The Catholic Record

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vertisement for teachers, situations wanted, etc. red and recommended by the Archbishops of Kingston, Ottawa and St. Boniface, the of London, Hamilton, Peterborough, and aug, N. Y., and the clergy throughout the

Subscribers changing residence will please give old swell as new address.

Obituary and marriage notices cannot be inserted succept in the usual condensed form. Each insertion then subscribers ask for their paper at the post hen subscribers ask for their paper at the post e it would be well were they to tell the clerk to them their CATHOLIC RECORD. We have infor-on of carelessness in a few places on the part of erry clerks who will sometimes look for letters

> LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffeyi
My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbused with a strong Catholic spirit. It strenuously defends Catholic principles and nights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ,

University of ottawa. Ottawa, Canada, March 7th, 1900.

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 that matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to re-

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

LONDON, SATURDAY, NOVEMBER 6, 1909

THE CHRISTIAN GUARDIAN

The Western Watchman, one of our strong storm-centres, passed lately a somewhat severe criticism upon the Catholics of the United States. "The people of the United States," said the Watchman, "are credited with being great Catholics, with doing wondrous things. Yes, they do great things, but they are very poor Catholics; for they don't think. There is to-day very little Catholic thought in the United States. Catholics don't read: they don't read Catholic books; they don't read Catholic newspapers; they are not interested in Catholic subjects and questions; they simply don't think." Propositions of this kind, whilst classified as universal, have a large number of exceptions. It is a lamentable concession which is forced upon observers and critics by many circumstances and some national characteristics. We are not quite sure about modern thought anyway. Except for its utilitarian purposes and the narrow senile horizon of its boundaries we see no depth to its principles and no height to its power over the soul. Thought in the United States is in the inverse proportion to the extent and measurement of the country. Americans cannot be said to be a thoughtful people They are too active in other pursuits, and especially in business, to be profound thinkers. And as for the Catholics of the country they have had a stern struggle for existence, so that thinking was narrowed to earthly cares and concerns. Even admitting a certain amount of truth in the charge, we place the reason at three doors-physical activity, want of education and social prejudice. The first of these has made too many of our young men the soldiers the Republic. athletes The second is due to there being no system of Catholic secondary and university education. Social prejudice has also played its part in rele gating Catholics to be the helots whilst others were Spartans. Times have somewhat changed. But thought in the higher sense does not change with external circumstances. If our good people are to be thinkers they must have more leisure, their religion must be less material and more spiritual. Our United States co-religionists are very much to be commended for their obedience to the laws of the Church and also for their meterial generosity. To maintain the two pillars of religion and education, church and school, they make heroic sacrifices which strike their neighbors with wonder. Their energy spends itself in this laudable effort. Their work is done. It has to be done again and again. It leaves no room for that reflection and communion of a higher order which is religion's richest fruit, as it is the soul's greatest want. Catholics may, and may not read Catholic books and papers. They should, if they do not. If they do read them, it should be with a motive, not of leisure, but of spiritual improvement It is a taste for good and healthy reading which is required. This is all a preamble-leading up to the Christian Guardian of Toronto. Commenting upon the extract from the Watchman the Guardian, with its usual distorted

thought, attributes the effect to the

Church. If Catholics do not think the

Church is to blame. The Church does

not aim at producing, nor does she de-

The charitable Methodist organ in support of this view appeals to Spain, Italy and South America. When Metho dism produces such giants of thought as Catholic Spain and Italy can boast of then we may listen to the Guardian. If we mentioned the names of some the poor organ would screen itself behind its own ignorance. Protestantism as a religion has never produced a thinker yet. Nor will it ever have one. Having no dogma to defend and no authority to direct it, its men of thought are driven out of religion for the activity they may have displayed. Its greatest scholars are to-day higher critics. Its philosophers began in sensation and ended in scepticism or materialism. Its apologists can find no basis for religious belief nor material for philosophica support. The time is too far spent when any critic can accuse the Catholic Church of not producing, or desiring to produce, a thinking people. In science law, theology and philosophy the fire she kindled on the hills of Europe still burn as the only true beacons of light and learning throughout the western world.

