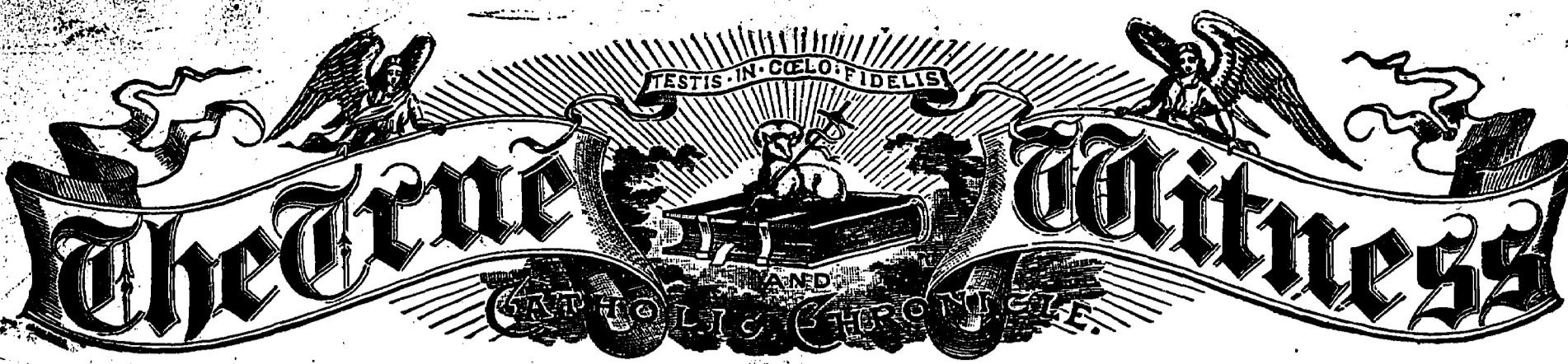


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### PEACE OR WAR?

#### THE FUTURE BEFORE IRELAND.

THE RAYS OF THE SUN OF FREEDOM WILL YET ILLUMINE THE NOW DARKENING HORIZON—IRELAND TO-DAY STANDS ON GUARD; IT IS FOR HER ENEMIES TO MOVE.

That the situation which has been created by the result of the General Election is one of the greatest gravity for this country, as well as one requiring the most earnest and careful examination and consideration by our people is unquestionable. These facts, however, will be recognized and admitted by Irishmen for reasons far different from those which the so far triumphant Unionists would wish to find influencing their conduct. In the ranks of the Nationalists of Ireland there is neither delay nor impatience at the re-opening of a battle which they had hoped was drawing to a close, and in which they had no expectation that their enemies would have secured heavy reinforcements. The ground we hold has been sanctified by the blood of too many of our race to be easily given up, and while we see the hosts of our foes moving forward with increased numbers, there is no wavering in our lines or doubt in the minds of those whose eyes peer through the mists of the conflict that the rays of the sun of freedom will yet illumine the now darkening horizon. As yet, it is true, we know not whether actual strife is to be forced upon us. We know not what course the embattled legions of our foes will take. For the moment we are compelled to stand by our guns immovable, but the time is one wherein to think as well as watch. It is also one wherein to make plain to all men our own position and our own determination—to proclaim to England and the listening world, as we do to-day, that the irreducible minimum of the claims of Ireland has found expression in her demand for what is known as Home Rule, and that to the vindication and securing of these claims our people are pledged by a vow which will endure while the life of the nation lasts.

