The den True Willinesse

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MONTREAL, FRIDAY, DEC. 16, 1859.

NEWS OF THE WEEK.

As an item of the news most interesting to Canada, and to Montreal in particular, we may mention the positive assurance from the highest authority, that a member of the Royal Family, probably the Prince of Wales, or Prince Alfred, will visit this country in the Spring, to inaugurate with due pomp the completion of the Victoria Bridge. In anticipation of this great event, and, it is whispered, of the operation of Knighthood, which, with unhacked rapier, may possibly be inflicted upon the Mayor of Montreal for the time being, considerable excitement has prevailed in town during the past week, with regard to the Municipal elections for the ensuing year.

From the neighboring Republic louder and more shrill rise the accents of discord betweet North and South. The well known psalm, beginning with the touching words-" John Brown that good old mun is dead"-stirs the hearts of our American friends, as the "Marseillaise." at its first appearance, is said to have stirred up the hearts of the French. The one was a most efficient agent in the Revolution, and the first may yet lead to a dissolution of the Union .-"John Brown" is in short the standing matter of the American press. Able editors write upon him; evangelical divines make him their text: preach and literally pray upon him, likening him -some will say blasphemously-to One Who died on a Cross, and Who gave His life a ransom for many. But we have no right to criticise too severely the Yankee Protestant pulpit, and no design to curtail its special privileges, to blasphenie, spont fustian, and denounce Popery.

in the Halls of Congress too, the nasal melody makes itself heard; and grave Senators, as the strain wherein the death and many virtues of the defunct John Brown are set forth, meets their ears, are suddenly metamorphosed into brawling maniaes, who shake their fists in one another's faces, and frantically menace one another with bowie-knives, and revolvers; and as all the dehates are more or less seasoned with John Brown, it may easily be supposed that the spectacle of the Congress of the U. States is not altogether edifying, or calculated to give a "high moral lesson" to the people of those less favored countries within the walls of whose Legislatures spittoons are not, and where honorable members neither expectorate, nor pitch into one another with their fists. As a specimen of the scenes of almost daily occurrence in Congress we take the following from the correspondence of the Evening Post :-

"At last, steady, grave, but determined, Thaddeus Stevens passed his point of order, that but two motions were, or could be, in order—the motion to proceed to elect a Speaker, and the motion to adjourn. He said but little, but even this little was most shamefully interrupted by Crawford of Georgia, who approached him defiantly, swinging his fist in his face. A fight was imminent; and probably, with almost any other member in Stevens's place, would have occurred Keige who was on the watch, now came up close by the side of Crawford, and placed his right hand on a revolver beneath his coat, ready, doubtless, for any emergency.

"This is a foretaste of what may be expected." From the Continent of Europe we have nothing

new to report. A hint from Louis Napoleon to the French press to abate somewhat of its acrimonious tone towards Great Britam, had produced the desired result; and is accepted by the Times as a proof of the efficacy of its thunder in clearing the political atmosphere, and in dissipating the storm of war with which the coasts of England were apparently menaced. The Italian question has made no progress towards solution; but the humiliations or "snubbings" which the King Victor Emmanuel receives from the hands of the French Emperor, are very consoling, and foster hopes that the latter is not altogether committed to the cause of the Italian Liberals and cut-throats.

CAPITAL PUNISHMENT .- A correspondent of our Quebec cotemporary, Le Canadien, accuses us of entertaining "a burning thirst-unc soif ardente-for human blood little honorable to Christians of the nineteenth century, and well calculated to excite the indignation of men who the immolation of the murderer is neither agreeable to God, nor advantageous to the security of same writer attributes to absurd or dishonest motives our article of the 2nd instant, and instantates that we therein set ourselves in conosition to the heads of our Church; who, if we rightly comprehend the drift of his argument, look upon Capital Punishment inflicted upon the murderer, as disagreeable or offensive to God, and not profitable to society. We feel that the writer in question has herein not only been unjust towards the TRUE WITNESS, but that he has certainly misrepresented those in whose name he professes to speak.

