GOING OVER TO ROME.

March of Anglicans Begun Sixty Years

Before the Cathedral Reading Circle in Hartford was read lately the follow-ing paper, which has been published in the Connecticut Catholic :

The recent pronouncement of our Holy Father, Leo XIII, on Anglican orders, recalls a chapter in the history of the English Church which marks the beginning of that institution's march towards Rome. It was not yesterday or the day before that the members of that communion turned their eyes longingly to Peter; it was neither Lord Halifax's pamphlet nor Mr. Gladstone's letter to Cardinal Rampolla that first gave evidence of the unrest and disquietude which had settled upon the minds of English churchmen. Sixty three years ago the summons came to begin the march, and with the Oxford movement the Establishment took a first step forward of a journey in which the second and perhap final pass has just been made.

It is well, then, at this time, to be come retrospective. To night we will neglect the present and think only of the day when a brighter light began to dawn upon many sincere Christian souls.

The Oxford or Tractarian Movement began in the year 1833. Shortly be-fore this occured the French Revolu-The Reform agitation followed and the Whigs came in power. Imme diately on the passing of the reform Bill a general attack seemedi mminent on the Church of England. Her position was to be defined as the servant of the State. The Church was to be looked on as a political body of Christians whose government and discipline were in the hands of the State. It was reported that parliamentary commit tees were to revise the prayer-book and remodel the creeds. The moving spirits of this triumphant political party were opposed to the very exist-ence of the Church. In fact there were serious fears afloat that Church reform might end in the actual abolition of the Establishment.

In this state of things, while the authorities of the English Church remained powerless and inert there arose from the eager and earnest thinkers of all schools a protest on one hand and on the other. Sides had to be taken for or against the Revolution.

In the midst of this general upheaval occurred what is known as the Oxford Movement.

The Movement began in a vigorous effort for the defence of the church of England against serious dangers which

threatened it at the time. It was at Oxford, July 14, 1833, that John Keble preached his sermon on "National Apostacy." Among his hearers was John Henry Newman, already a well known man in his college, and destined to play an important part in the movement of which that day was the birthday. This memorable sermon was a protest against the suppression of ten Irish Bishoprics in defiance of Church opinion. It was a call to face in earnest a changed state of things, full of immediate and pressing danger : to consider how it was to be met by Christians and churchmen, and to watch motives and tempers.

But if Mr. Keble's sermon was the first word of the movement, its first step was taken in a small meeting at Hadleigh. From this meeting reed the "Tracts for the Times." From this meeting result-The tracts were short papers, in many cases mere short notes, on the great ques-tions which had suddenly sprung into such interest. They were designed to strengthen the Anglican Church against the inroads of "Popery," and were written with ahope of rousing mem bers of the Church of England to comprehend her alarming position. These tracts were the first public utterance The first three of the movement. tracts bear the date of Sept. 9, 1833. For the most part these early tracts were written by Dr. Newman, though Mr. Keble and one or two others also helped. Afterward other writers joined in the series.

The first year after the Hadleigh meeting passed uneventfully. The tracts were steadily swelling in num-ber, and they had begun to excite interest and give rise to questions. But they were not the most powerful instruments in drawing sympathy to the movement.

Dr. Newman was at this time Vicar of St. Mary's, Oxford, the Church of the University also. He preached regularly from this pulpit. To hear these lectures was the great intellectual and spiritual treat of the week. While men were reading and talking about the tracts, they were hearing the sermons, and in the sermons they heard the meaning and reason and bearing of the tracts.

The great need of the movement was the sanction of some well-known authority. Keble and Newman had at that time only a university reputation. This need was fully answered when Dr. Pusey joined them in 1835. His influence was felt at once. It was through him that the character of the tracts was changed. In place of the short and incomplete papers such as the earlier tracts had been, Nos. 67, 68 and 69 formed the three parts of a pamphlet of more than three hundred pages. The tracts henceforth were grave and carefully worked out es-

About this time Dr. Pusey wrote his tracts on fasting. Shortly after he published his elaborate treatise on bap tism, which was followed by other

tracts from different authors.