Such will be the declaration with which Ireland will reply to those who will come ere long to hold parley with her on behalf of those whom the accidents of political warfare have served so well within in the last few days. For Ireland and for her people a general election changes nothing. The votes of Englishmen cannot affect, and never will affect, a determination which has survived and triumphed over the wrath and sword of Britain through deathless centuries of conflict, trial and wrong. The memories of the past are with us still to strengthen us; the lessons of our great dead inspire us; the very records of the election triumphs of our race are as drum taps to stir the hearts of our people and bid them be of good cheer as they stand shoulder to shoulder, on guard and vigilant for Ireland. The Unionist who dreams that such triumph as his party has secured over another English one changes in the least degree the attitude and determination of Irishmen, grievously deceives himself. Were all British unananimous in denying the rights of our motherland to-morrow, we should not be the less resolved to maintain them. When the Irish race has ceased to exist—when the name of Ireland is forgotten among the nations—then, and not till then, will the claims we defend have perished.

This is the answer which we make to those who in England, and even within our own shores, have raised glad songs of exultation at the achievement of what they deem a wondrous triumph and success, laden with promise of the permanent entrenchment of principles which Ireland rejects as sins against a dignity which comes from God, and which must be guarded—as her sons have often guarded and kept it safe before—at the cost of life itself. We are told, moreover, that the "voice of England" has spoken and that it is our lot to submit to her decree! "The voice of England!" The phrase carries no terrors to the ears of those who know that after seven centuries of warfare the scarlet ensign of this same England—as the emblem of oppression and aggression—is no more safe or sacred in their midst—outside a fringe of steel or some frowning keep—than on the day when Strongbow first planted it on Irish soil or Bagnal fell at the Yellow Ford!

It is due to Ireland and to the honor of her people that at such a time as the present the resolve and determination of the nation should be proclaimed in no quavering tones. It is also meet and proper that in our own councils the voice of prudence should be heard, and wise judgment taken as to how we can best serve the cause we have at heart. Now is the hour of our enemies' exultation, but of our watchfulness. We have need to be careful of and to husband resources which have been shamefully squandered and impaired by blundering and incompetent leaders. We have above all things to guard against the dissipation of the strength of our people in useless demonstrations and movements accompanied by heavy loss and suffering and undertaken only to touch the sympathies of allies who are powerless to give us aid. We are not now going to waste the treasure of the enthusiasm of our people in the same manner in which they have been spent before, at the bidding of men who knew not how to measure the limited strength of the race whose children stand loyal and true to their mother-

land, even from the rising to the setting of the sun, whose sorrows, whose constancy, and whose valor have won them the sympathy, the respect, and the gratitude of the nations whom they have served and saved!

We know not what the events of the near future may be, but if our voice can prevail, there shall be no more of that light-hearted blundering, which, however magnificent to imaginations delirious with egotism, is not true political warfare. Confident in Ireland's power and resolute to maintain the National claims, we ask our people to-day to stand unmoved alike by the vapors of these foes who think they have achieved a great triumph, or the wild counsels of friends whose swords have never been the sickles of the harvest of victory! Ireland's duty to-day is to wait and watch and to take count of the movements of her enemies. It will be strange, and more than strange, if prudence, determination and patriotism do not suffice to wrest from those who now confront us the trophies which will compensate for past errors and for present disappointment, and prove pledges of a glorious and lasting triumph in the not distant future! Ireland to-day stands *en garde*; it is for her enemies to move. —*Irish Catholic*.

