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## The Catholic Record

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THOMAS COFFEY, Editor and Publisher. Approved and recommended by the Arch bishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion. Bubscribers changing residence will please give old as well as new address. Obliumy and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

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### LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1905.

Apostolic Deirgatum. Ottawa, June 18th, 1965. Mr. Thomas Coffer : My Dear Sir,-Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that is isore all that is is in-bund with a strong Catholic parchipes and atthem bund stands firmity by the same time promoting these lines it has done areast deal of good for therefore, earnestly encommend it to Catholic interefore, earnestly encommend it to Catholic interefore, earnestly recommend it to Catholic and best wishes for the scontinuod success. Yours very sincerely in Christe, Boxartos, Archbishop of Ephesus, Doxartos, Archb

# UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1960. Mr. Thomas Colfey : 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. Its matter and form which it is published. Its matter and form which it is published. Therefore, with pleas tre, I can recommend it to the faithful Bleesing you and wishing you success, believe me to remain.

ain. Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa Apost. Deleg.

# LONDON, SATURDAY, AUG. 24, 1907.

BISHOP POTTER ON SOCIALISM.

In our last issue we referred to the charge which Bishop Potter of New York made against the Church in that she is indifferent to the physical, mental and moral needs of the working people. It will not do to stop at a short comment on the Bishop's indefinite idea of Church and the Globe's hit at individnalistic mediaval theology. To these points we had limited our remarks with the purpose of clearing the ground for further consideration of the main subject of social unrest. We are rather surprised that any one holding the position which Bishop Potter holds should so seriously arraign the Church. If the Church is guilty in this respect, if it is a mere tuft-hunter, or absolutely indifferent to the greatest wants of the greatest number a Bishop ought not to admit it. If such is the case, there is again. something wofully wrong. The Church, must, like her divine Founder, ever preach the gospel to the poor, seek the lost and call to the marriage feast, them that dwell in the alleys and by-ways of the world. As long as Bishop Potter speaks for his own church we are not involved in the issue. But even so, we think that his remarks would have been more fruitful had they been employed in his synod and addressed to his clergy. We pass on to some other points. The Bishop attributes the causes of the social unrest to popular education, industrial revolution and extravagance in expenditures. Each and all of these may play a slight part in the seething and swaving of the masses now going on throughout the civilized world, but they will no more account for the disturbance and upheaval of society than a 5 o'clock tea would for an international Holy Scripture, was more than usually treaty. Popular education is not at all anxious not to incur formal condemnaaccording to our liking-godless and tion. Accordingly the first thing was impious it offers a stone instead for him and his followers to shape their of bread, and gathers grapes of thistles. ideas, so that they would not contain Industrial revolution may have error, and that they themselves would changed the working man's condition, still it has brought commodities within to authority. They maintained that the reach of multitudes who otherwise had never felt their comfort at home or enjoyed their pleasure abroad. And as for extravagance in expenditure it affects only the few who are less to be envied on account of their lavish magsificence than the poorer for their freedom from care. Far deeper down than any of these must the cause be sought. The masses are heaving like a swollen river whose volume is increased by the melting of the mountain-snows. Will they sweep away every landmark of right and civilization? Such unrest growing deeper and mightier in its movements which its advocates call progress, cannot find its cause in the three subjects mentioned. They may help it on by the stimulation which they impart and the expansion they develop. A cause must be sought in a principle. Education, industry and extravagance will be cement to the wall, not the wall itself. They may imbed the principal deeper, or by their waters loosen it. The cause of Socialism is Protestantism. First religious equality, then political equality, and say the modernists, with historical lastly social equality : that is the order. Luther and Calvin could not He was the natural Son of God, " that stay the torrent they had started ; nor could they satisfy their followers with Church as a society which was to last religious strength and comfort. The many then turned to politics for help, but were again disappointed. Political equality was giving less than religious equality had promised. They turn to social equality. Thither are the people borne onward, blind, heedless, without star above or pillar of fire on

earth, impelled by a force which they apprehend not, appealing to the Church, yet always rejecting the Never was heresy more Church. subtle. It flatters the people, it feeds them with the love of the world without wounding their piety. But the radical difference between Socialism and the Church is that between the natural and the supernatural. Socialism restricts us to the natural goods, regards as evil the want of them, and maintains the inability of individual effort to acquire these goods. Nature may resist us, or others may escape us. Social organization becomes a neces-