Is Capital Punishment, for the crime of murder, repugnant to the Divine Law, and offensive to God? This is the first question that presents itself to us upon reading the Canadien's correspondence; and to this question we will first address ourselves.

murderer is not offensive to God, or repugnant to which presents itself to him who meditates a with no clothing except a petticoat, a handkerchief . This does not include the millis Laws. The Catholic Church, our sole in- crime, is as to whether it is what is called a over her shoulders, and a pair of stockings, thus Sisters give relief out of do is.

were any, the slightest, doubts even upon such a question. In that the Catholic Church expressly recognises the right of the civil magistrate to inflict the penalty of death upon the murderer. there can be no doubts amongst those who recognise her as an infallible teacher on faith and morals, that that penalty is acceptable to God, and therefore advantageous to society.

We have before our eyes at this moment a work which we think our opponent, if a Catholic, will allow to have some weight. It is entitled "Pralectiones Theologica Majores in are committed coolly and with premeditation, as Seminario Sancti Sulpitii Habita," by the Rev. Jos. Carriere, a distinguished theologian, and certainly no mean authority upon the matter is evident that the greater those "risks" the less in dispute, which he treats in full. He too speaks of the philosophers-" philosophi"-of his day, who under the pretence of philanthropy -" sub philanthropia obtentu"-argued that "Capital Punishment" should be abolished, as repugnant to the moral feelings of the age, and of no use as a safe-guard to society. It is from the philosophers, we suspect, rather than from the theologians of the Church, that the correspondent of Le Canadien derives his inspira-

For the theologian, and in reply to the philosophers, unbesitatingly asserts that malefactors may be condemned to death by the public authority; an assertion he adds "which all theologians admit, condemning as heretical the opinions of the Waldenses."-Tom. II. p. 374. Thus it would seem again that our opponent of Le Canadien is in the habit of keeping very bad company for a Catholic; and that he must either consent to retract his errors, or submit to being classed amongst the heretics. The lawfulness of death punishment, or the right of the civil mamistrate to inflict that punishment on the murderer, cannot, in short, be called in question without impugning the moral doctrines of the Catholic Church; and we feel therefore that our opponent's insinuation that we have arrayed our selves in opposition to our Pastors, is as unfounded, as his theory that Capital Punishment is not agreeable to God and beneficial to society-is opposed to the teachings of all the most illustrious Theologians and Doctors.

Thus fortified by the explicit teachings of the Church, we assume as incontestable that God has Himself ratified the right of the civil magistrate to punish the murderer with death. But an omniscient God would not sanction that which was prejudicial, or not profitable, to society: therefore we conclude, from the fact that God has sanctioned the infliction of death upon the murderer, to the fact that the infliction of Capital Punishment for the crime of murder is highly beneficial to society. To deny this is to call in question the wisdom and the goodness of God Himself; as to contest the lawfulness of the infliction of the " Death Penalty," is to impugn the infallibility of the Church, which expressly recognises the right of the civil magistrate to punish the malefactor with the sword ;and reminds the latter of the warning of St. Paul-" Non enim sine causa gladium portat : Dei enim minister est, vindex in ram ei que malum agit."-Rom. xiii. 4.

Having thus vindicated ourselves from the reproach of opposing ourselves to those whose business and whose right it is to teach us, we would say a few words in explanation of our views on capital punishment, by way of a reply to the charge of blood-thirstiness, urged against us by the correspondent of Le Canadien.

In the first place, we would remark that there is no more any necessary connexion betwixt a · blood-thirsty" disposition, and the advocacy of capital punishment for the crime of murder, than there is betwixt a humane disposition and the advocacy of the abolition of that punishment in all cases. Indeed the fact is, that the most zealous and notorious champions of the cause which the correspondent of Le Canadien espouses, have been infamously notorious for their brutality and disregard of human life, and human suffering. -We may cite, as a case in point, a certain well known "green-faced" avocat of Arras, of the last century, who was at once remarkable for his opposition to capital punishment in theory, and for his resource to it in practice. This human beast, who-we thank God for it-partially exprated his career of cruelty, falsehood and cowardice on the scaffold, may perhaps be cited by our opponent as an authority on his side of the question; but we confess that, to us, the simple fact that Maximilien Robespie re first distinguished hunself in public life on the same side, is almost a sufficient reason for adopting the other .-Indeed, whenever we come across any of our modern philanthrophists, and hear them declaiming against the use of the gallows, we cannot help shuddering, and thanking God that, as yet, we are not in their power.