#### IT IS AN IRISH SESSION.

New York, August 18.—Harold Frederic cables from London to the Times: "It is an Irish session after all." I suppose I must have heard this remark in some form or other from fifty Sassenach mouths inside the precincts of Westminster the last two days. Most often it was uttered in tones of melancholy dejection, though some were angry, and here and there one grinned as he spoke. The discovery which it points to is curious, but, after all, intelligible. Everybody thought that Ireland was well under foot for the rest of the century; millions of the electorate had voted Unionist on the express understanding and pledge that they were to hear no more about that standing nuisance, Ireland, for a long time to come, and the entire coalitionist press, when the results of the polls were announced, congratulated their country on this delightful outcome. Now, to their vast surprise, this Parliament, which was hardly to mention the name of Ireland, meets and straightway plunges heels over head into a complicated Irish racket, which is not only bound to occur again next week and haunt what remains of the session, but is obviously to monopolize the bulk of the long sitting beginning in February. This is very painful and bewildering as well to the British mind. The explanation lies, however, quite on the surface. The total Opposition in the new Commons amounts to only 259 members, of whom the Irish Nationalist 83 are by far the most potential third. They represent, indeed, the only considerable fraction of the Opposition which knows what it wants or feels like taking the trouble to make its wants known. The British Liberals temporarily have the light knocked out of them, a large number of their leaders have disappeared and those who are left are anxious, lie low and will say as little as possible for a year or so. On the other hand the Irish have returned with increased numbers, all cock-a-whoop for combat. Their spirit was portrayed last night in Healy's remarkable speech, when he said: "We look across at your great majority without a wink. It presents merely the fluctuating spasms of the English politics, while we stand for the permanent forces of Irish nationality." Hence it is not strange that in the New House the Irish, from the outset, should take the lead in opposition and force the fighting. The argument that nothing will be gained by the scattered and disheartened English, Scotch and Welsh groups of Liberals has no meaning to the Irish, who have grown up accustomed to struggle against overwhelming odds.

#### TWO ABSURD ASSERTIONS.

Two very absurd assertions appeared in the editorial which the esteemed Herald printed in its Monday issue of this week on "The English Bible." It is ridiculous, in the first place, to claim, as did our contemporary, that "the open English Bible was one of the chief causes of the Reformation in Europe and England." The Bible that is here alluded to did not appear until nearly a century after Henry VIII. instituted his "Reformation" in England or Luther posed as "reformer" in Europe. Even if it had existed before the "Reformation" what possible influence could an English Bible have had upon that movement outside of England? To say that the Bible, open or shut, English or other, had anything to do with the "Reformation" which that embodiment of irreligion and impiety, Henry VIII., inaugurated, argues but very scant respect for the Inspired Book on the part of the one who says it.

The Herald makes an equally absurd statement when it declares that "Luther's translation was the first instance of placing the Bible in the hands of the masses." The readers of the Review will readily recall what it said on the subject of the "open Bible" early in the year, in reply to Doctor McKenzie of Cambridge. We then showed by quotations from Doctor Maitland and other Protestant historians, that it was the Catholic Church which always kept the open Bible "open" and taught the people to read and reverence it as the Word of God. As a matter of fact, there were more than seventy editions of the Bible in the vernacular languages of different European lands pub-

lished before Luther's translation, so that our contemporary's assertion with regard to that translation is without any warrant whatsoever. It is not even true of Luther's own land, for a Catholic version was printed in Germany by Fust in 1462, nearly sixty years before the completion of Luther's version. Another had appeared as early as 1407; a fourth was published in 1472; and a fifth in 1473. At Nuremberg there was a version published in 1477, and republished three times more before Luther's appeared. There appeared at Augsburg another in the same year, which went through eight editions before that of Luther. At Nuremberg one was published by Koburg in 1483 and in 1488; and at Augsburg one appeared in 1518, which was republished in 1524, about the same time that Luther was going on with his; and, down to the present time, the editions of this version have been almost countless.

In Spain a version appeared in 1478, before Luther was thought of, and almost before he was born. In Italy, the country most peculiarly under the sway of the Papal dominion, the Scriptures were translated into Italian by Malermi at Venice in 1471; and this version was republished seventeen times before the conclusion of that century, and twenty-three years before that of Luther's appeared. A second version of parts of Scripture was published in 1472; a third at Rome in 1471; a fourth by Bruccioli at Venice in 1532; and a corrected edition by Marmochini in 1538, two years after Luther had completed his. And every one of these came out, not only with the approbation of the ordinary authorities, but with that of the Inquisition, which approved of their publication, distribution and promulgation.