A cry was heard on all sides that the and the writings of the Fathers would lead the members of the move ment to become Catholics before they were aware of it.

were heard in 1838. At that time the Bishop in charge made some reproofs on the tracts. The Bishop, however, did not require their withdrawal and for a time all was quiet.

The following year, 1839, Dr. Newman received a serious blow to his ecclesiastical views. For the first time doubts of the tenableness of Anglicanism were beginning to dawn upon him. While he was reading the history of the Monophysites a triend placed in his hands Bishop Wiseman's article on "The Anglican Claims." In it he found the key to the Monophysite difficulty. For a moment the veil was lifted and he felt "that the Church of Rome will be found right after all. Then it darkened again, and, disgusted with himself, he resolved only to trust to reason.

He mentioned the doubt at the time to only two persons, but he could no longer speak with the same clearness and confidence as to the validity of the Auglican position. Before August, 1839, he had always strongly condemned the Roman Church. He no longer attacked Rome as schismatical. His new position was that "Rome is the Church and we are the church," and there is no need to inquire which of the two has defected most from the apostolic standard. This is the view which he puts forward in the article on "The Catholicity of the English Church," which appeared in January, 1840, and was the first result of his restored tranquility of mind.

On the appearance of the celebrated tract 90 early in 1841 the suspicions and alarms which had long been smouldering among those in power, at last flared up, and a storm burst over

the heads of the party.
This tract was written by Dr. Newman to prove that the Articles do not contradict Catholic teaching, that they but partially oppose Roman dogmas, and for the most part are directed against the dominant errors of Rome. He at once wrote a letter to the Bishop expressing his readiness to comply but vindicating the tracts in general. and tract 90 in particular, from the charges brought against them. This was the end of the controversy so far as Dr. Newman himself was concerned.

Between July and November of this

same year, 1841, he received three blows which crushed him. In translating St. Athanasius, the old doubt returned. In the Arian history more clearly than in the Monophysites the truths lay with the extreme Church, and the thought "that the Church of Rome will be found right after all returned. He was in the misery of this new unsettlement when the second blow came. The Bishops one after another denounced the tracts. Dr.

tion. At first he intended to protest, but gave up the thought in despair. But under the third blow he could not remain silent. This was the celebrated Jerusalem bishopric. He made solemn protest and sent it to the Archbishop of Canterbury and also to his Bishop. From this time Dr. Newman ab

stained more and more from taking an active share in the movement. He had to consider before all things the effect of his action on a large party which had hitherto acknowledged him as their leader, and which an important step on his part might break up and disorganize. When the Roman question became more and more pressing he was torn with conflicting attractions and motives. He could not go to Rome "on account of the honors paid to the Blessed Virgin and the saints. His great desire was for union with Rome as Church with Church. During this time he held back others from Rome for many reasons. Some, he thought, were acting through excitement, others again had been intrusted to him by their Anglican friends or guardians. Of course he could not advise others to do what he could not do himself.

During all these years a change had taken place in the movement. A new younger body of men had come into it, cutting across the old line of thought and bending it to their own. Dr. Newman's restraining hand was removed in great measure from the extreme party it at once came more prominently forward and asserted its Roman tendencies. Dr. Newman had resigned the editorship of the British resigned the editorship of the blitter.

Critic, which had passed into the hands of Ward and Oakley. This review was the prinipal public medium through which Ward and Oakley urged their views upon the Oxford party. Ward's writings may be said to have consisted in a prolonged com-parison of the English Church with the Roman Church. And in the general result the comparison became more and more in favor of the Roman complaints which did not become less fond as time went on. In 1843 the review came to an end, and its place was taken by the Christian Remembrancer, which was conducted by the more moderate party

or the Pusevites. This same year, 1843, Dr. Newman took two very important and significant steps. In February he wrote a retraction of all the hard things he had ever said against the Church of Rome, and in September resigned St. Mary's,

including Littlemore. The Puseyite Review caused a great university authorities. A committee is now well known, is to day one of of the board examined the book. A the greatest gold and silver-producing