In the second place, we advocate the death punishment upon the murderer-not because we see sincerely—qui voient sincerement - that thirst after his blood, but because of our aversion to bloodshed, and our regard for the lives of our fellow-citizens. In that God sanctions the the life of the citizen, but the reverse." The punishment, in that the Church enjoins its infliction by the civil magistrate as an act of paramount duty-(see Catechism of the Council of Trent) - we know that it must be problable to society; for God Who is infinitely wise and good, would not have sanctioned it unless it were what its advocates contend it is-a terror to evildoers, and therefore a protection to the inno-

cent. We know too, that, of all punishments, capital nunishment is that of which all criminals - that is all those who compose the criminal class proper -entertain the most profound terror. Few, very few crimes against person or property are the result of passion. The great majority of crimes are committed in cold blood; and after a long and careful calculation of the chances of de- Police are touching in the extreme. On Friday she tection, and consideration of the nature of the was sent from St. Andrew's to this city, under the punishment to which they render their perpetra-We assert then that the "ummolation" of the tors subject. The first, the very first question the Grey Numery; but there, if her own state-

its profession, than is that which furnishes the "dangerous members" of society. Rarely; but very rarely, crimes are committed in a moment of passion, or under severe external pressure but as statistics shew, these are, when compared with the general crimes of the community, rare and exceptional cases. . To these of course our remarks do not apply; for a man in the heat of passion, or desperate with starvation staring him in the face, cannot stop to calculate. But as the immense, the overwhelming majority of crimes matters of business, and after a careful calculation of all the "risks" attending their perpetration, it will be the chances of their being even attempted. It is this principle that regulates all the business transactions of our Insurance. Companies; and there no fact of sociology better established than this-that crime is as much a regular "business" of one class of society, as buying and selling are the business of another class.

This is strikingly exemplified in a fact which at first sight seems to militate against it, and to which our opponent alludes, though he has evidently no clear views as to its origin, or its bearing upon the question. He adverts to the fact that certain crimes have diminished since the mitigation of the sentence attached to them; and thence argues, or appears to argue, that the death punishment is less efficacious than are other milder penalties, for the suppression of crime.-We admit to a certain extent our opponent's facts, but we altogether reject his deductions.

The criminal we said is a most careful calculator. He weighs every conceivable chance, in favor of, or opposed to his escape; and when he sees, or thinks he sees, a certainty, or an approximation to a certainty, of conviction, and punishment—even though that punishment be not the extreme penalty of the law-he will be much more cautious, than when be sees that the chances of conviction are small, though the punishment awarded in case of conviction is the gallows .-In other words, the certainty of a minor penalty is more deterrent from crime, than is the mere chance of the infliction of a greater.

Now when death was the legal penalty: allotted to a great many offences, it was difficult, almost impossible, no matter how conclusive the evidence, to get a verdict of guilty against the criminal. Juries, with that stolidity, and disregard of logic, for which intelligent British juries are still notorious, instead of confining their attention to the simple matter of fact " Guilty" or " Not Guilty," which alone they were impanelled to decide, would persist in embarassing themselves with questions of law with which they had no right to meddle; and with considerations as to the amount of punishment to which their verdict of "Guilty" would render the accused liable; and thus, in their thick-headed stupidity, they arrogated to themselves the functions of the judge, and made abnegation of their own legitimate and equally important functions .-They discussed the question whether the accused before them were worthy of death; and if that nunishment seemed to them too severe, they brought in a verdict of " Not Guilty." Thus the rigor of the law defeated its object; because by making convictions most uncertain it gave another chance in favor of the criminal, and this chance of course became an important factor in his calculations. When however, by a mitigation of the imposed penalty the conviction of the criminal was rendered comparatively easy, he found that his "risks" had increased in proportion, and in consequence crime diminished. This shows, not the inefficiency of capital punishment to repress crime, but the skill with which the criminal classes make their calculations; and is, at the same time, a strong argument against the remission of the sentence of death pronounced on the convicted murderer; because the "chances" of a similar remission of sentence in his favor would be taken into calculation by some other criminal thirsting to imbrue his hands in his pro-ther's blood. Certainty of conviction, and certainty of infliction of the full sentence it convicted, would at once reduce the amount of murder in any society to its minimum; and this is why we, not from blood-thirstiness, but out of regard for human life, would insist upon the duty of the civil magistrate to punish invariably the murderer with the extreme penalty assigned by law. Had the unhappy man who to-day has expiated his offence on the scaffold, foreseen the consequence to lumself of his crime, he and his victum would have been still in the land of the

