

THE CATHOLIC RECORD

The Catholic Record.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

In matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success.

Believe me, to remain,

Yours faithfully in Jesus Christ,

D. FALCONIO, Arch. of Larissa, Apost. Deleg.

London, Saturday, August 24, 1901.

A NEW NAME.

It is once more proposed by the High Church party in the Protestant Episcopal Church of the United States to change the name of the Church, and to call it hereafter "The American Church."

It has no claim whatever to the proposed title. The Church is only an insignificant one in numbers, as compared with other Churches, and especially with Catholics who far outnumber it.

Nether is that Church the pioneer Church of America, as the Catholics settled portions of the United States long before Protestantism was transplanted to American soil.

The intention is chiefly to get rid of the name Protestant, as the advocates of a change admit that Christianity is a positive and not a negative religion as the name Protestant implies.

Protestantism is therefore an incongruity as a name designating or describing the Christian religion.

THE FRIARS IN THE PHILIPPINES.

The Rev. Father Doherty, a Paulist, is Father who was in Manila for some time, in a lecture delivered at the Catholic Summer School held in Detroit, declared that in his belief, the United States Government will not interfere with the Friars in the Philippines.

He believes that the Friars will gradually withdraw from the islands, owing to the fact that many of the islanders are opposed to them.

The cause of this opposition, Father Doherty says he does not know; but it probably arises from the fact that the Friars are all foreigners, chiefly Spaniards.

It cannot be denied that the Friars have done excellent work in educating and civilizing the Philippines, but this does not counterbalance the national opposition to foreigners, the like of which is so frequently to be found among congregations elsewhere who will often not endure patiently to be governed by priests of a different nationality from that which predominates in the parish.

SUNDAY DANCING IN IRELAND.

His Eminence Cardinal Logue has issued a pastoral letter in which he declares that the sentence of major excommunication shall be incurred by all Catholics within his jurisdiction who open or attend dancing saloons on Sunday.

This profane amusement is not one arising out of the privileges of actual members of his flock, but comes from the large increase in the number of English tourists who are visiting Irish seaside resorts, and thus the number of saloons in the small towns has been greatly increased of late into which Sunday dancing has been introduced, and the result is, according to the Cardinal, a great amount of dissipation, and a rapid deterioration of public morals.

Already the Cardinal's proclamation has resulted in the suppression of most of these saloons, and it is confidently expected that they will all be obliged to close their doors, or at least to abolish the Sunday dances.

FEDERATION OF SOCIETIES.

It is a mistaken notion on the part of some people that the movement for a federation of the Catholic societies of the United States has for its object the gaining of political control of the country by the Catholics.

The object is

solely to prevent bigotry from depriving Catholics of their full rights as citizens of the United States.

Efforts have been made by several associations in succession to ostracize Catholics politically and socially, and the promoters of the Catholic Federation Movement expect to foil such efforts by means of the proposed Catholic union.

Bishop McPaul, one of the chief promoters of the movement, says:

"We ask no favors, we beg for no privileges, but we insist that our religion shall not be made an obstacle to the attainment of our constitutional rights."

The movement is an excellent one, as nothing can be more unfair than to ostracize twelve million of staunch American citizens, whether they are Americans by birth or by naturalization.

FURTHER ANARCHISTIC OUTRAGES.

It was hoped that the vigilance of the French police, and the summary justice inflicted on the Anarchists who had operated in various parts of France during the last few years, had effectually stopped these enemies of the human race from continuing their operations in that country.

In fact several years have elapsed since Anarchistic outrages occurred there, but a recent event has shown that the secret plots of these desperadoes are being still carried on by foreign Anarchists, or perhaps it may be said that in the hope that the years of quiet which have elapsed since the last crime and punishment of an Anarchist in France have made the police less vigilant, this murderous association has thought the opportunity favorable for a renewal of activity on their part.

The city of Troyes was horrified on Sunday, the 11th inst., with the alarm that an Anarchist plot in that city had resulted in the explosion of a bomb near the altar of St. Nizier's Church in the afternoon while 100 children were making a visit to the Church under charge of a priest.

