

## AN IMPORTANT LETTER.

REV. MR. ALEXANDER'S FAREWELL  
TO HIS FORMER PARISHIONERS.A Few of the Many Reasons Why He  
Abandoned Anglicanism and Be-  
came a Member of the Roman  
Catholic Church.*To my ever dear friends of the Congrega-  
tions of Christ Church Cathedral, Fred-  
erickton, and St. Mary the Virgin, New  
Maryland, New Brunswick :*

The time has come when, with great pain to myself, I must take of you a final and affectionate farewell. Of my reception into the Holy Catholic Roman Church, on the 23rd of July, you are all, doubtless, well aware. In taking so great and momentous a step, you, who know me, will give me the credit of honest and conscientious motives. I have before told you that a conviction of the truth of the claims made upon all by the Catholic Roman Church had been growing on me for many years past. Again and again I have struggled to put this from me, but the call of God has proved too powerful, and upon conviction, slowly gathered, has followed acceptance. With others, for many years, your spiritual guide and instructor, my desire has been to bring before you, from time to time, the whole counsel of God. A better knowledge has taught me, latterly, that, under the circumstances in which I was placed, this was impossible; seeing that the teaching of many and important truths set forth from the first by the Church of Jesus Christ are forbidden in the Anglican pulpit. Having become assured of this, I could not conscientiously continue to teach what I now see was but a fragmentary Christianity. As I look back, however, it is a comfort to me to reflect that I have ever taught you, at least substantially, the truth; since, avoiding matters of controversy, I rarely passed beyond a ground of Christianity common to the Anglican communion and the Catholic Church alike. I thank God now that of the latter holy Church of Jesus Christ my tongue has never uttered an adverse word. So far as I preached to you the truth, so far I humbly pray God to bless it to you. It at any time I have unwittingly said anything opposed to that truth, I pray it may wither in your hearts and bear no fruit. To give you the reasons, in full, which prompted my present action, would fill a volume, not a letter. I will only say that prominent among them has been the distressing sense of the impossibility, as it seemed, and still seems to me, of arriving, in the Anglican Communion, at anything like a certain faith. The toleration within its pale of so many differing schools of thought representing religions essentially opposed to one another; the consequent party strife; the fierce controversies perpetually raging around holy doctrines, especially the doctrine of the Holy Eucharist; the spectacle of men ever learning, but never seeming to arrive at the knowledge of the truth; bishops, clergymen, and laymen, differing from one another, but each proclaiming his own particular view or opinion to be the true one; the absence in the Anglican Communion of any tribunal whose decisions would be accepted by the whole body; the ultimate necessity, therefore, of resting (if one could rest in such a war) upon the basis of mere private judgment—uncertainty and confusion such as this, I felt, could not be of God. The conviction, therefore, was irresistible, that, flowing from Our Lord's promise, there must somewhere exist a Divine source, which I must seek, and from which, according to Our Lord's words, the truth might be fully and infallibly drawn. This source, dear friends, not in the Anglican Communion, and still less in the other many forms of Protestantism, I have, by the mercy of God, after long and weary searching, found. It is that "one Christian body, which, claiming to teach upon authority, exercises the authority she claims;" the Church, with its visible head, a centre of unity to which all questions and disputes in faith and morals may be referred, and of whose decisions there has been, through all ages, no reversal; a Church, therefore, in which the pride of self-opinion cannot long find place; moreover, which has a fixed and certain faith, unfolded through the ages from the first Council to the last, unchanged and un-

changeable as the God Who gave and Who protects it—to hear which Church as being the living Body of Christ is to hear Christ Himself; to refuse which, through wilful or careless, ignorance, is to risk the danger of refusing Him that speaketh; a Church which is emphatically that of the Saints and which, though in many ages and lands the Church of the learned and the rich, is emphatically also the Church of the poor.

Such, dear friends, are a few among the many marks of the one Catholic and Apostolic Church, into which the great mercy of God has now received me. My doubts at length are now at an end. Temporally, the step I have taken has ruined me. The loss to me is that of home; friends; means of livelihood; cherished associations; of most things, indeed, which make life dear: the gain, inexpressibly blessed to me, has been wholly spiritual. While I was with you I loved you with a strong love; absent from you, I shall love you no less. Had it been possible, I should have wished to remain with you to the close of my life; but God has willed otherwise.

I can never sufficiently thank you for the exceeding kindness and friendship you have ever manifested towards me, the sense of which will be with me to the last as a sweet and grateful remembrance.