We entreat our opponent of Le Canadien to take these remarks in good part; for we ashim that we do not class him either with heretics or the "Terrorists," and that we believe his only fault to be this, that he allows his feelings to overmaster his judgment.

* The agrarian crimes of Ireland furnish a few of these cases.

In the Montreal Herald of Monday last, we find the following paragraph, the substance of which is repeated in the Commercial Advertiser :-

THE UNPROTECTED POOR.—On Saturday morning we published a letter from a "Oity Incum-' in which he complained of the manner in which the unprotected poor are thrown upon individual charity. The case we are now about to publish will furnish even a sronger plea for the establishment of some institution like a House of Refuge. On Saturday morning an old woman, named Therese Labelle, was brought before the Recorder, having been found in the streets in a destitute condition, and no other place of refuge existing than the common jail. Thither the Recorder was forced to send her. The circumstances under which this old woman was given into the charge of the

fallible guide on alliquestions of faith so morals; "scragging log" of merely a "lagging lag" turned adrift, wandered, about on the anow, till she teaches by the months of lall her Doctors that it This weakave courselves, heard scores of times; was exhausted and shirk down. Most probably she would not some charitable person, a witness of her of men of even our enterprising merchants, or condition, caused her to be taken to the Police State CATHOLIC CHRONICLE, and thus speak as to the Directors of an Insurance Company—that is the lawfulness of Capital Punishment of there more careful to calculate the peculiar, "risks" of Yesterday morning the poor old woman was deligned and the condition of the she was as well cheed for as possible."

The proposed of the civil magistrate, and that it is from the lips of convicts; and therefore our enterprising merchants or condition, caused her to be taken to the Police State Directors of an Insurance Company—that is the lawfulness of Capital Punishment of there more careful to calculate the peculiar, "risks" of Yesterday morning the poor old woman was deligned and the condition of the property of the condition Yesterday morning the poor old woman was deli-rious; and in this state was sent to prison. It may seem somewhat strange to those at a distance, that in a city like Montreal, where there are so many chari-table institutions of all kinds, a case like this could occur. But cases though not so revolting as this one, do occur every day, and Mr. Coursel and the Recorder, in order to save applicants from starvation are obliged at their own request to send them to jail. The fact of an old woman naked, as well as bareheaded and barefooted, being forced to wander through our streets on a winter's day, is enough to cause the question-is not some better system of relief required than that which at presents exists?

As the above seems to include an aspersion upon the charity of the Grey Nuns, we feel it our duty to lay a full statement of the facts bethe public; as we are convinced that these facts completely exonerate the Sisters of Charity from every imputation.

It is true that on Saturday last a poor old and insane woman was brought to the Grey Nunnery in a sleigh; the driver of which presented to one of the Sisters a letter from a gentleman at St. Andrew's, wherein the writer requested the Nuns to find some suitable asylum-" for a poor woman, fallen into a state of imbecility, and whom the Mayor of the parish sends to you, in order that you place her in a suitable asylum—dans la maison qui lui convient." The writer evidently knew, as did those who sent the poor msane woman to Montreal, that the Grey Nuns could not themselves furnish such an asylum, since their house is for the poor, for the physically infirm, and for destitute children, but is altogether wanting in accommodations for the insane. However the great object with the St. Andrew's official seems to have been to get the poor woman off his hands, and to leave the rest to chance.

When the letter alluded to above was presented to the Sisters, they were much surprised at the very unceremonious manner in which the good neonle of St. Andrew's forced their poor upon them; and they told the driver that it was absolutely impossible for them to comply with the request of which he was the bearer, for two reasons. First, that they had no room in their Asylum for a single additional inmate, every hole and corner thereof being crammed already so as to menace the health of the inmates. Second, that it was against the rules of their establishment to receive insane persons therein, as the latter could not be placed in the same apartment with the other poor, and as there were no separate apartments for the reception of lunatics. They recommended therefore that the insane person in question should be sent to the Beauport Asylum, whither, and not to the Grey Nunnery, she should have been sent in the first instance.