sity. All must unite in order to enable each to compel nature to yield to him the good she has in store for him. All are equal. Social organization must avert equal evil from all, and secure for each an equal share of good. Now although Christianity has a political and social character, and although our Blessed Lord came to found a new order of things, it was not by such means as the Socialists wish to adopt that these temporal benefits are ob- function of the Church would, under tained by Christian principles. It is by seeking first the kingdom of God and His justice, not by associating with all disaffected populations, or calling evil that which is not really evil, or good that which is only an obstacle to our true good. The only new order we care to advocate is that which our Lord came to establish and which His Church has through the centuries and generations of men founded and maintained. Though in the world it is not of this world : its principles, its action on the individual and on society, its glorious triumphs and its rest are not to be found in this vale of tears. Whoever would seek an alliance with the Church must come to her, accept her conditions, and walk by her light and law. Those who have done so, or who

are doing so now-who are fed with the Bread from her table never hunger or die. If people grow discontented with the material order in which they are moving she expounds to them the law. If they still seek a new order of things she is in their midst with material love in her heart and maternal warning on her lips. Never can it be truthfully said that the Church cared not for a Socialist. It is the other way. Socialism has rejected the Church, seeks its good in this world, abandons God and strives to render the world heathen

#### ERRORS CONDEMNED BY THE SYLLABUS.

The theory of evolution although materialistic in its origin and applied primarily to explain the origin has within a generation been marshaled to do duty in a spiritual sphere. With this as a centre a few modern ecclesiastical professors have undertaken to describe a circle embracing the Incarnation. Christ, the Church-in fact, God and the universe. They wished to teach their peculiar views, but at the same time remain within the Church. It has always been a characteristic of heresiarchs, that no matter what their errors might be they protested against leaving the Church. This time the Abbé Loissy, a French Professor of have materially assisted in the solution not in scientific criticism be amenable the only obedience due to ecclesiastical authority when it treats of such matters is external. The critic must not openly oppose authority, but he may continue to believe the very opposite of what is taught by authority. Exegetists are neither superior to ecclesiastical law regarding the previous censorship upon books treating of the Holy Scriptures. nor are they the final judges of the interpretation to be placed upon the Sacred Books themselves. The divine authorship, the extent of the inspiration and the arrangement of the parables of the gospels have all propositions defending or defining them. The gospels do not, according to Loissy, narrate the real life of Our Lord on earth-many of the facts they relate being false, others distorted, others exaggerated. St. John's gospel is historically untrue almost from begin ning to end. It is not proved that Our Lord rose from the dead-nor are the facts related to have taken place between the resurrection and the ascension to be relied upon. We know, certainty, that our Lord was not aware it was foreign to His mind to found a for a long course of centuries ; nay in the mind of Christ the Kingdom of Heaven together with the end of the world was about to come immediately." He did not appoint St. Peter head of any such organization ; nor did He institute any of the sacraments. These are the errors condemned in the syllabus

from proposition 27 to 52, and up to proposition 59, although proposition 57 condemns the theory that the Church is hostile to science. The modernists applied evolution to truth, and maintained that it is "no more immutable than man himself, since it is evolved with him, in him and through him." This is the 58th proposition condemned. From this proposition follow six others which briefly contain the chief errors of these evolutionists. Christian doctrine is evolutionary ; first Judaic, next Pauline, then Joannine, and finally Hellenic and universal. Ideas upon God, the incarnation, creation, redempt on, change with the times. The Apostles' Creed is not the same to us as it was to the first age of Christianity. Modern science must be reconciled by transforming Catholics into a non-dogmatic Christianity, or in other words, into a broad and liberal Protest antism. It is not to our present pur pose to analyze these errors, or point out the pestilent influence they exercised over many. We see that the these principles, be no longer the judge and pillar but a mere registration office of the vagaries of Loissy, Schell, Fogaz-

zaro and others. The language of the Church has been : " You will believe this because it has b en divinely revealed." What would hap pen in a modern, evolutionary Catho lic Church would be a despatch running thus : " Professor Smith of Berlin has discovered that there are two Gods." A despatch twenty-four hours later would correct that : " Professor Brown of Vienna has proven from geology that there is no God." For twenty centuries the Church has stood firm with the faith which all knew though they did not comprehend its full meaning and the vast sweep of its power and action. Suddenly it shifts its moorings, raises its anchor, drifts with the tide, and every day or two is seen in a new bearing towards those truths which it had always held to be immutable and which its countless children had sealed with their blood and practised with their life. The Syllabus was timely in its appearance; it is clear and positive in its language : and is another testimony of the jealous guardianship the Church exercises over her divine Spouse and His teaching and the salvation of her own children.