In France a translation was published in 1478; another by Menand, in 1484; another by Guirars de Molain, in 1487; and still another by Lefevre, in 1512, many editions of which appeared. In the Belgian tongue a version appeared at Cologne in 1475, and ran through three editions before 1488. Another version appeared in 1518. A Bohemian edition was three times issued before Luther's time, and there were Polish and Oriental versions before his day, and a complete English edition—a very different book from the Herald's "open English Bible," though—was published in 1210. All of which facts are commended to the consideration of our esteemed daily contemporary. —*Secret Heart Review*.

### CARDINAL NEWMAN'S WORDS.

Priests Men, Not Angels.

The great Cardinal Newman preaching on the subject "Men, not Angels, the Priests of the Gospel," said in part: "When Christ, the great Prophet and the Preacher, the great Missionary, came into the world, He came in a way the most holy, the most august, and the most glorious. Though He came in humiliation, though He came to suffer, though He was born in a stable, though He was laid in a manger, yet He issued from the womb of an Immaculate Mother, and His infant form shone with heavenly light. Sanctity marked every lineament of His character and every circumstance of His mission. Gabriel announced His incarnation; a Virgin conceived, a Virgin bore, a Virgin suckled Him; His foster father was the pure and saintly Joseph; angels proclaimed His birth; a luminous star spread the news among the heathen; the austere Baptist went before His face; and a crowd of shriving penitents, clad in white garments and radiant with grace, followed Him wherever He went. As the sun in heaven shines through the clouds, and is reflected in the landscape, so the eternal Sun of justice when He rose upon the earth, turned night into day, and in His brightness made all things bright.

"He came and He went; and, seeing that He came to introduce a new and final Dispensation into the world, He left behind Him preachers, teachers and missionaries in His stead. Well then, my brethren, you will say, since on His coming all about Him was so glorious, such as He was, such must His servants be, such His representatives, His ministers, in His absence; as He was without sin, they too must be without sin, as He was the Son of God, they must surely be angels; angels, you will say, must be appointed to the high office; angels alone are fit to preach the birth, the sufferings, the death of God. They might, indeed, have to hide their brightness, as He before them, their Lord and Master, had put on a disguise; they might come, as they came under the Old Covenant, in the garb of men; but still, men they could not be, if they were to be preachers of the everlasting Gospel, and dispensers of its divine mysteries.

"If they were to sacrifice, as He had sacrificed; to continue, repeat, apply, the very Sacrifice which He had offered; to take into their hands that very Victim which was He Himself; to bind and to loose, to bless and to ban, to receive the confessions of His people, and to give them absolution for their sins; to teach them the way of truth, and to guide them along the way of peace; who was sufficient for these things but an inhabitant of those blessed realms of which the Lord is the never failing Light?

"And yet, my brethren, so it is, He has sent forth for the ministry of reconciliation, not angels, but men; He has sent forth your brethren to you, not beings of some unknown nature and some strange blood, but of your own bone and your own flesh, to preach to you.

those who are in ignorance and error, because they too are compassed with infirmity. Had angels been your priests, my brethren, they could not have condescended with you, sympathized with you, have had compassion on you, felt tenderly for you, and made allowances for you—we can; they could not have been your patterns and guides, and have led you on from your old selves into a new life, as they can who come from the midst of you, who have been led on themselves as you are to be led, who know well your difficulties, who have had experience, at least of your temptations, who know the strength of the flesh and the wiles of the devil, even though they have battled them, who are already disposed to take your part, and be indulgent toward you, and can advise you most practically and warn you most seasonably and prudently.

Among the preachers, among the priests of the Gospel there have been apostles, there have been martyrs, there have been doctors—saints in plenty among them; yet out of them all high as has been their sanctity, varied their graces, awful their gifts, there has not been one who did not begin with the old Adam; not one of them who was not hewn out of the same rock as the most odious of reprobates; not one of them who was not fashioned unto honor out of the same clay which has been the material of the most polluted and vilest of sinners; not one who was not by nature a brother of those poor souls who have now commenced an eternal fellowship with the devil, and are lost in hell. Grace has vanished nature, that is the history of the saints."