Provisionally, no one was hurt by the explosion, but considerable injury was done to the stained glass windows which date from the 13th century.

It is fully believed that the Anarchists are responsible for the outrage, and a Spanish Anarchist has been arrested on suspicion of having been the perpetrator.

The French Government are not entirely taken by surprise, however, by this reappearance of the enemies of all order in the country, and vigorous measures are being taken to investigate the origin and all particulars of this new plot.

It appears to be part of the plan of the Anarchists to appear first in one country and then in another, according as there is reason to believe that the authorities of any one country have been put on the alert by the unexpected occurrence of some new Anarchistic outrage in its midst.

Thus for some time past Paterson, N. J., appeared to have become the headquarters of the Anarchists, and it was from there that Bresci, the murderer of King Humberto, hailed.

Recently also, the Italian police are said to have discovered a plot against the life of the present King of Italy.

The Anarchists upon whom suspicion falls have their headquarters at Paterson also in this instance.

On July 29th the Anarchists at Paterson had the brutal effrontery to celebrate the anniversary of King Humberto's assassination, and large numbers of Anarchists assembled for the occasion.

The impudence of these conspirators does not cease here, and an announcement was made by an Anarchistic group, or Lodge calling itself "The Right of Existence" group, to celebrate further the assassination of Humberto by a dramatic representation which should represent the occurrence with all its ghastly details.

The Mayor of Paterson, Mr. Hinchcliff, has very properly issued a proclamation forbidding the proposed programme, and informing the Anarchists that the play will not be permitted.

We cannot entertain any doubt that the United States authorities will unite with those of New Jersey in suppressing any attempt to carry out the proposed programme, against which the new Italian Consul has entered a vigorous protest.

The people of the United States are not in any humor to tolerate so bloodthirsty a Society as Anarchism, in endeavoring to make a display of its character which might tend to create ill feeling with a friendly Government, by permitting a public festival to be celebrated to glorify the murder of one friendly Sovereign, and to encourage new attempts upon the lives of other Sovereigns.

THE CONTINUITY THEORY.

The following paragraph, which appeared in the Peterborough Examiner of Aug. 9, has been going the round of the press for the last couple of years:

"These who claim that the Church of England is far older than since Henry VIII., while others assert it was established during his reign, have their contention strengthened by the following circumstance: A 999 year lease expired in London the other day, and the property reverted to the original possessor, the Chapter of Westminster parish. The Church of England regards this fact as unassailable proof that she has lasted as a distinct national organization for a thousand years, though claimed by another great ecclesiastical power to be a comparatively modern creation of a very unchristian King."

It is barely possible that the fact may be as stated, that the lease which has just expired has caused the property in question to revert to the Church of England; but assuming this to be the case, it does not prove that the Church of England of today was the "original possessor."

If the Church of England 999 years ago was an organization essentially different from that Church which now assumes to be the Church of England, it is clear that the argument on which the continuity theorists base their claim is of no force.

But it needs no complicated reasoning to show that this is the case.

What was the Church of England 999 years ago, or say 1000 years ago, as the argument is now over a year old?

It was the Church of the date of Alfred the Great, who began his reign in 871. Let us see, therefore, whether Alfred belonged to the Protestant modern Church of England.

During Alfred's reign, as well as those of his immediate predecessors, England was overrun by the predatory Danes and Normans, and, therefore, intercourse with Rome was difficult. But in spite of the difficulties in the way, means were found to manifest the loyalty of this monarch of glorious memory to the Pope.

Alfred's father, Ethelwolf, was King of the West Saxons, and eminent for his piety. He took Alfred to Rome to receive the Pope's blessing when the young Prince was only five years of age, and the historian William of Malmesbury relates that the Pope, Leo IV., anointed him king.

This was the first introduction of the ceremony of the anointing in England, which had been customary in France from the time of Pepin in 752.

Ethelwolf soon after this made a second pilgrimage to Rome, and Alfred again accompanied him.

Notwithstanding the troubles to which England was subject during Alfred's reign, in his filial affection for the head of the Church, who was then Pope Marinus I., Alfred maintained in Rome a school for Anglo Saxons that the English youth might be indoctrinated with a knowledge of the teachings of the universal Church under the Pope's paternal care.