#### CATHOLIC EDUCATION.

We see from our American exchanges that interest in Catholic education is increasing not only in the stress attached to the primary but still more to the dangers arising from the attendance of Catholic young men and women at non-Catholic academies, colleges and universities. At a convention of the Federation of Catholic Societies held lately at Indianapolis it affirmed, " with all the force of its conviction, that religious instruction is an absolute necessity in every department of the school life." Of all the problems facing the world, divorce, socialism, indifference in religion, education, the greatest, according to Bishop McFaul, is education. "If we settle that," remarked the Bishop in his address, "we of the others." Sound Catholic educa tion may not cure all the evils of society : for other evils there are which en danger not youth but which ensnare the more advanced. These evils attack society from another quarter, and alloy the principles with which the youth entered life. Education must not, if it is to accomplish its task of reform, stop at the closing of the school-book or the ceremony of graduation. It is the work of life, as immortal as the soul. and as lasting as the Church. It can never be confined to the class-room. It must be found in the home and in the Church. We put home first, not only because it is the first class-room but because of its more general work in the education, the elevation and sanctification of the young. There, is the ex ample which sways more than any other force the future life, the conduct and success of the young. There, is formed the taste which will refine or corrupt which will lend a support to religion or destroy its sanctifying culture. Within the walls of the home the lessons of Church and school are emphasized with that parental authority which still maintains itself amidst the decadence of rule and respect. In the home restraint and modesty are the discipline which will fortify the young against the seductions of a corrupting and unchristian society whose principles are a direct contradiction to spiritual self-denial and whose practices are a menace to the nation. Here is education. We have no wish to go out of ou place. Bishop McFaul is right : education is the most important work to be done to-day. Its meaning should be extended to more than intellectual gymnastics; its borders must be widened and its courtyards expanded so as to include the Church - God's house of prayer and truth and Bread of Life, and also the family hearth within whose

THE CATHOLIC RECORD. circle are two teachers, father and mother, who will have the gravest responsibilities for the evils afflicting society. In proportion as home life is weak, distorted, un Catholic, in the same proportion will society suffer. The figures given by Bishop McFaul are interesting. There are 1,066,207 parish school pupils in the United States at \$19.77 a pupil per annum, which amounts to \$21,078,912 39. The educational plant required for this number is estimated at \$150 a pupil : amounting therefore to \$159,931,050. Thus the country is saved in all \$181,009,962.39. The Yankee is a shrewd fellow. It is more than puritanical prejudice which stimulates his opposition to religious schools : it is earthly greed and selfishness. Bishop McFaul proposes a compromise, that the Catholic schools should remain as they are without compensation for religious instruction but with payment for secular education upon the examination and approbation of the State or municipal board. Catholics do not ask for

> dren. A BIT OF CANADIAN HISTORY. We have received a very interesting

anybody else's money. All they ask

-and it is simple justice-is their own

for the education of their own chil-

ittle brochure, the author of which is the Hon. R. W. Scott, Secretary of State. It recalls the events subsc quent to the selection of Ottawa as the Capitol city of what is now the Domin ion of Canada. A remarkable feature is the fact that while Quebec, Montreal, Kingston and Toronto, had their champions, who sought the honor for their particular city, Ottawa, (then Bytown.) was seldom brought to the fore, and had but few champions. Had it not been for the disgraceful scenes which took place in Montreal in the year 1849, when the Parliament Buildings were wrecked and then burned to the ground, Montreal would to day be the centre of our Legislative work. The lawless mob who were guilty of this outrage preened themselves upon their loyalty, but it is that form of street corner loyalty which we see so much in evidence on the 12th of Julythat loyalty that pertains to the lips only- and which is scarcely ever found to the fore when sacrifice of muscle or means is sought for the country's weal.