THE EXECUTION OF FERRER.

We cannot understand the readine to waste sympathy upon the shooting o the anarchist Ferrer, who was executed by order of the Spanish government. Why in this Dominion of Canada any one should talk of a service in honor or in pity of him is a mystery. True he was condemned by Spain and Spain is Catholic country. True he was a leade of a revolution which sacked convents and fought with religious sisters. But that is the act of a modern hero - to be commended, not to be condemned. It is our Anglo - Saxon privilege to see that every other house is kept in order, no matter what may be the condition of our own. Another and special privilege w have is to see that all rebels in Latin countries and against Catholic rulers are protected and proclaimed heroes The Barcelona riots were the chief incident in the year's programme of Masonic and Judaic attacks upon established government. Any one who reflects upon the international currents which have been rushing from all quarters towards Madrid may readily understand the purpose of all the noise. Ferrer is no martyr. Socialists and radicals are doing their best to make his death an occasion of trouble to Spain. They threatened the king. They had a bomb prepared for the President of the Council. It was no use. The law took its course. The socialists hoped that the army would turn traitor. But the Spanish army is solidly loyal; for it idolizes the king. It is the busybodies of the outside world-anarchists from here and there, bigoted anti-Catholics who hate to see a ray of peace shine upon the hillside of a Catholic country. Had there been less interference and fewer threats Ferrer might have had a better chance for life. The king could not according to the constitution take the initiative in an act of clemency. The government would not do it, by reason of the threats. Most likely the government would have asked the king to spare Ferrer if the anarchists had not declared that they would avenge his execution by assassinating the king and M. Maura the President of the Council. This was too much. Whether anarchy rules or terrifies justice should be done Justice was done when Ferrer was as we are to Spain it does not behoove us to sympathize with its rebels and outlaws.

THE WESTERN SCHISM.

In answer to a correspondent who has asked for information upon this subject, we ask his pardon at our seeming neglect. It is the second letter he has written to us. Our silence is due to the fact that other matters crowded his question out. The subject is difficult and delicate. It needs such study and attention as we cannot at present give to it, not having literature at hand or time at our disposal. If our friend will be patient until the Plenary Council has closed we promise to treat the subject as well as we know how. Involving as it does that period of history whose storm threatened the very flagship of the Church's fleet, the Western Schism, the circumstances leading up to it and the consequences flowing therefrom are not to be taken by chance from memory's shelf. One thing our correspondent may lay to heart. The institution which passed through that dreadful trial with its central power intact is divine. We return to the question in a short time.

WE ARE AFRAID we will have to place Rev. W. T. Graham, of the First Avenue Baptist Church, Toronto, in the platoon of the bigots. At a Baptist convention in Hamilton "Romish aggression" was his theme. It has become the habit of certain preachers, looking for prominence and thirsty for hand-clapping, to introduce "the Pope, Popery and Romish aggression" on stated occasire to produce, a thinking people. sions. They are seldom mistaken in

plause comes spontaneously. Nor does the preacher for one moment imagine that he is, in the minds of all right thinking people, guilty of an assault on the proprieties, not to speak at all of his bidding adieu to the first principles of Christian conduct. Such is the Rev. Mr. Graham, Baptist, Toronto.

In the wild west many years ago we read of a noted individual who in his day was a terror to his peaceably inclined neighbors. He died with his clothes on, and his boon companions thought it would be quite proper to have a funeral oration preached over his remains before burial. The speaker recounted all the terrible crimes with which the dead man had been charged. but, my dear friends," he concluded " he always loved the flag." We do not wish to put Mr. Graham in the criminal class. Far be it from us to think of such a thing. But we regret to say many of our non-Catholic neighbors are always ready to palliate mediocrity as soon as a public speaker or preacher introduce and denounces the Pope and Popery. We can understand these things as accesories to an Orange holiday, but com ing from the mouth of a man who is supposed to preach and practise Chris tian charity, it is to us inexplicable.