Praying God to bless you and have you in His holy keeping, I am, as ever, sincerely and affectionately yours,

FINLOW ALEXANDER.

Frederickton, N.B., August, 1894.

## THE LIFE OF DE MAISONNEUVE.

(CONCLUDED.)

The spiritual ministrations of the colony of Montreal had been offered, from the very beginning, to M. Olier. Not being able to come himself, despite his ardent and zealous aspirations, nor to send any priests of his community, on account of the needs of the parish of St. Sulpice, and the establishment of the seminary there, he was obliged to defer the departure of the Sulpicians for Ville Marie until 1657; during fourteen years the Jesuits, who were almost the only clergymen in New France, had temporarily ministered to the spiritual needs of the new colony as a mission.

A few years afterwards the company of Our Lady of Montreal, being reduced to a few members, and incapable of making the sacrifice which had been annually imposed on it for more than twenty years, without receiving any temporal return, offered to one of its members, M. de Bretonvilliers, who succeeded M. Olier as Parish Priest of St. Sulpice, and Superior of the Seminary, to transmit to him the Seigniorship of the Island of Montreal on condition that he would pay all its debts. Faithful inheritor of the sentiments of the holy priest who had been the author and soul of this glorious enterprise, M. de Bretonvilliers accepted the onerous donation and paid the immense debt out of his own private resources; then ceded all his rights to the Seminary of St. Sulpice in Paris, which, a century later, transferred without any restriction to the community of St. Sulpice of Montreal, these same rights, recognized by the Crown of England, in 1840.

For almost a quarter of a century, Ville Marie had grown and prospered, owing to the solicitude of its heroic



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governor. But God wished to purify the virtue of His generous servant in the crucible of tribulation.

The glory of his great achievements and noble life, the firmness with which he maintained the wise rules made by the governor-general to prevent the terrible disorders resulting from the sale of liquor to the savages—rules neglected by the very man who made them,—in fine, other grievances equally honorable to our hero, drew down upon him an unjust and humiliating punishment.

He was removed from the office of Governor of Ville Marie, and the great man, leaving in Montreal all that he possessed, retired to Paris without even a thought of his temporal needs, which the Seminary of St. Sulpice, however, was happy to supply; there he lived in retreat, practising the purest virtues, until he went to receive the reward of his labors and sufferings on the 9th of September, 1676.

The veil of forgetfulness seemed to have enshrouded his memory for ever. But after two centuries and a half the story of his life beginning to be better known, Montreal was stirred by a lively sentiment of gratitude and admiration for the man who had watched with so much wisdom and courage over its cradle; henceforth, our love and legitimate pride will go on increasing, particularly when his noble statue, erected in the centre of his dear Ville Marie, will unceasingly recall to our minds the heroic exploits and the virtues, without shadow of weakness or defect, that made of the Father of our Country a model of heroism and of sanctity.

THE END.

## EX-PERE HYACINTHE.

A PEN SKETCH OF THE PRIESTLY RENEGADE

Ex-pere Hyacinthe is out with another of his manifestoes in the course of which he writes as follows: "What is that religion to be if it is neither the Catholicism of the Pope nor the Protestantism of the sects? That is the terrible Gordian knot, which we cannot unite or cut." This ex-pere was at one time, towards the close of the sixties, the most popular of Catholic preachers. He succeeded the late Pere Felix, S. J., in the immortal honor of being the occupant of the pulpit of Notre Dame Cathedral, where his advent and Lenten sermons, impregnated with the logic of argument and the vivid and harmonious diction of a true orator, converted thousands of Parisian atheists to the Catholic creed. A halo of glory wreathed the young priest's brow. He reflected credit on his teachers, the greatest of preceptors for students studying for the priesthood, the company of St. Sulpice, founded by Pere Olier. In the seminary of St. Sulpice, Paris, he bore off the first prize in all his classes, and figured first in the art of gesture and elocution.

While he was preaching one Sunday in the Lent of 1870, among his congregation was a pretty young widow, the relict of Edward Loyson, an American millionaire. This fair American introduced herself to the reverend preacher in the sacristy of the Cathedral after the sermon. She congratulated Pere Hyacinthe on his eloquence.

"God must have inspired you with the oratorical vigor of St. Chrysostom, reverend sir," she remarked.

"Oh, no; I am below that very eloquent saint," said Father Hyacinthe modestly.