#### AWFUL EXPLOSION.

Three Hundred Officers and Men Killed in a Russian Barracks.

LONDON, August 20.—The Daily News publishes a despatch from Trieste, saying that newspapers there report that an explosion occurred to-day at the artillery barracks at Tuda, capital of the Government of that name in Russia. Three hundred persons are said to have been killed, including many officers. The barracks are a heap of ruins. An examination into the cause of the explosion led to the discovery that the barracks had been undermined everywhere. Many arrests have been made of persons suspected of being implicated in the outrage, which is supposed to have been the work of nihilists.

#### EUCCHARISTIC LEAGUE.

In Washington on October 1 will assemble the Eucharistic Congress. Solemn Pontifical Mass will be celebrated in St. Patrick's Church in the morning. At 2:30 p.m. the first meeting of the congress will take place at the Catholic University of America. His Eminence, Cardinal Gibbons will preside. After the session Benediction of the Most Blessed Sacrament will be given in the chapel of the University. The second session will be held on Wednesday at 9:30 a.m. at the University. The third and last session will be held at 2:30 p.m., and will be followed by an hour's adoration of the Most Blessed Sacrament in the chapel. There will be a procession in the grounds and Benediction.

During the congress papers will be read as follows: 1. "The Place of the Holy Eucharist in the Divine Plan of Salvation"; 2. "The Holy Eucharist and the Personal Life of the Priest"; 3. "The Holy Eucharist and the Ministry of the Priest"; 4. "How to Promote Devotion to the Blessed Sacrament Among the People"; 5. "Manner of Preparing Children and Adults for their First Holy Communion, and of Grounding them in an Abiding Devotion to the Blessed Sacrament"; 6. "The Priest's Eucharistic League." These papers will be features of the utmost importance to the congress.

#### RECOLLECTIONS OF FATHER BURKE.

An interesting memoir entitled "The Inner Life of Father Thomas Burke, O.P.," has lately been presented to the reading public by a Dominican friar. In an appreciative review of the new work the London Tablet remarks that too many of us have indolent minds; and as such minds judge their fellows merely by what the eye catches, or, not seeing, by what is casually heard, it was signally just that one whose outer habit was no reflection of his inner mood should have his veil gently drawn aside.

To no thoughtful man, who had heard the eloquent Dominican, is this book necessary; but impressions have been accepted which render it important that it be shown how much Father Burke's deeper thoughts were given to heaven.

Though there is no law that the pious should be dull, it would almost seem as if such a tradition existed—that one must be Moody if one is Sankeymonious would be Father Burke's way of putting it—so that the wit and the humor of the Irish priest were looked askance at with something more than surprise.

But pure minded and whole hearted, the sunny natured Dominican heard with Max Adler that "laughter is an enemy to malice, a foe to scandal and a friend to every virtue." Yet that such a disposition was only an accidental of his character, we may realize by the brain power, the energy, the spiritual impress, which enabled him, during an eighteen months' stay in America, to assist, relieve, or endow convents and churches to the extent of nearly \$80,000. Well might Cardinal Manning say he had the grandest talent that man can possess—that of popularizing theology. The world forgot that after his brilliant orations he retired to the quiet spot where only orna-

ments were a crucifix, a few sacred pictures, and a few books; and that the routine of the secluded life was made up of meditation, psalmody, and prayers. A man of earnest prayer, he would spend hours before the Blessed Sacrament on his knees.