"ROMISH AGGRESSION!" What Romish aggression? Now, brethren, let us sit down for a moment and talk the matter over. The Catholics of our Dominion are desirous of giving their cildren a first class education, and coupled with this they will have them taught the doctrines of their Church. For this they have been paying out of their own pockets. Not one cent of Protestant money do the; ask. Is that Romish aggression?" Some years ago a valuable property in Quebec, which belonged to the Jesuit Order at its suppression, was restored to the Jesuits, but the money derived from the sale was devoted to the purpose of education, in which Protestants had a share. Is that "Romish aggression ?" In the Dominion cabinet, with a Catholic premier, Catholics have four representatives, including the Premier himself, while Protestants have eleven, and Catholics, be it remembered. form about 45 per cent. of the population. Is that "Romish aggression?" But, we may be told, the priests interfere in politics. This is quite true where Cath. olics are engaged in a battle for their rights. Under similar circumstances every Protestant minister of every Protestant denomination in Canada would do the same. In the matter of party politics, however, and on questions which belong exclusively to the layman, priests are very seldom found interfering. Amongst them we have men of Conservative as well as of Liberal leanings. They are citizens and they are entitled to form their own opinions on questions of the day. But as to actual interference in the ordinary party contest it is a rare thing to find the priest. This much cannot be said of the ministers of the sects. It is quite true, also, that many ministers have, particularly on Sunday observance, gone to such extremes as to bring upon them the condemnation of thousands of good Christian citizens. We would like to have the Rev. Mr. Graham give us a bill of particulars about "Romish aggression." nembers of the Catholic Church in Canada, 'rom the Papal Delegate to the humblest layman, wish to live on executed. He deserved it. Foreigners amicable terms with their non-Catholic ighbors. They will do them no injustice and they ask Protestants to concede to Catholics only those rights and privileges which Catholics are ever ready to concede to Protestants. This childish nonsense about "Romish aggression" should be left with the "property man" of the Orange lodge To hear an educated minister of the Gospel roaring about "Romish aggression" gives us another proof that educa tion does not always educate.

> But Rev. Mr. Graham was not alone in his attack on "Romanism." The spirit moved other rev. gentlemen in the same direction. It seemed indeed as if the Baptist Convention was held for the sole purpose of indulging in rifle practice on the Vatican. " How these Christians hate their Christian neighbors" will come to the minds of the scoffer and the infidel. The report of the proceedings of the 28th introduced us to a Rev. J. Sullivan, Baptist, who said he was educated for the priesthood. Possibly. But the pedigree of the Rev. J. Sullivan, Bantist, would no doubt make interesting reading. We desire not to cast aspersions on his character. What we would like to know is how he came into the Baptist fold. We have a suspicion that he 'drifted," because the text of his little sermon was on "drifters." In this connection he said the Baptists were justified in sending their missionaries to Quebec even if they only succeeded in picking up the "drifters," by which he meant those who had stepped out of the Church into infidelity and atheism.

atheism never enters a Baptist or any other Protestant fold. If grace come to him he goes back to the mother that bore him. It is not correct, we think, to state that the "drifters" have gone into infidelity and atheism-rather into indifferentism. They are largely composed of that class who are looking for comfortable meal and a share of the new or second hand clothing rushed to the scene of conflict or a fast freight by the good Baptist ladies in other parts of the country.

So LONG as they get a little money to procure the necessaries, a good mea and garments to keep the body warm, they will smile on the Baptist mission ary. During the time of the famine in Ireland, there were a few drifters of the same character in that country and this is how there came to be outside the fold men bearing the grand old Irish names. Even a Sullivan might have been found amongst them.