After much discussion and the passage of many state papers between Canada and England, and some lobbying on the part of those seeking the great boon, it was thought advis able on the part of the Imperial authorities to ask for documents setting forth the claims of each particular locality. A special meeting of the Ottawa city council was called to attend to this matter. The work was placed in the hands of His Honor Judge Arm strong, the late H. J. Friel, Mayor, and Mr. (now Hon. R. W.) Scott The address, which was drafted by the last named, was thought to be the mos effective, and was adopted by the com mittee. The document is also pub lished in the pamphlet. It may be that to this very production was due the selection of Ottawa. It will thus be seen that our capitol city has much reason for honoring the distinguished gentleman who now so worthily fills the position of Secretary of State. May it be that he will be spared many more years to the service of his country. Conscientious work, high honor, remarkable physical and mental activity-such are still the characteristics of the grand old man of Canada's Senate, Hon. R. W. Scott, Secretary of State.

# A REMARKABLE ORATION.

We have much pleasure in printing this week the following oration of the Very Rev. Dean Mahoney, of Hamilton, on the occasion of unveiling of the statue to commemorate the memory of the late Father Funcken, at Berlin, Ont. It is a document not only of interest, but one which conveys lessons worthy a place in the memory :

Your Excellency, Right Reverend and Reverend Fathers, Your Worship, ladies and gentlemen :

We are assembled here this evening to honor the memory of a great and good man. The world proclaims the exploits of its heroes, and erects monu-The statesman who with clear head and firm hand has guided the destinies of the nation in perilous times, the soldier whose valiant arm has repelled the invading post and preserved intact of the fatherland, the the frontiers poet who has sung its songs, yea, even the athlete who has carried off the covered olive garland at the Olympic games, receives each his meed of praise His deeds are heralded by a grateful and admiring nation, and his memory is and admiring nation, and his memory is perishable bronze. In this the world does well, for example is ever more powerful than precept. The word too often passes and is forgotten; but the representation, the example the model representation, the example, the model nains as a constant stimulus and incentive to future generations to emulate the noble career of the great ones wh have passed away.