The first threatenings of the crisis | number of startling propositions were with ease picked out, and they sub-mitted it to convocation. On Feb. 13 convocation met. Mr. Ward's book was condemned and he was deprived

of all his university degrees. Feby. 13, 1845, or the day on which Ward and his book were con-demned, is looked upon as the conclusion of the first stage of the movement. From that moment the decision of a number of good and able men who had once promised to be among the most valuable servants of the Church of England became clear. If it were doubtful before in many cases whether they would stay with her, the doubt existed no longer. It was only a question of time when they would break the tie and renounce their old allegi-In the bitter and in many cases agonizing struggle which they had gone through as to their duty to God and conscience a sign seemed now to be given them which they could not mistake. They were in-vited on the one side to come; they were told sternly and scornfully on th other to go. It was no secret what was coming. Through the autumn and the next year friends whose names and forms were familiar in Oxford one by one left it. In September Ward was received into the Catholic Church. The following October Newman asked admission to her fold. Then Faber, Manning, Spencer, Oakley, Morris and a host of others followed.

There is no sadder passage to be found in the history of Oxford than the behavior and policy of the heads of the University towards this religious movement. The movement was for its first year a loyal and earnest effort to serve the cause of the Church. Its ob jects were clear and reasonable. It aimed at creating a sincere and intelli-gent zeal for the Church. Its leaders were men of learning who knew what they were talking about, men of religious and pure and severe lives. They were not men given merely to specula tion and criticism, but men ready to forego anything, to devote everything to the practical work of elaborating re ligiousthought and life. Some could not understand how these reasonable men could become Catholics. They ac counted for it by supposing a hankering after the pomp of Catholic worship. worship. Their thoughts dwelt con-tinually on "image" worship and the adoration of saints. But what really was astir was something much deeper. The men who doubted about the Church of England saw in Rome a strong, logical, consistent theory of religion, not of yesterday nor to day, in full work and fruitful in great results. There was also the immense amount which they saw in Rome of self-denial and self devotion, the surrender of home and family in the clergy, the Newman recognized it as a condemna- great organized ministry of women in works of mercy; the resolute abandonment of the world and its attractions in the religious life. If in England there flourished the homely and modest types of goodness, for the heroic men must look to Rome, to the rock built Church of Christ.

VANCOUVER, VICTORIA AND EASTERN RAILWAY AND NAVIGATION CO.

As a bill to incorporate the above Company is now before Parliament, i may not be out of place to state briefly the object the promoters of the enter-prise have in view in coming before Parliament asking for articles incorporating them into a Company for constructing, operating and maintaining the aforesaid Railway.

It is proposed to begin the said Railway at a point on Burrard Inlet, in the City of Vancouver, in the Province of British Columbia; thence to run in a southerly direction to and across the Fraser river; thence through the municipalities of Delta, Surrey, Langley, Matsqui, Sumas and Chilliwack to a point near the village of Hope; thence across the Cascade range of mountains, and through the southerly portions of Nicola Okanagan valley into the great mining districts of Rock Creek, Kettle River, Boundary Creek and Trail Creek river ; thence easterly to the boundary of the said Province, a distance of about six hundred miles; with branch line from some point on the main line south of New Westminister City to some point at or near Point Roberts, with a ferry across the Gulf of Georgia to Sydney, thence over the Sydney Railway to the City of Victoria. Crossing the south branch of the Fraser river, the road then passes through about one hundred miles of a well-settled and rich agricultural country before the first mountain range is reached. This section has no rail way communication at present with either the coast cities or the great mining regions in the interior of British Columbia. After crossing the first mountain range the line passes through the beautiful fertile valleys of the Nicola and Okanagan, which for richness and climate equals anything n the world. After crossing the Okanagan river the line will enter the great mining country of Boundary Creek and Kettle river districts, where thousands of mineral claims have been discovered and located, among them being some of the largest and richest in the world; but owing to lack of railway communication they deal of excitement and alarm among the Romanizers. Party feeling was with profit or advantage: but as soon the Romanizers. Farty feeling was with profit or advantage; but as soon as this line is constructed there is no doubt but that this district will have to work and wrote his famous "Ideal the largest ore producing camps the of a Christian Church." This was published in June, 1844, and from Kettle river country the line crosses that date till the following December the second mountain range and enters no official notice was taken of it by the the great Kootenay country, which, as