AND THERE was a Rev. R. R. McKay, of Ottawa, Baptist, who also entered th Colisseum to attack the Roman lions He claimed that inroads had been made by the Catholics in the Baptist population near Ottawa, and that it was ne sary now for the Baptists to carry on evangelization where once was a Baptist settlement. Rev. Mr. McKav gives us most pleasing intelligence. Proof we have here that the Baptist chrysanthemum withers in a Catholic atmosphere and it can never again be nursed back to a comely appearance. But resolute and determined is the good Baptist soul of Rev. Mr. McKay! On his banner is inscribed, "Onward Christian Soldiers," No Surrender." For he says the Baptists must continue their missions as long as Catholics were taught to place money above Christ and tradition above the Scriptures. Were the speaker called upon to prove his statements, he would be in the same position as a shuffling witness in a court of justice at contested election trial in the hands of great criminal lawyer. When the Baptist convention at Hamilton draws to a close all who are worthy of the name of Christian will sincerely hope that it will be a long time before we have another one. The banner of peace and good will " was discarded and that of "rancor and bigotry flung to the Baptist breeze.

THE following reference to this rev. gentleman appeared in the London Free Press of Saturday last. We print it be cause it is well worthy the consideration of this clerical gentleman. The letter was signed "Sheet Anchor."

In your report of the proceedings of the Baptist convention at Hamilton in your issue of to-day, it is stated that a clergyman—Mr. Sullivan—said the Catholic Church is "one thing in Barce lona and another in Frantford." I would be under deep obligation to this gentleman if he would kindly state just exactly wherein the difference lies. Not in generalities nor suppositions, but in cold facts.

Having spent a great part of my life mongst the Spaniards. I can most truthamongst the Spaniards, I can most truth-fully assert that neither in Barcelona nor any other part of Spain have I seen any differences in the services or doc-trine of the Catholic Church. They are

the same throughout the entire world.

The last paragraph in your report of
the proceedings, viz.: that "Catholics
are taught to place money above Christ," would be laughable, were it not so seri ous, when one remembers the much that Catholic countries are wealthy. Truly, consistency is a jewel. If Catholics placed money above Christ,

I have neither the time nor the inclination to enter into a controversy; hence I cannot consider that I would be called upon to notice any reply which Mr. Sullivan might make to this letter, unless he sticks close to the statement he has made about the Church in Spain.

THE HOUSE OF LORDS has passed the third reading of the Irish Land Bill. It was, however, emasculated to such an extent that the Commoners did not recognize it when it was returned to them. Premier Asquith has taken up the gauntlet for the people and despatches tell us that he will appeal to the country on the Irish Land Bill, without waiting for the action of the Lords on the budget. The premier says that the course of the Lords removes the last vestige of government by the people. This measure for the relief of Ireland, he continues, will be fought to the last and there will be no compromise To most people it appears simply astounding that the members of the privileged chamber are acting in a manner more becoming the gamblers in Monte Carlo. It is now a settled conviction in the minds of the English people that the House of Lords will abstruct all legislation which will have tendency to affect their private in-

THEIR execrable conduct at the present day is but a repetition of the course they took regarding Ireland during the Gladstonian period. On page 380, volume 2, of Morley's Life of Gladstone, that great statesman is quoted as

the estimate of their hearers. The ap- | Church and "drifts" into infidelity and is this: that when the future historian | United States Steel Corporation purspeaks upon the greatness of this empire and traces the manner in which it has grown through successive generations, he will say that in that history there was one chapter of disgrace, and that chapter of disgrace was the treatment of Ireland." On page 767 Mr. Gladstone also stated, "They could not look at Ireland and say that the state of feeling there was for the honor and the advantage of the United Kingdom " But Gladstone's statesmanship and eloquence availed not. The House of Lords ignominiously rejected the bil whole and entire. They would not even deign to amend it.