These reasons, we say, are sufficient to exonerate the Grey Nunns from the imputation of want of compassion towards the poor. So numerous, so incessant are the demands made upon them, that it is with the utmost difficulty that they can manage to support the poor whom they have under their charge at the present moment. With their small revenues, accruing from their property and an annual assistance from government, not amounting in all to \$13,000 per annum, eked out by their own labors, and the free will offerings of their fellow-citizens, the Grey Nuns have to support no less than 750 persons of different sexes and ages. Their means are taxed to the utmost; every available spot in their house has its occupant; and it is absolutely impossible for them situated as they are, and with their limited resources, to meet all the demands made upon them, not by the pauperism of Montreal alone, but by that of remote parishes, whose duty it is to look after their own noor. As a proof of the overcrowded state of the Asylum, we may mention the fact that in wards destined for 25 persons, no less than 30 sure on their means, the revenues of the Grey Nunnery are considerably less than its expences, though the Sisters stint themselves of every comfort, and barely allow themselves the first necessaries of life, in order that they may have wherewithal to feed their poor.

Under these circumstances the Sisters were obliged, and were in duty bound for the sake of the health of their Asylum, to act as they did in the case of the woman Labelle. Blame of course there is attributable somewhere; but it is to the Mayor of St. Andrew's, in taking upon himself to thrust his paupers upon us of Montreal. We have enough, quite enough, to do to take care of our own poor; and it is monstrous that we should be expected to take charge of, and support those of all the rural parishes in Canada. We therefore take this opportunity of telling the Mayor of St. Andrew's that by acting as he has done in the case of Therese Labelle, he has given a great scandal to religion, and exposed the reputation of our religious communities to very painful comments from Protestants, ignorant of the real merits of the case. We trust however that for the future the error may not be repeated; and that henceforward the people in the country parishes will make some slight efforts to support their own poor; which, to say the least, they are as well able to do, as we of Montreal are to support our poor, and whom we do support

to the best of our means. We speak not of our Catholic institutions alone; for though we claim for these an organisation better and more extensive than that of which our Protestant fellow-citizens can boast, God forbid that we should arrogate to ourselves the poor, or for our liberality towards them .--No i it is but an act of bare instice towards our separated brethren to acknowledge their generous efforts, and their warm sympathies with the poor of all origins, and without distinction of creed; and we would only ask of them this:-That, when they hear or see some story which at first seems to cast discredit upon the management of our religious institutions, they would take the pains to make themselves acquainted with the full particulars, and suspend their judgment until the entire truth be before them.

. This does not include the multitude to whom the

ALL ABOUT LIEB. When Touchstone enumerated in order the various degrees of the Lie, or there was one variety of Lie which hendorgotal for perhaps which was unknown in the days when lions pursued their prev in the forest of Arden. We propose to rectify the important omission of our old friend Touchstone.

The particular Lie or variety of Lie to which we allude, and which, for want of a better name, we would distinguish as the "Lie Evangelical," is a sub-variety of the "Lie with a Circumstance. It differs from the "Lie Direct" mainly in this, that, directly, it neither asserts, nor denies anything. It is a Lie by "implicaton;" and being, therefore, a safe lie to use, and one not easy to refute in that it commits itself to nothing, it is a form of Lie greatly in vogue amongst all modern evangelical writers.

These gentry want to convey to their readers. and to impress upon their minds, that the " Romish" Church, does not teach such and such a doctrine, or that she does teach some other doctrine most repulsive to natural and revealed religion. They, of course, do not desire to commit themselves too openly, and they know that that which they wish to impress upon their readers' mind is false; they have resource, therefore, to the " Lie by implication" to which as almost exclusively the property of evangelical writers we give the name of the "Lie Evangelical."