In the year 883 Alfred, to manifest his loyalty to the Supreme Pontiff, sent a deputation to Pope Marinus, asking him to free the English school in that city from all taxes and tribute, in consideration of the troubled state of England. This deputation brought rich presents to the Pope as a mark of Alfred's devotedness to the Holy See, and Marinus graciously acceded to Alfred's request, and sent many gifts to Alfred as a testimony of his gratitude to and affection for the English monarch.

Among these was a large relic taken from the true cross of Christ. This relic the king bestowed on Glastonbury Abbey.

Alfred, besides translating the New Testament into English, translated from the Latin Bede's History of the Church in England, which is a work thoroughly devoted to the authority of the Holy See, and which relates how England was converted to the faith, first under the British King Lucius, and secondly in the time of the Saxon occupation. Both these missionary expeditions were sent from Rome, one by Pope Eleutherius, the other by Pope Gregory the Great.

Alfred's zeal for religion was manifested by such acts as these, but the religion he cultivated was evidently the universal Christian faith which prevailed over all Europe at that time, which was the Catholic faith recognizing the Pope as Supreme Head of the Church.

Alfred never had the least thought of starting a new religion having himself for its Supreme Head, and teaching doctrines different from those of the whole Christian world, as did Henry VIII. in the sixteenth century.

The Church which is identical with the Church of King Alfred, and of every period of English history before

King Henry VIII. established the modern Church of England, is the Catholic Church in communion with the Pope, and which recognizes the Pope as its Supreme Head.

This is made still more evident by the following incidents of Alfred's career, showing that he performed acts of devotion which are specially Catholic, or Roman Catholic, if you will.

The historian John Asser, Bishop of Sherborne, in 893 wrote the life of Alfred in which he states that Alfred had a peculiar devotion for his kinsman, the monk St. Nect of Glastonbury Abbey, and indeed it was upon the advice of this Nect that Alfred established the university of Oxford.

After Nect's death, Alfred frequently knelt at his tomb asking his intercession with Almighty God.

Asser, William of Malmesbury, Matthew of Westminster, and the old Saxon Chronicle agree in stating that Alfred sent Peter's Pence to Rome, and even voluntarily made a vow to keep up this practice.

But how are we to account for the recognition of the right of the Church of England of to-day to property leased by the Church 1000 years ago?

This statement may be true, or it may not; and it is not worth our while to make special inquiry into the matter.

The portion of the universal or Catholic Church which was in England, before the Reformation, to distinguish it from the local Churches of France, Spain, Germany, etc., which were all parts of one universal Church which believed everywhere the same doctrines, and acknowledged everywhere the authority of the Pope.

We do not usually now call the Catholic Church in England the Church of England, because the new Church which Henry VIII. started, and which was remodelled by Edward VI. and Elizabeth, stole the title of Church of England when it stole the whole property of the Catholic Church at one stroke, by being recognized by law as the "Church of England."

It is by this act of robbery, and not by identity of the modern with the ancient Church of England, that the modern Church would now become the possessor, but not the "original possessor," of property which belonged to the ancient Church of England one thousand years ago, if the statement of the continuity theorists contained in the above extract be correct.

We may here add the notorious fact that the robbery of churches and church lands was so complete, that there is not now a single great Cathedral owned by the modern Church of England, except St. Paul's, London, which was not appropriated in the great robbery.

The robbery of the small plot of land mentioned in the extract given above is but a small affair as compared with the great act of spoliation.

We have mentioned St. Paul's Cathedral as the exception. The original St. Paul's was among the Churches stolen, but was destroyed in the great fire of 1666.

The present building was afterward erected by Sir Christopher Wren; and it looks like a judgment from heaven, that fears are now entertained lest it may tumble down about the ears of its present owners.

It needs no argument to show that the Act of Parliament which makes the modern Church of England the proprietor of all ante-Reformation Church property has no force under the laws of God. It is nowhere declared in Holy Scripture that Christ's Church is to be ruled by its doctrines regulated by the Acts of the British Parliament.