thousands of people are residing in the towns of Rossland, Trail, Nelson, New Denver, Nakusp, Kaslo, Three Forks, Sandon and other localities, and their numbers are daily being augumented. New towns have sprung up, and are springing up every year, until the trade of that district is now one of the greatest in Canada. Owing to the lack of railway facilities in that section of British Columbia, the trade is largely monopolized by the City of Spokane, and other cities across the boundary in the United States. Although British Columbia has the mines, the United States cities get the benefit of the trade. It is true that the Canadian Pacific Railway, by a circuitous route, has a connection with a part of Kootenay, but the distance is so great, and the freight rates so high, that the merchants and others of the coast cities, in British Columbia, cannot compete with the traders of Spokane, Seattle and Tacoma, in the United States. Consequently the greater part of this great trade is lost to Canada.

The main object of this enterprise is to bring the great mining trade of Boundary Creek, Kettle river and Kootenay, to the coast cities of British Columbia, by the shortest possible route, and thereby preserve the min ing trade of that section of the Province for the people of Canada. the shortest possible route to Kootenay, at present, either by the Canadian Pacific or the Great Northern Railways with steamboat connections on the inland waters, is takes about three days from Van-couver to reach Rossland, but by the construction of the projected road it can easily be done in twenty hours. thereby giving the cities of that Pro vince direct communication with Kootenay, and the control of a trade which is now going to the United States—a trade which is unlimited in its extent and will increase from year to year to year, as new mines are developed and new districts are opened up. Under the present conditions in ootenay the greater part of the ore is shipped to the smelters of Great Falls coma, Everett and Butte, in the United States. Any person can see that though British Columbia has every facility for doing this business, yet, owing to the absence of railway connections, they are prevented from utilizing what is their own. By the construction of this railway it is certain that a new era would dawn, and the mining trade of the Province would be kept within its own boundaries. They would then enjoy what they claim to be their heritage. The ore which is now smelted in the United States would be either smelted on the ground or in the coast cities. All the freight which is now shipped into Kootenay at an enormous expense would be taken in at one-half the cost, over the proposed road, and in one quarter of the time. The trade is now established and is only waiting to be carried to the great

trade centres of British Columbia. As projected the line passes through at least two hundred miles of magnificent farming country, one hundred miles of which is at present settled up, and the remaining one hundred miles will be speedily settled as soon as an outlet for the products is assured, while the other four hundred miles traverse a mineral and timber country without an equal on the continent. Boundary Creek and Kettle River camps are de pending on this road for the opening up of that wonderful country, as without it very little can be done for the enormous mountains of ore lying dor

mant in these sections of the Province. The line, after crossing the Cascade mountains, will run south easterly about one hundred miles south of the main line of the Canadian Pacific Rail

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way, and about one hundred and fifty miles north of the Great Northern Rail way (in the United States).

This territory, tributary to the Van-couver, Victoria and Eastern Railway, will prove to be a profitable one for traffic purposes; but without railway facilities it will not develop, as it is believed it will do once there are modern facilities afforded to the settlers and miners of the several districts it is proposed to tap, to reach the markets with their produce, cheaply and expediously.

In reference to the great benefits which will accrue to the farming community along this line, it may be stated that last winter hay was selling in Vancouver and other coast cities for \$5 per ton, while in the towns of Kootenay it was quouted at \$28 per ton; yet, owing to the enormous freight charges, t coud not be profitably shipped into he mining country at this latter price It is also a well-known fact that the farm markets of British Columbia are limited, and any outlet provided for the agricultural produce of the interior will be hailed with approval, particularly when such an outlet can be found within their own Province. By the construction of this road the farming industry of the country would receive a new impetus, and holdings that are now lying dormant, would again come to life, and live and prosper on the trade which is now supporting the farmers of the State of Washington.