Of this particular form of Lie, the following which we clip from a late number of the Toronto Christian Guardian (Methodist) is a fair

THE LIE EVANGELICAL, OR THE LIE BY IMPLICArion .- Many, said a speaker at a prayer meeting, think it no use to invite the children of Roman Catholic parents to go into a Protestant Sunday school. There never was a greater mistake. They are not only willing, but glad to have them go. And often their going is an unspeakable good to their parents.

Let me give one illustration.

Away in the West lived a Roman Catholic family, in which there was a little girl seven years old. Sho was induced to go to a Protestant Sunday school.— The father became anxious about his soul. His distress increased daily, and one night, at the midnight hour, he arose from his bed in agony. He begged his wife to pray for himself. She told him she "could not pray—no better than he could."

'What shall I do, then?'

"Perhaps," said she, "our little Mary can pray." So the father went up to her chamber, where she was fast asleep, and took her up from her bed in his arms, and bore her down stairs, and putting her gently down, he said to her, with great earnestness: "Mary, can you pray!"

"O, yes, father, I can pray !" "Will you kneel down and pray for your poor father?

"Yes, I will pray for you." So she kneeled, put up her little hands, and said, "Our father who art in heaven."—going through with the Lord's Prayer. Then she prayed for her father in her own language, asking God to love him, and have mercy upon him, and to pardon all his sins for

When she had finished her prayer, her father said to her, "Mary, can you read in your Bible?"
"O yes, father, I can read. Shall I read to you in my Bible?"

"Yes, read to me." She began at the third chapter of the gospel ac-

cording to St. John. She read along till she came to the verse-" As Moses lifted up the scrpent in the wilderness, even so must the Son of Min be lifted up, That whoever believeth in him should not perish, but have eternal

"Oh, Mary, said he, is that there?" "Yes, father, it is here. Jesus Christ said so."

"Well, that is just what I need,-what your poor father needs." "Yes, father, and hear the rest of it-" For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not

perish, but have everlasting life." "O! that is for me—for just such as me: whose ever believeth in him. I can believe in him—I do believe in him."

And from that hour the father went on his way rejoicing in Christ Jesus with great joy.

So gather in the children—all children into the Sanday schools of all classes—from all conditions.

The object of this story, and the impression thereby intended to be left on the mind of the are now actually crammed; whilst from the pres- Protestant reader, are obvious, and clearly indicated by the passages we have ventured to italicize. The story is intended to convey the idea -that Romanists, in general, are not accustomed to pray; that private and family prayer is not a duty imposed upon them by their religion; that even of the "Lord's Prayer" Romanists are commonly ignorant; and that the doctrine of the Atonement, through the life, sufferings, death, and resurrection of Jesus Christ, is altogether unknown to them. It would not do for the evangelical writer to state all, or any of these things in so many words; for the first book of Catholic devotions that he might take up-for even the child's Catechism, which contains the rudiments of Catholic doctrine, would suffice to convince him of wilful and deliberate falsehood. He has resource therefore to the" Lie by implication" or " Lie Evangelical;" and that which he is too prudent to affirm directly, he cunningly insinuates under the garb of an interesting evangelical anecdote.

And the lie thus insinuated, finds ready acceptance amongst Protestants. They have been taught to believe that, somehow or other, Romanists do not pray for themselves, but leave the priest to do their praying for frem; that Romanists place their hopes of salvation, not on Christ, but on the priest, and rely rather upon the due performance of certain quasi mechanical religious acts, than upon a holy life; and that the doctrines that it is by the blood of Christ that their sins are washed away, and that without the application to them of that all cleansing stream, no acts of their own can avail to the remission of their sins-are doctrines altogether strange to the Romish system, untaught to its votaries, and any superiority on the score of compassion for are the especial characteristics of evangelical Protestantism. This, we say, is the belief prevalent amongst the great mass of Protestants; these the notions respecting Popery that are assiduously inculcated at "Anniversaries" and " Evangelical Tca Parties" by sleek-faced ministers - as they style themselves - of the Gospel of Christ!

Here again is another specimen of the " Lie by implication," or " Lie Evangelucal," taken from the Montreal Witness. The retailer, if not the author of the Lie in this case, is the notorious Kirwan, otherwise known as the Rev. Nick Murray of New York. The reverend gentleman was bimself a Catholic we believe, in