She told him that she desired to become a Catholic. He then baptized her and escorted the young widow to the palace of the Cardinal Archbishop of Paris, who confirmed her in the faith, after examining the lady in the catechism, which she learned under the tutelage of Pere Hyacinthe for several weeks previously. A few months afterwards the priest and the young widow were married by a Protestant clergyman in a Protestant church in Paris. The Archbishop of Paris immediately suspended the offending clergyman. The dogma of Papal infallibility having been proclaimed just then, he took advantage of that proclamation to justify himself in abandoning the Catholic faith. But all the wits of Paris laughed at this cause of the ex-Pere's recanting his faith, because he did not believe in Pius IX's infallibility ex-cathedra. "It happens to be," the Figaro editor wrote, "that the pretty and financial charms of a young American widow rendered Pere Hyacinthe a renegade to his former creed." She in-

sisted before "wedding" him that he should assume her late husband's name in accordance with a provision in the will which ran as follows:

"If Celine Loyson wedd again, as mostly all young widows do, I have no objection to leave her all I have if she compels her second husband to bear and perpetuate my name. If she takes his name she is disinherited."

On reading this provision and anxious to enjoy his future wife's dollars, he went before Judge de Paix, who legally authorized him to discard his former name and assume that of Loyson. In the course of a few years the ex-Pere squandered all his wife's million of dollars in a vain attempt to propagate his Gallican creed. He built a church with a portion of her dowry. I visited this temple one day and I found a congregation of fifteen persons chiefly composed of scrawny necked old maids, who wore wigs and blue binocles and looked utterly lean in figure—all bone and skin. Loyson was the celebrant at the "High Mass" in French. He was assisted by two degraded priests, guilty of lewdness and libertinism, one acting as deacon and the other as sub-deacon. They wore the vestments of Catholic priests and the Mass was in accordance with the Catholic ritual, save and except the missal, which was printed in the French language.

Some years before Leon Gambetta's death, he made a vain effort to convert the ex-dictator. Gambetta is reported to have replied:

"Monsieur Loyson, we have given up Catholicity for free thought or agnosticism! The leading Republicans of France belong to no church. When we abandoned the errors of several hundred million Catholics, fifteen Gallican members of your church will not tempt us to become your parishioners. As you profess to be still a Christian, though you have been drummed out with bell, book and candle light of the Catholic Church, we are not Christians, except so far as the Sermon on the Mount by that great and merciful man, Jesus Christ, in his moral precepts. There is, therefore, nothing in common between you and me. Good day, sir."

Loyson was an utter failure. He lives now in a miserable attic in Paris in absolute poverty, with his unfortunate "wife" and family. He and his would have starved only for the generosity of a few friends.—Eugene Davis, in *Western Watchman*.

THE New York Daily News thinks that the French Chamber of Deputies and Senate have done more to encourage than to check Anarchism by the passage of the Draconic Bill against the Anarchists. It is thus the New York organ expresses itself:

"Under the provisions anyone who may be accused by the police as an Anarchist and put into a prison cell, leaves all hope behind. His trial will be a summary one, even the newspapers being forbidden to report it. The provocation for its passage was great, no doubt, but such Draconic legislation will not stop the assassinations against which it is aimed. On the contrary, it is more apt to create public sympathy for the wretches who are exposed to its ferocity."

There is a good deal to be said for and against this contention. We are under the impression that no legislation can be too severe, provided it deals directly with the demoniac spirit of Anarchism.

Some people never get higher than a towering rage.

## SEND TO-DAY.

Ladies and Gentlemen, be alive to your own interests. There has recently been discovered and is now for sale by the undersigned, a truly wonderful "Hair Grower" and "Complexion Whitening." This "Hair Grower" will actually grow hair on a bald head in six weeks. A gentleman who has no beard can have a thrifty growth in six weeks by the use of this wonderful "Hair Grower." It will also prevent the hair from falling. By the use of this remedy boys raise an elegant mustache in six weeks. Ladies if you want a surprising head of hair have it immediately by the use of this "Hair Grower." I also sell a "Complexion Whitening" that will in one month's time make you as clear and white as the skin can be made. We never knew a lady or gentleman to use two bottles of this Whitening for they all say that before they finished the second bottle they were as white as they would like to be. After the use of this whitening, the skin will forever retain its color. It also removes freckles, etc., etc. The "Hair Grower" is 50 cents per box and the "Face Whitening" 50 cents per bottle. Either of these remedies will be sent by mail, postage paid, to any address on receipt of price. Address all orders to,

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