The institution of the Church of England "by a very unchristian king," in order that his lusts might be satisfied to his heart's content, remains an incontrovertible fact.

A GOVERNMENT CRISIS IN HOLLAND.

The recent elections in Holland have resulted, most unexpectedly to the Liberal party, in the utter defeat of that party at the polls.

As in Belgium previously to 1884, so in Holland, the Liberals being in power, used that power to establish a compulsory system of godless education.

There is this difference between Belgium and Holland, that while Belgium has a population almost exclusively Catholic, the population of Holland is chiefly Protestant and Lutheran, though a large proportion, namely, about 37 per cent., are Catholics.

Nevertheless in Holland the Catholic Church has made within the last quarter of a century a progress which is truly wonderful.

But the elections did not turn upon the differences existing between Cath-

olic and Protestant, but on religious as against purely secular education in the schools, and the result was the complete overthrow of the secularist party who call themselves Liberals.

The most curious part of the result is that the religious education party, who have been called "the clericals," gained a complete victory over the Liberals who were in power, and this victory was followed by the resignation of the Liberal Ministry, the victorious clericals being composed of two wings, namely, 22 Catholics and 20 Protestants.

The Liberals lost 13 seats, and number now only 9 members, to which, if we add two "historic Christians" who are Calvinists, and 12 Democrats, who are divided between Republicans and Socialists, we shall find only 23 to oppose the new ministry which has already been sworn into office.

But this new ministry, composed of Catholics and Protestants, is remarkable in this thoroughly Protestant country, as a majority of its members are Catholics.

The chief reason for this appears to be that the clerical or Christian educationist party owes its success mainly to the strong adhesion of the Catholics of the little kingdom to the principle of religious education in the schools; and even the Protestant supporters of the same principle place more confidence in the Catholics for the establishment of a system of Christian schools than in their own co-religionists, who on account of their religious differences cannot so well grapple with the problem as the Catholics, who have had their own schools, even when the State refused support to the Catholics or even to any kind of Christian schools.

The infidel press of Europe are much taken aback by the present condition of affairs, and prognosticate dire misfortune to Denmark on account of the turn affairs have taken.

They assert confidently that the final result must be the annihilation of Clericalism in Holland; but this can come only from the dechristianizing of the kingdom; for when a nation refuses to teach Christianity to the rising generation it must be near the brink of the abyss of Latitudinarianism.

Prophecies are also thrown out especially by the English press to the effect that Holland is on the point of being absorbed by Germany; for, as the Saturday Review states the case, Holland has itself practically paved the way for the Hohenzollerns to trump up an alien on the Dutch throne by the marriage of the Queen to a German Prince; and the same paper adds ominously that the Hollanders "have done everything to alienate the sympathies of their ancient ally and protector," (England.)

"These facts," it adds, "point unmistakably in the direction of the absorption of Holland into the German Empire."

The German press are very discreetly silent on this question of absorption, but the French Government organs, among which is the Paris Journal des Debats, predict all sorts of disaster to Holland from both the Queen's marriage and the triumph of the Clericals, and the least of these is the absorption by Germany.

It is difficult for us to see by what concurrence of circumstances the triumph of Christian education will throw the country into the arms of the German Empire; but, of course, there is always a possibility that Germany looks with longing eyes toward Holland, the possession of which country would give Germany a large sea coast on the northwest, which is something very desirable to a nation with a rapidly growing commerce, and which is desirous of figuring in the world as great naval power, as it is already a great military power.

But the aspirations of Germany in this direction are altogether apart from the internal policy of Holland as regards Christian education, and they would exist under any system of education which the Dutch might favor.

The present crisis in the country will therefore not influence possible German ambitions one way or the other, and when the ambition seizes the German people or Government to annex the kingdom of Holland to their already powerful Empire, the attempt to carry out their wish will be made, whether the Dutch Government be clerical or liberal in character.

As regards the protectorate of England over Holland, it is possible and even probable that so late as in the first half of the century just passed, Great Britain would have been prepared to send an army to the continent to aid in maintaining the balance of power in Europe, but it is scarcely credible that she would now interfere between the great continental powers to prevent any change in the map of

Europe. The armaments of the continental powers are too great at the present day for Great Britain to intervene by force in European affairs, even though the whole contour of the map of Europe were to be changed, except so far as her immediate interests in the Eastern part of the Mediterranean are concerned.