After prayer, the love of obedience, and a spirit of self sacrifice, humility was his great practice. "To attain it was his labor to which he devoted his whole life," prosecuting it through the poignant pain it gave his warm temper to bear the contempt he steadily courted, aiming fully to compass. Saint Philip's favorite motto, "Despise thyself; despise no one else; despise being despised." He would gladly receive hints from others as to his sermons—would even submit them to his novices before preaching, asking for their advice, changing or omitting as suggested. "Often in Dublin he would go and preach in some small chapel frequented only by the poor and ignorant; indignant to the quality of his hearers, anxious only to gain language and his thoughts to their minds with marvellous tact." "Never speak to me of my preaching," he said to a confessor; "remember there is such a thing mentioned in Scripture, as a man who, while preaching to others, might himself become a castaway." When he delivered his magnificent pageyric on O'Connell, and just returned towards to receive the congratulations which were preparing for him, he hurried off to the hospital to seek for a poor woman who had written to him in Italy begging to see him ere she died. "When about to sail for America he purposely sought out the ship which contained the largest number of steerage passengers. During the whole voyage he ministered to them, frequently preaching and hearing upwards of 300 confessions."

Strict and severe as a confessor, he courted no popularity in the confessional; still to those who knelt to him he was, in the words of St. Bernard, "no mere channel of water, but an overflowing reservoir." This arduous worker, ever unsparing, always unlagging, carried within himself a sleepless penance. Only his brethren knew of those racking pains which tortured him from an internal ulceration, against which the last ten years of his life were an unceasing combat. Had he a respite indeed, he would say, "I have been three days without pain; I don't know myself, or feel right at all without it. I think I must pray for a little."

A devoted lover of Mary, an enthusiast in her honor, he, born on the feast of her nativity, died on that of her visitation; whose brethren in religion will always speak of his charity and regularity, of his obedience to the call of duty, and above all, of his extraordinary humility. We commend this little book to those who could penetrate the Dominican's fun and frolic, that they may realize how just was their judgment; and to those who did not, that they may feel how false was their suspicion—to both with heartiness. —*The Working Boy*.

#### JUSTICE AT LAST.

A British View of Joan of Arc.

The British Quarterly has most appreciative article on the "Maid of Orleans," one of the most remarkable features of which is the sympathetic attitude it assumes toward the supernatural nature of her visions. It affirms, in spite of the triumphs of physical science, and the recent psychological researches that the old accusations of fraud and hysteria against the Maid of Orleans have been withdrawn; and asserts that whatever else she may have been she was neither a cheat nor a sorceress.

It is acknowledged that the visions were real, the voices she heard objective realities; and it is positively asserted that these visions and voices were not the inspiration of evil demons. It will not go so far as to say with Catholics that they were inspired by St. Michael, St. Catherine and St. Margaret; it prefers to leave them unexplained among other similar phenomena. That the tests applied by Catholic authority were satisfactory is also now placed beyond dispute, says the Quarterly. The messages were truth-telling, the character of the Maid was irreproachable, her revelations were consistent with Catholic doctrine, and all attempts to blacken her character are now proved to be as vile and untrue as the old story that she was serving-maid at an inn where she learned to ride.

Further than this we could, perhaps, hardly expect non-Catholics to go; it is surely a sign of the liberality of the age that such a high organ of public opinion in England should go so far as this on the subject of visions. Moreover it is a significant fact that in this most scientific skeptical age any credence whatever should be given in such a quarter to supernatural manifestations. The question is one of profound interest, for if it be conceded that the visions of Jeanne d'Arc were undoubtedly objective and of supernatural origin, why should doubt be cast on the visions of the Saints, or, for instance, of Bernadette, which have been as fully tested as those of "La Pucelle." —*Chicago Review*.

Sister Ste. Anne des Miracles, sister of the Rev. Mr. Mercier, died yesterday in this city, aged 36 years. Deceased belonged to the Congregation of Notre Dame.

A new statue of Ste. Rose will be erected at Ste. Rose on September 3rd. There will be a religious ceremony in connection with the ceremony, followed by a banquet. Mgr. Fabre is to preside on the occasion.

### FREEMASONRY.

#### THE DEADLY FOE OF CATHOLICITY

SOME FALSE STATEMENTS REGARDING ITS ORIGIN AND CLAIMS REFUTED—THE ENEMY OF ALL RELIGION AND OF SOCIAL ORDER.