> A DISTINGUISHED English statesman of the present day, Mr. G. K. Chesterton, has given the hereditary chamber one of the most severe castigations it has yet received. Here is an extract from a speech he lately delivered :

"The Duke does not think about all his estates, field by field and hedge by hedge. If the duke did he would go mad. He can only understand the land when it is put into a ledger; he can only read fields when they are translated into figures. Property so enormous that it escapes from the imagination is not even property, just as a hat so huge that it comes down to my boots is not even a tume. In practice it would more probably be an unpleasantly small prison. And a man who makes a monstrous soli-And a man who makes a monstrous soli tude of any sort around him is making prison, large or small, not a property. The idea in the desert is the same as that in the cell. The Bible puts it perfectly, in the course of some remarks on landlords: "Woe unto them that lay field to field, that they may be alone in

And here is how Mr. Chesterton describes the way in which many of the proud and haughty and intolerable dukes came by their wealth:

"If there should happen to exist in the world a class of persons who made their pile out of pillage of churches and abbeys, who increased it systematically for four centuries by the moving of fences. the falsification of boundaries, the inclose ure of fields, who in our own time have been eagerly to the fore in every scheme for snatching remote territories or exploiting independent peoples, then these I think may positively and correctly be called the enemies of property."

On THURSDAY last a touching cere mony took place in London. It was the translation of the remains of the Rev. M. J. Tiernan from the cemetery at Mount Carmel to St. Peter's cemetery in the cathedral city. In this cemetery a large plot of ground has been reserved for the interment of deceased priests of the diocese. During a quarter of a century Father Tiernan had been rector of St. Peter's cathedral. During his incumbency of that office the stress and strain of the erection of that magnificent building fell heavily upon his shoulders and age and infirmity came to him before his time. The ceremony of Thursday reawakens in the hearts of the people of London the noble qualities of Father Tiernan. He had the heart of a child and withal a nobility of character, coupled with an intense charity, which made him very dear to the people. He never spared himself when duty called and it was this great devotion to his flock which brought him to a premature grave. On Thursday last he was not forgotten, nor will he be forgotten for generations to come. He deserved, and, may we not hope, he has received, a high place in heaven as a reward for his fealty to his Saviour, to his Church and to his flock. Rev. Father McKeon, of with a large number of the laity.

ON SUNDAY LAST, in one of our city churches, the minister dealt in an exhaustive fashion with the question of building a Canadian navy. Many a time reports of sermons in the churches of our separated brethren must give a shock to those in the congregation who have regard for becoming conduct on the part of gentlemen of the cloth. Here we have one ordained as a Christian minister. He has been told to go out and preach the Gospel; but instead of this he takes up the discussion of questions which belong exclusively to the Governors of the State. It is no wonder there are so many empty churches and so many people spend the Sundays reading novels and the Sunday papers. With some preachers, we regret to say, the Gospel has become threadbare and they dabble in matters which they think will create more interest in the minds of the members of their congregations. If they would only go to the old Church, the Church of the centuries, the Church founded and preserved and blessed by our divine Lord, they would find week in and week out, year in and year out, the preaching of the same Gospel ever old and ever new. There is no room there for fads and fancies introduced to tickle the ears and the eyes of the worldly-minded who go to church to be entertained and amused.

FROM PITTSBURG comes the report that twenty-five thousand persons in

pose to control the nine breweries now existing in that district. The wealthy magnates, strange to say, purpose increasing the saloons with the object of preventing people drinking at their homes. They claim that the keg of beer in the house does more harm to their workmen than would the beer supplied over the counter. It appears to us that a much better way would be to establish temperance societies, or, better still, total abstinence societies, and in this way the home drinking and saloon drinking would be discontinued, The result would be better health better work, better morals and a greater degree of genuine prosperity.

THE PLENARY COUNCIL.

The laborious and important work of receiving the reports of the various committees was concluded on Wednesday the 27th ult. An idea may be formed of the time this required when the task meant the reading of nearly three hundred pages of large octavo pages, not to say anything of additional suggestions from the committees as well as motions proposed by others.

Thursday, Oct. 28th, was the twentyfirst anniversary of the consecration of Mgr. L. N. Begin, the venerable Archbishop of Quebec, First Vice-President of the Plenary Council. From all quarters His Grace received messages and expressions of congratulation upon the occasion.

The members of the Council joined most cordially in the pleasing incident of offering the Archbishop their homage and gratitude for all that had been done to make their stay pleasant in the metropolitan city of Quebec.