Along the line of the proposed rail way are also to be found immense coal deposits which are believed to be the largest undeveloped areas in Canada, if not in America. In fact everything necessary to operate the mines of British Columbia is to be found along the route of the said railway, and instead of bringing coke from England, as the smelters are compelled to do at present, at an enormous cost, it could be tained within easy reach, together with everything else which is required for smelting purposes.

The undertaking has everything in its favor, and although the construction of the road will be very expensive through the mountain regions, yet the possibilities and the advantages to be derived by the whole community are great and mean everything to the people of Canada, and British Columbia in particular.

The enterprise has been endorsed by resolutions from the Councils of the City of Victoria, the City of Vancouver and the Municipalities of Delta, Surrey, Langley, Matsqi, Sumasand Chilliwack being nearly all the corporations interested along the line of the proposed railway. These are doing everything possible to assist the undertaking, and all join in urging that the charter be granted at this session, if possible, so that operations on construction may begin and be carried to completion without the least possible delay

### Companions of the Holy Saviour.

A new order of ministers of the Protestant Episcopal Church has been recently established in Philadelphia. In its name, rules and objects the order esembles the orders of the Catholic Church. It is known as the Congregation of the Companions of the Holy Saviour.

It has been established with the full knowledge and consent of Bishop Whitaker, and has at present eight novices, who have taken the vows of poverty, charity and obedience for the period of two years. At the end of their novitiate they will take the same vows for life. They will receive no salary for their services and can accept nothing for themselves individually—everything they receive becoming the properity of the order. The objects in view include the teaching of theology, preaching and the direction of souls. They will devote themselves wholly to the ministry, and all candidates for membership must be able to read Latin and Greek. Most of the novices understand French also. According to their talents they will be assigned to teaching schools of divinity, to preaching, conducting retreats and to the "direction of souls." latter phrase was found on inquiry to "hearing confessions," Rev. Mr. McGarvey says, is practiced more or less in at least three fourths of the Episcopal parishes of that city, though confession is not made obli-

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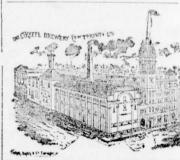
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the place to serv Such, brethren, Year's Day. Th point of the whole appreciate that t ent time, is of g past and the futi right. We shou proper condition fering, the joy a: ing year; and should use the p that it is worth. this is the day of you a happy Ne heard and said and that is a g wishes don't put or pay off the mo or even put a fa They are pleasar we repeat, they the better if, as are likely to be

DECEMBER

FIVE-MINU

Sunday within th

THE ACCE

be as good a Chi because I am too vou see he takes by saying, "I to Christian." He tioned by our one who says, L into the kingdon adds, "but he v Father who is i Saviour shows t the one who say -the good-wish Don't you see the you are putting God? Can't vo think more high tertain to day t whom you pu First come, fi comes before C created you. created you. (you. God the you. Is any b tion, redemptio But somebody

that is all true, religious duties My occupations I must wo family will suffe must be someth Is it really poss positively cann night and mor attend at Mass-If so, then yo have been class situated, but th cause they rel effective measu and succeeded tried? Have y off work to at duties? Are day's wages of tions. Be hon not blame you yourself until quest and been The time to

the place is r principle upo school teacher industrious yo They find tim help parents ar dren of the par be said of the gentlemen of t Conference, th others who un in this parish and practical, They a their neighbo and doing it r

It is in this hope all the g New Year ma day and that in body and and among ye

Catho A Governm the Protestan growing evil on the teachin on the Sacram

Large an ber of divorce it is an under for the wide Roman Catho would be mu of the Cathol doctrines of t that one of the Church marriage as when census in no other m unquestional the volume of and during t beets assumi

It is the me Eve, muscle, ent and stre h and health sease will soon willa has po