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ohn subscribers change their residence it briant that the old as well as the new rese be sent us. LETTERS OF RECOMMENDATION,

Apostolic Delegation.

Apostolic Delegation.

Ottawa June 13th, 1355.

To the Editor of the CATHOLIC RECORD,
London One

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 intellisence and ability and, above all thas it is inmored with a strong Catholic spirit. It strenuenely defends Catholic principles and author
iny 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 counar, and it will do more and more, as its
polerome influence reaches more Catholic
bases

therefore, earnestly recommend it to Cath

milies.

my blessing on your work, and best
for its continued success.

Yours very sincerely in Christ.

Yours very sincerely in Christ.

Donatus, Archielshop of Ephesus,

Apostolic Delegate.

UNIVERSITY OF UTTAWA.
Ottawa, Canada, March 7th. 1900.
ditor of The Catholic Record

To the Editor of THE CATHOLIC RECORD.
London. Ont.
Dear Sir: For some time past I have read
your estimable paper. THE CATHOLIC RECORD.
and congratulate you upon the manner in
which it is published
Its mailer and form are both good; and a
Its mailer and avayedesithe whole.

reful.

Ing you and wishing you success,
Believe me to remain.

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

LONDON, SATURDAY, FEB 2, 1907. THE SCHOOL SYSTEM IN

QUEBEC.

The Semaine Religiouse, in a recent editorial on National schools, informs us that there is a small minority of fanatics in the province of Quebec which is endeavoring to get up an agitation for the establishment of a system of National schools to take the lace of the present system of Denominational schools which exists there.

The article states, that the object of this agitation to destroy the Catholic traditions which have been the strength of the French Canadian race, and for the preservation of which the people of Quebec have ever struggled with de termination. It is believed by the French Canadians that the most efficacious means whereby their racial patriotism and their faith shall be pre served is by means of their Catholic school system, while on the other hand the advocates of the so-called "Nation al school system " are equally strong for this very reason desire to abolish again will any agitation of the same the Catholic principles on which the kind be attempted. schools of the province are based.

are, of course, a section of the Protest ants of Quebec, and to them the Se maine Religiouse says:

" Let them use in peace their own schools which we generously give up to them ; but their arrogant request de serves to be spurped, as was recently done by their own co-religionists in Englaid. As regards Catholics, they know that their conscience forbids them to comply with any curtailment of religi one influence in the sanctuary of the ol, and with any compromise tailing danger for the faith of their

We are entirely in accord with these sentiments of the Semaine Religiouse. Before the Public school systems of Ontario and Quebec were established at ail, the children of both Provinces were educated in private schools and as these children were Catholics or Protestants, their religious education was not neglected. But when Public school systems were established in both provinces, it was soon discovered to be absolutely necessary to give the Protestant minority in Quebec and the Catholic minority io Ontario the oppor tunity they demanded, to have their distinct religious convictions respected, and to this end the denominational schools were made legal under the former, and Separate schools in the

letter province. We have many times ere now called attention to the fact that the Protest. ante of Quebec are, and have always been, as a whole, well satisfied with the dissentient or Separate school laws of that province, and with the readiness of the Catholic esperity in the Legislature to make any tair improvements in the law which the Protestants have shown it to be their desire to have

The testimony to this desire of the

Quebec minority in the first instance was given by Mr. Alexander Galt, even so far back as when it was agreed to by the British American Provinces to form a Confederation to be called the Dominion of Canada. It was considered an essential condition of the union at that time that the Protestants of Quebec and the Catholics of Ontario should be secured for all future time in the privileges they then possessed, and indeed, considering the nature of the opposition then existing against such privileges being granted to the Ontario Catholics, it may very well be doubted whether these privileges would have been granted them peaceably if like privileges had not been demanded also by the Quebec Protestants.

Mr. Galt stated frequently in and out of Parliament that the Protestants of Quebec valued these privileges as they prized life itself; and it would have been an eternal disgrace to both Catholies and Protestants constituting the Parliament of Canada if the Separate school provisions, already granted by law to the Catholic body in Ontario, were not guaranteed in the act of Con federation, while the Protestants of Quebec received these guarantees with out any opposition from the Catholic majority of that province.

The disgrace which the Protestants of Canada would have incurred would be that of intolerance, while the Catholics would have been equally disgraced for cowardice if the provision desired by both minorities had not been inserted in the British North America Act, by which name the act establishing the Dominion of Canada is known.

The Protestants of Upper Canada (Ontario) well understood this and the clause permanently establishing Catholie Separate schools in Ontario, side by side with the Protestant Dissentient schools in Quebec was passed with scarcely a murmur from any quarter. The provision in question forbids the taking away from either minority any privilege or right in regard to educa tion which it held when the British North American Act was passed.

Since that time both acts have been amended so as to assimilate more and more the rights of the minorities to those of the majorities in each province, without entrenching upon the rights already secured. These amendments have been deemed necessary for the smooth operation of the respective school systems, and have given satisfaction, without inflicting any injury or injustice upon the two majorities.