This evening we unveil the monument and honor the memory of one who was at the same time a great man, a grea churchman and a great educator, Father Louis Funcken, founder of St. Jerome's writing and ciphering machine. Man is a moral agent endowed with a will College. Born in the year 1833 in Germany, that land which has given to with affections and with conscience. His duties in the moral order far surthe world so many great men, and pro pass in importance those which the material order imposes upon him. To train and feed the mind while you found scholars, the first predilection of Louis Funcken was for the practice of medicine. In his case, however, was exemplified the truth of the words: dwarf and starve the conscience, what is it but to make man a moral monster, "Man proposes but God disposes." Divine wisdom had other designs upon a menace alike to the State and to religion. No, education must b perhim. Saul on the road to Damascus was stricken blind that he might see meated at every stage by religion. him. Man must be taught to love and shun what is good and noble, and shun what is low, vile and evil. He must be formed to right think-ing and right living, and hence he must have implanted in his soul a the truth and become a ves el of elec-tion. A partial deafness that afflicted Louis Funcken caused him to hear the hispering of the call of the Divine Master to give up the world and cons crate himself to God in the ranks of the fixed unchanging guide and rule of conduct to tell him what is right and priesthood. Abandoning his chosen profession, he entered the Congregation what is wrong. He must be made a of the Resurrection, then recently established, and after a brilliant career strong man, a man of character, who will not be shifted about by every changing opinion. or every breath of in the University was ordained priest changing opinion, or every at Rome in the year 1862. Shortly afterwards we find him starting for temptation ; but a man who will stand like Gibralter's eternal rock firm in America to embrace the arduous life of the defence of what is true and good a missionary among the German people of Ontario. The headquarters of the Convinced that character makes the man, Father Funcken bent all his energies to the formation in his pupils missionaries was at St. Agatha, in Waterloo County, and thither the young of a strong, robust, cultured Christian priest directed his steps. As there was character. His own example was the best object lesson for his pupils, for he a great scarcity of priests for the work, one of the Fathers, knowing Father practised constantly himself the pre-cepts he inculcated. If he pointed out Funcken's ability, suggested that he start a college. The suggestion seemed start a college. The suggestion seemed but an echo of Father Funcken's own the necessity of industry and work, they saw him constantly occupied dur-ing the day time and far into the night hopes and aspirations but the difficult ies and costacles in the way seemed in surmountable. There was no suitable if he insisted strongly upon respect and obedience for constituted authorbuilding, no money, no students, no ity, he gave the example of ready sub-The country round about professors. mission to his own superiors in the was but sparsely settled, and where to civil and religious order ; if he extolled through the thrift and industry love of country as one of the richest of the German pioneers are seen rid jewels in the citizen's crown, he set to work at the age of thirty-three to orchards laden with luscious fruit and smiling well-tilled fields waving with acquire a thorough knowledge of Enggolden grain, at that time the murmur-ing pine tree and the lordly oak kept lish, the language of his adopted Can-ada. He encouraged above all holiness guard over the virgin fores and purity of life by offering up each morning the unspotted sacrifice, and which the wild deer roamed at will. is the quality of true greatness not to be deterred, but rather stimulated by the whisperings of praver which unconsciously escaped his lips showed that his heart was constantly communobstacles, and of such mettle was Funcken. Father With a firmness ing with God, and the heavy labors of purpose that was heroic and a confidthe day. nce in God and in His work that was No wonder that in spite of his humil sublime he entered upon his hercule ity the name and fame of Father ask. The picture of the knight of old Funcken as a great man and a great who at the trumpet's sound, with burneducator soon spread beyond the con-fines of Ontario, and that as soon as the ished armor and prancing steed enters the arena to measure his strength and young men, whom he sent abroad to be with a warrior worthy of his young men, when no set their long educated, returned after their long course of study, students flocked to St. Jerome's College, not only from Canada but from many parts of the prowess teel will always excite our admiration. But admiration gives place to wonder and astonishment at the sight of the youthful David who, without sword or States as well. shield, but trusting in the God of battle Amidst all his college work Father enters the lists and vanquishes the Funcken's zeal found time to pursue mighty Goliath. his missionary labors in many parishes The spectacle of a great purpose ac-complished with instruments and means of Ontario, and he was held in the highest esteem by all who knew him, that, humanly speaking, seemed wholly inadequate, will always appeal to a man's heart and command his admirairrespective of race or creed. The hierarchy of the province knew his value; the successive Bishops of his own diccess frequently consulted him and he received particu-lar marks of honor from the present tion and applause, whether it be an O'Connell alone and unaided thunder ing in the British Parliament until he secured the religious freedom of his people, or a Windthorst baffling and lar marks of honor from the present occupant of the See of Hamilton, Dr. Dowling, whose only regret is that the state of his health prevents him from being present this evening to add his note of parties for the mean of his humiliating the great Iron Chancellor. or a Washington at Valley Forge, in defiance of cold, hunger and nakedness, of praise for the memory of his note dauntlessly upholding freedom's flag. The word "college" in its ordinary dear friend. The great soul of Father Funcken sense, conveys to our minds the idea of has gone to its reward, but the college which he founded and which, owing to an imposing edifice with spacious class rooms and a numerous staff of professthe influx of pupils, had to be three times enlarged during his lifetime, and ors. The college in which Father Funcken's life work began, and which in which his spirit still lives, has gone he placed under the patronage of St. Jerome, consisted of a rented log house, situated near the village of St. Agatha on and prospered, and now we are on the eve of witnessing the laying of the ---cornerstone of a new addition surpass-Twelve young in Waterloo County. ing in the splendor of its proportions all previous ones. The occasion is men, sons of the sturdy pioneers of the district comprised the pupils, and the signalized by the presence of dignitar signalized by the presence of dignitar-ies both of the Church and State. His Excellency the Apostolic Delegate, their Lordships the Bishops, the clergy, members of the Federal and Provincial faculty of professors consisted of Father himself. Such Funcken himself. Such were the humble beginnings of St. Jerome's Col-Funcken lege, such were the conditions under which, in the year 1864, was sown on this part of the Western world the Government, the mayor and council of Berlin and this immense concourse of people all are here to bear testimony to the work done for God and country by the founder of St. Jerome's College. Truly as the spirit of Father Funcken mustard seed of higher education which has since developed and expanded into the mighty tree whose branches shelter us to-day. Father Funcken was eminently qualilooks down upon here this evening can he say in the words of St. Paul, "Ego fied for the work he undertook. With a tireless energy, a profound and varied knowledge that enabled him to do the plantavi, alu rigaverunt, deus antem incrementum dedit." I have planted, work of many teachers, an overmaster-ing love for his work and for his pupils others my disciples have watered the plant, but it is God who has given the was combined a dignity of manner, and firmness of will that inspired respect and won the love of all. At the expirancrease. Honor to whom honor is due. This tion of two years, the college, at the request of Bishop Farrell, was trans-ferred to the town of Berlin, which thus evening is unveiled this magnificent monument erected by the grateful alumni to the memory of their bene-