The unifications of Italy and Germany were effected entirely without England being consulted. Austria was driven out of Italy, and France was shorn of Alsace and Lorraine, without leave being sought; or obtained from Great Britain. Schleswig and Holstein were annexed to Prussia, and the liberties of Finland were taken away without England having a word to say in the matter, and if Germany were tomorrow to quarrel with Holland or Denmark, or both, and to attempt the annexation thereof to the German Empire, there is good reason to believe that Great Britain would look on without armed intervention, though she would undoubtedly make some attempt to secure the continued independence of these two countries by diplomacy, which might or might not succeed. But all these things would be arranged, at all events, without reference to the internal policy of these countries in regard to education.

CATHOLIC YOUNG MEN AND THE PRIESTHOOD.

Rev. A. A. Lambing, of the Pittsburgh diocese, who is well known to the Catholic reading public of the United States, spoke last Sunday about the dearth of vocations to the priesthood.

It was the thirty-second anniversary of his ordination, and he said that during his pastorate at Wilkesburg, covering half that time, not one young man had entered the ranks of the sacred ministry.

"There must be some reason for this regrettable state of affairs," continued Father Lambing, "and I think it is to be found in two conditions: Some are too worldly minded to think of entering the ministry, and others are deterred by their parents, who think they are too poor to afford giving their sons the necessary education. To the first class I will say, you do not appreciate the things of God sufficiently. You must think less of the world and set your affections on heavenly things."

"To those who think they are too poor to go ahead and study for the priesthood, and whose parents are unable to give them financial assistance, I will say, if you feel that you are called to the ministry do not allow poverty to deter you. If God has called you to the holy ministry He will see you through. Consider my own case as an example. No one was poorer than I when I undertook to educate myself for the ministry. My father was a poor shoemaker, and about all that I ever received from him was a good, robust constitution. He was unable to help me through college and the seminary. But I went to work and earned my way through and was eventually ordained as a priest. It was a hard struggle, but it is such struggle that develops strength in a man, and it did me good. People talk about work breaking them down? Has work broken me down? I don't look ill, do I? And yet I have done a prodigious amount of work in my lifetime. I began work when I was but seven years old, and toiled for fifteen hours a day in an oil refinery. I have been working ever since."

Father Lambing has had a remarkable record. One day in thirty-two years, December 16, 1900, is the only time he has been off duty.

"I have great faith in boys," he said in conclusion. "Give them a chance. If they have good intentions, encourage them. If they want to enter the ministry, help them to get there. Boys are better disposed than most people give them credit for."

CONVERSION IN TEXAS.

The Catholics of Beeville had the great consolation of witnessing the conversion of one of their old fellow townsmen to the Catholic faith the other day.

The convert was Mr. Daniel Merritt, who has been a member of the Baptist denomination for over twenty years, says the Southern Messenger.

He was stricken with paralysis and drooped about nine months ago. His wife and children were ever faithfully at his side, and as most of the children are Catholics, in spite of the lifetime opposition of their father, it is possible that their good example contributed not a little to his conversion.

About two weeks ago the old gentleman got worse and began calling for a priest, but the family at first could not believe their ears. Rev. Father Yila came, heard his confession, and baptized him on the 8th of this month.

On the following Saturday Father Yila announced him, after which the convert said he was now satisfied to part in peace from this world.

To his Baptist friends, who came in afterwards, Mr. Merritt spoke beautifully of our faith, and it seemed miraculous to see such a change in a man, who had been formerly so bitterly opposed to Catholicism. Mr. Merritt used to live in Lavaca Co. and was city marshal of Hallettsville for a number of years.

We cease to be spiritual when we cease to be serious.—Father Faber.

THOMAS A. KEMPIS.

The Unveiling of His Statue at Kempen, June 8, 1901.