The following is the English sermon delivered at the Basilica on Sunday, Oct. 24th. It was preached by the Very Rev. Father Walsh, O. M. I., Administrator of Vancouver, B. C.:

This is life eternal to know Thee and Him whom Thou hast sent. St. John. Your Excellency, my Lords, my dear rethren-When our blessed Lord was

upon earth He taught men what they

must believe and how they must live if they would obtain eternal life. No

man ever spoke as He spoke; no man can ever live such a life of perfection as He lived. He taught them in the

temple, on the roadsides; He taught Everywhere large crowds gathered to listen to Him as He spoke to them things holy, of death and judgment, of the beauty of virtue and of the glory And as His teaching was sublime so also was His life. "Which of you," He would say to His followers, "can convince Me of sin?" In Him was reflected immense charity, poverty, umiliation and every virtue. brethren, it is a long time since our Lord was on this earth. More than two thousand years have elapsed since He trod this earth, and even though He is no longer seen and is no longer heard, yet how well we know Him, for are not His words and His life to be found in which is inspired by Almighty God has which is inspired by Amigue, God and been transmitted to the Church for safe-guard. As a holy bishop has recently said, "no man is born with the Gospel written on his intelligence. When a soul," he says, "comes into this world, the Gospel has to be laboriously instilled in his mind, and it has to be carefully impressed on it, otherwise that humas soul becomes estranged from God and as though it had never lived, and thus it follows that the Church has to perpetu te the work of Christ and to teach the truth of salvation.' How well, my dear brethren, has she fulfilled this task Our divine Master said to her, "G teach all nations, as the Father sent Me I also send you. Go forth and teach all they would be the richest—as the world understands the term—people in the world.

St. Mary's church, recited the prayers they would be the richest—as the world at the grave. Father O'Neil, of the cathedral, was also present, together an nations, as the Father sent Me I also send you. Go forth and teach all nations and I will be with you until the end of time." The Church are the prayers they would be the richest—as the world. cathedral, was also present, togethe end of time." The Church, my dear with a large number of the laity. marched in the vanguard of intellectual progress. It was the Church that reserved for us, and rescued from oblivion the writings of the ancient Greeks and Romans, and during the wars and social upheavals which lasted dursocial upneavals which lasted during many centuries; the perpetuity of learning was due to the efforts of the Church. In those days when kings and warriors were building citadels and fortresses the Church was building churches and great schools and universities. The many sects which during these later days have broken away from the Church often boast that they have in their possession the book of books-the Holy Bible. Be it so, but let them remember that they received it from the Catholic Church. They are indebted to her for this, and, my dear brethren, what the Church has done in the past what the Church has done in the passe in regard to learning she is at present doing. Men will make sacrifices for that which they love. Where are such sacrifices being made for education as are being made in the Catholic Church to-day? Every year she is spending enormous sums for the support of it, and wherever we look she is having success, and her success would be suffering from the effects of spoliation, and were it not for the fact that very often, even to-day, she has to be content with injustice, if not open persecution. But, my dear brethren, and this is my point, secular learning is, after all, not the only learning. There is something else to be learned in this world besides the arts and sciences. Man's destiny does not terminate in this world. He is made for something more noble and more lasting—his highest knowledge is to know God, for Whom and by Whom he was made. This is the eternal life, to know Jesus Christ, to know God, to know the Son of God made man, to be familiar with His life, to be imbued with Church into infidelity and atheism. Vain endeavor—bootless quest. The Frenchman who leaves the Mother Rule Bill, "What weighs upon my mind, afflicted with the drink habit. The lally that the Church proves herself to

with the you the child in educating. subjects, she day join har his heart to sets aside a p to pray and religion, for ience, how in sions are, th they are ne that very off is but little in holy religion has the co-o men and w and women world; other ing God in a re of ther they are d many uld gi ve uch men to grateful fo there is Canada, fro these noble ed schools. yond the co of them re ting Indian that land west. For is gratefu the battle ool days great work and when passions gr more dang ments dans the world w the Churc point out rather the she does al minds and this world Church wo heart of A not in her Him Who nations," have to follow her escape etc love for sp Holy Sacr the dark there are, listening t

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