A subscriber from Point aux Barques, Mich., writes to us that at a Masonic picnic held there recently in the course of the speeches delivered it was advanced:

1. That Freemasonry was founded by one of the Popes.
2. That Catholic priests and bishops were members of the Order.
3. That the institute effects much good and helps the cause of charity.
4. That by it the Bible and Christianity were preserved, and that if it were not for Masonry both would have perished.
5. That when the Order became powerful the Catholic Church became jealous of it and attempted to destroy it.

Our correspondent requests us to give him information as to the statements. No Pope founded the Masonic sect. Its members say that it was founded at the building of King Solomon's temple; again they say it was founded by the Knights Templar when suppressed by Pope Clement and Philip Le Bel.

The following is its origin:— In early feudal days in Europe the man below the degree of a nobleman or gentleman was "adscriptum ad villam"—to translate freely, "attached to the land" of the nobleman or gentleman on which he lived. He could not, nor could his children, leave it without permission. If he or one of his sons desired to go to a town to learn a trade, the certificate of the landlord was necessary to leave, and to show when they arrived, and the landlord could claim with success the wages of their trade, or a proportion of it, when they became artificers.

It was difficult for a tradesman to travel throughout his own country; almost impossible for him to travel in any place to place in a foreign country. Many of those who acquired trades were masons, some architects. They formed guilds under the guidance of the Church. They were devout Catholics and famous workmen. They went all over Europe building churches; they were given the freedom of every land. They adopted a system of passwords and code of signals by which they could prove their identity while "on route," and by which they could keep impostors from misrepresenting them or from forcing themselves into their ranks. For centuries they wrought much good. Feudalism fell; the reason of the existence of their society died. They retained the symbols which were necessary under conditions which had perished. They scattered, fell away from Catholicity at the time of the Lutheran revolt and dropped into paganism.

They had nothing to do with the preservation of the Bible. Nothing to do with Christianity, as to which their ritual is naked.

They treat of an abstract Supreme Being, termed the Architect of the Universe, and indulge in verbal froth, foolish form and grotesque millinery.

The real Freemasons, as we have shown, were good Catholics; they had no secret oath-bound society; they were under the guidance of the Church.

The mock Freemasons who succeeded them formed an oath-bound secret society, which in every land has been the deadly foe of Catholicity, and in such lands as can unveil its true colors, the heads of all religion and of social order.

As a society hostile to Catholicity, allied with revolutionary rapine, and one in which its members swear away their moral liberty, several Popes condemned it.

In this country and in the British Isles its full policy is unknown to its members. It is the object of the sect to mask its evil aims in lands where they would be scouted in order that respectable persons may not shrink from it, and in order that should an anti-Christian wave in future surge over such countries the sect would have its soldiers already enlisted.

In France the sect openly condemns the idea of the existence of God.

Wherever for the past 150 years there was effort to overthrow legitimate authority justly exercised for the common welfare and to substitute anarchy, Freemasonry has been at the bottom of it.

It is difficult to find in continental Europe an assassin, a bomb-thrower or a dynamitar who is not a Mason.

No Pope has joined the sect. If bishops or priests did, each, ipso facto, incurred excommunication.

There is no doubt that the Order works charity; but it is narrowed to the limits of its ranks.

Its oraths have in countless instances perverted the course of justice, as obedience to them substituted perjury for truth.

It sets unjustly aside many an honest employe, not one of its members, and unjustly advances a Mason—who may be unworthy—in his stead.

It carries its ignorant tom-foolery on at all public functions as if it over-rode this Republic, and it exercises an irresponsible tyranny over all within the sphere of its influence.

The Church condemned the sect not because powerful, but for the same reason she condemned the Camorra and because of its principles and because of the harvest of evil she has seen arise from them. —*The Michigan Catholic*.