mondays, Wednesdays and Fridays, and to Halifax on Tuesdays, Thursdays and Saturdays, and from St. John, Tuesdays, Thursdays and Saturdays, and from Halifax, Mondays, Wednesdays and Fridays.

Chatham Passengers wishing to return from the Junction by the same train may obtain Tickets for the trip both ways at one fare.

Tickets for the Chatham Railway are sold at the Junction Station (as well as at the Chatham end of the line) and all passengers are requested to procure them before going on the Cars. Passengers who are not provided with Tickets will be charged extra fare

D. T. JOHNSTONE.

Chatham Livery Stables.

Regular Coaches to trains leaving and arriving at CHATHAM RAILWAY STATION.

Office and Stables - - - - Water Street, Chatham.

Brokerage, etc.

LUKE STEWART,
SHIP BROKER & COMMISSION MERCHANT
SAINT JOHN.
NEW BRUNSWICK.
1-52

WILLIAM J. FRASER,
COMMISSION MERCHANT,
IMPORTER AND DEALER IN
TEAS, SUGARS, MOLASSES &c.
HEAD OF TOBIN'S SOUTH WHARF,
UPPER WATER STREET,
HALIFAX, N. S.
CONSIGNMENTS PROMPTLY ATTENDED TO.

Vroom & Arnold,
SHIP BROKERS AND
COMMISSION MERCHANTS,
MARINE INSURANCE AGENTS,
SMYTH STREET,
ST. JOHN N. B.
W. E. VROOM. R. H. ARNOLD.

W. & R. Brodie,
GENERAL
Commission Merchants
AND
DEALERS IN
FLOUR, PRODUCE AND PROVISIONS,
No. 16, ARTHUR STREET,
Next the Bank of Montreal.
QUEBEC.

General Business.

JUST RECEIVED
—FROM—
NEW YORK.

An assortment of
NOVELS, SONG BOOKS, JOKE BOOKS,
LETTER WRITERS, MAGIC BOOKS,
DIALOGUES, READINGS,
AND RECITATIONS,
At the Miramichi Bookstore.

CUSTOM TAILORING

THE SUBSCRIBER has opened a
FIRST-CLASS
Tailoring Establishment
in the Shop formerly occupied by a Mr. Anslow, and owned by the Hon. Wm. Muirhead, near Letson's Scales, Water Street, Chatham.

Gentlemen