It is not only an inspired text of Scripture, but the words fell first from the lips of Our Redeemer Himself, that no prophet is accepted in his own country. This tendency of mankind to neglect their own and to disparage those that are nearest to them increases our wonder that, five hundred years after his time, the name of Thomas A. Kempis should wield so powerful a spell that his native town of Kempen, which gives him his name, has just erected a public statue to his honor. This is the latest tribute to the humble author of "The Imitation of Christ"—to him who obeyed well the counsel he gave to others: *Ama nesciri*—"Love to be unknown."

Kempen is a small town in the Rhine Province, nearer to the Aix la Chapelle than to Cologne, but brought by the railway within an hour and a half of the latter city. I do not know when Kempis discovered that its greatest glory—outdoors would say its only glory—was having given birth to Thomas Hamerken. Probably the knowledge came to them later than to all the rest of the world. Even with regard to our present subject, I should not be surprised to learn that the first idea of a Kempis statue to a Kempis came from without.

Although the statue has only just been unveiled this summer, the project was started as far back as 1836. In the year certain admirers of a Kempis at Kempen formed themselves into an association, the object of which was to obtain funds for the erection of a monument to the memory of their great townsman. It was also proposed to found an institution for the aged and suffering poor. The amount, however, of the funds collected in six years did not exceed 9,000 marks (\$450), and there seemed no prospect of an increase adequate to the proposed objects. The committee decided to invest the wisest course would be to devote the money judiciously all in the lapse of time it might become large enough to realize their plan. This course was adopted; and in 1897 the fund amounted to 41,000 marks (\$2,050).

They considered that they were now rich enough to go to work; and it was finally decided that of the fund thus accumulated 10,000 marks should be devoted to the erection of a statue of Thomas A. Kempis, whilst the interest of the residue should be used for the relief of the sick and suffering poor.

The task of executing the statue in bronze was accordingly entrusted to Herr Pledeloff of Aachen (Aix la Chapelle) who has fulfilled the commission very successfully.

As to the statue was given by the parish church; and there it was unveiled with joyful solemnity on Saturday, June 8, 1901. The Most Reverend Hermann, Bishop of Munster, arrived the evening before, with the Conductor Bishop Manden; and many strangers gathered into the town to join in the feast of the morrow.

The day was all that the good Kempis could desire, bright and sunny. What a difference rain and sunshine make in such public functions! Since I began this paper, I have paid a visit to my Kempis. I have had the happiness of being present in the Cathedral of Newry when the new Bishop Dromore, Dr. Henry O'Neill, was consecrated by our beloved Cardinal Patrick on the 8th of July to which day was applicable the description given of June 8, in the *Kempener Zeitung* which has before me. There is much difference between "a sunny day" and "a rainy day," which favorably respectively the unveiling of the statue and the consecration of the Bishop. Not indeed that the joyful event could have chilled the good people and priests of Newry and Dromore; but no doubt the delightful weather heightened the festivity of that old frontier town, the North, as it showed off to advantage the triumphal arch which on one side cried "Welcome to our beloved Cardinal!" and on the other prayed "Live our Bishop!"

On the day of the festival of St. John was one blaze of flags. The ceremonies began at 9 o'clock with the High Mass, during which Father Schluken preached an eloquent mon appropriate to the occasion. The unveiling of the statue was fixed for eleven o'clock. The ground and adjacent street were thronged long before the time. The various local and socialities were marshalled in finest state, and processions came other places, such as Greifath, Wismar, and pastor, Rensen, who had just celebrated the fiftieth anniversary of his priestly ordination. Names of sundry high officials presidents would have no meaning my readers; but one is glad that the sculptor, Pledeloff, was sent to see the work of his hands unveiled.

After the choir had sung "Dies quam fecit Dominus," Herr Bonninghausen, President of the Thomas Institute (which forms the memorial of the great folk of Christ) gave an account of the long of that institute and the circumstances which I have already mentioned. When he had concluded Mayor gave the signal for the unveiling of the statue. It represented an unknown Saint seated on a which is placed on a massive pedestal his religious habit falling in folds around him. In his right hand he holds a pen, while his left hand rests on his knee his immortal "The Imitation of Christ." The expression is a placid sweetness con-