#### AUGUST 24, 1907.

became the theatre of the life-work of Father Funcken. For many years he labored single-handed, teaching the various branches himself, and forming various branches himself, and forming his youthful disciples in the mould of true scholarship. Whether at this early stage of his work, as a reward for his self sacrifice

work, as a reward for its set sachage and devotion, there was given to Father Funcken, as to the patriarch of old, a glimpse of the future we know not; but certain it is that conception he formed of the St. Jerome's College of the future was no commonplace one. "Unless the Lord build the house they "Unless the Lora build the house they labor in vain who build it." With prophetic eye the Founder of St. Jer-ome's College, read in the signs of the times the growth of the movement to dechristianize education, to banish God from the school, and, under the chibbol. eth of progress to make education subservient to merely temporal and mater-ial ends. He would combat this tendency and hence he would have for his college, professors who were thoroughly versed not only in sacred science but every branch of secular knowledge a well. Hence after a thorough ground ing in preparatory studies, the future professors were sent to Europe, to Rome, the citadel of truth, the centre of Unity, in order that under the shadow of the Vatican they might shadow of the Vatican they might search the depths of knowledge under the guidance of the great masters.

His conception of education was the true one, the Catholic one. He simed to develop harmoniously all the facul-ties Man, he would say, is not a mere animal, and hence it is not enough to give him food, shelter and clothing. Neither is it enough to train the mind, the imagination and the memory to the highest degree. All this is good and necessary, but it is not education. A man should be more than a reading,

### AUGUST

factor. True, f monument, for IBRE are impri-scters on the r more than one vocations he fo ions and comm the length and But when the 1 be silent, this shall tell to fut spiring story of May the man remain with the College and ma open with th cornerstone to open still further de promise and a p the picture sh competition an Louis shall be the log built shall have dev sity of Berlin.

#### INFALLIBIL JUDGMEN

FREEMAN'S JO OUGH ELUC FOR NON - O ARIES. The differen

ex-cathedra pr in matters of private judgm no infallibility out by Fathe man's Journal The editor Christian Ad Roman Cathol ent upon 'pr on the Bible its case the private judgm which ever quired to sub On this the some commen

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Father L That which con which most no differen clamation s Preside statement letter to a ence for st You can se



At Newton Grove in North Carolina there is a parish almost entirely made up of converts. Father Michael Irwin is the present pastor. The story is a well known bit of history. Some twenty five years ago, a

around which was wrapped a package around which was wrapped a copy of a New York daily paper. In this paper was an article by an eminent Arch-bishop on the "Marks of the True Church."

Dr. Monk read the article, and be came so impressed by it that he wanted to read more. He began t ying to discover where he could find the nearest Catholic priest who might tell him more about the Church. He found that the nearest priest was Father Gross, of Wilmington. He and all his family went to see the priest, and in due time they were received into the Church.

Dr. Monk returned to his home, but not to be an idler in the work of Lord. He went among his neighbors and told them about the Church, and many of them listened and studied and prayed, and in time were baptized. One of Dr. Monk's granddaughters is now a Sister of Mercy, and a grand-

son joined the Benedictine Order at Belmont, N. C.

All these wonderful conversions came about through the grace of God and an old newspaper which contained a good article on the Church. Until Dr. Monk and his family be

came converts, there were no Catho-lics in Newton Grove. - The Mission-STV.

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