There have been agitators in Ontario who desired to take away all the rights given to the Catholic minority of Ontario by means of the amendments passed since 1867, but to the credit of the Protestants of the province generally, it must be said, that, as a body, they could not be moved to support the agitators who endeavored to disturb the peace of the country by carrying on an anti Catholic crusade. agitators learned a useful lesson, being taught that any efforts to create disturbance and dissension will meet with no encouragement from the province at in the conviction of the same thing and large, and it is now hoped that never

It was by the destruction of the relig-The minority who are advocating the lous school system that the Atheists of elition of the Carbolic school system, France hoped, by degrees, to rear up a new generation, which might hate religion and bring about by degrees an antireligious sentiment which should abol ish the practice of religion in that country, and too well have they succeeded. If the few agitators who are now clamoring for a National and god less school system in Quebec, the same results would come in due time in that province which have been attained in France, and this is probably the very result which these agitators desire. But it would be far better that the Public school system were entirely abolished, and that we should recur to the old voluntary private school system, than that a system of godless schools should be established by a noisy, but very small faction of the people of

Quebec. But we do not believe that even any large number of the Protestants of Quebec desire such a change as is here suggested. It is true that in some places the distinctively Protestant schools have been closed through the gradual dimunition of the Protestant population in such localities, so that sometimes only one or two or three Protestant families remain in a school district who cannot name of Dissentient schools in the support a Protestant school any longer. But surely, in such cases the diminished Protestant population can make use of the Catholic or Public school, in which their faith will never be tampered with. Bat it is not to be expected that for the sake of the very few who wish no religion to be taught to the schools, the great majority of the people shou'd be deprived of their natural right to have religious teach-

Catholic public may be on their guard against any threatening attitude on the part of a factious minority to destroy Catholic education under such false pretences as have been set forth in favor of so disastrous a change in

the school laws of a Catholic province. We may reasonably close this article by quoting the words of a Methodist Bishop, Dr. Coke Smith, of South Carolins, who, a few years ago thus spoke in an address delivered at Jacksonville, Florida.

" Intellectual culture by itself is the means of the development of rascality. Who break your backs? Who are the aparchistic movements Are they the ignorant men of the country? No. They are the intellectual rascals, and the educated criminal is the most dangerous of all. No education deserves the name unless it has the moral side. The most powerful in figure about the training of the child is the influence of the teacher. God save the influence of the teacher. God save this country from godless teachers, and God save the country from a purely secular education."

The prognostications of this Bishop have been realized in the rapid increase of crime in the United States-murders, thefts, defalcations, suicides, etc. The present dominancy of atheism in France has been brought about in the same way, and to protect Quebec against similar results, the teaching of religion in the schools must be kept up at all hazards.

ANOTHER CHURCH UNION PROPUSED.

In the larger union contemplated by the Presbyterians, Methodists and Congregationalists of Canada, the Baptists have declared that they will not take part, the reason assigned by them being that "they are not prepared to give up distinctive principles.' This subject was debated at a meeting of the Baptist Ministerial Association held in Toronto during the month of May, 1904, at which Rev. Dr. Stewart, of the Bible Training School, took a leading part in the discussion. The reverend gentleman declared, proving his declaration from the New Testament, that " the unity of believers in Christ should be one of life, love and truth, and, therefore, spiritual union should form the basis of any organic union of churches. He favored the fullest co-operation of Christians in matters of common interest, but a serious hindrance to an effectual unity of the faithful such as was proposed would be met in the tendency to errors of doctrine,

It was then agreed by the meeting that " the Baptists are not ready to participate in the union movement of the three churches above mentioned as they cannot give up their distinctive principles of regenerate membership and adult immersion."

In noticing the efforts which are not being made to effect the union referred to we have several times made a re mark to the same effect, that on the basis of union which has been partly agreed upon between the three parties to the contract, doctrines which are s ensibly set aside have beer, and are still, an integral part of the c.eed of two at least of the denominations as believed to be revealed by God. We cannot understand how denominations which thus believe can deliberately put aside such doctrines, even for the ake of a union which will give the united body an increase of influence, which is merely a political considera-

This is, of course, their own busi ness, and we do not refer to the matter for the purpose of influencing the jucg ment of the unionists, but solely to show how little is the value set upon scriptural teaching by the parties concerned, who have for three centuries maintained that it was for the sake of the truth of the Gospel that these separated from the Catholic Church. The Baptists have discovered the real motive which underlies the movement, and it is a proof of the honesty of their purpose that they will have nothing to do with it.

It now appears that the Baptists have discovered a direction in which they look for union consistently with their distinctive doctrines, the body with which they propose to unite being a smaller denomination known as " Dis ciples." A meeting was held in Toronto a few days ago by committees of both these denominations, at which the preliminary at ps were taken with this object in view, and from all appearances the proposed union will be flected without any abnegation of principle on either side. The dostrines of these two denominations are said to be substantially the same, though there are minor differences in terminology and modes of expression, which will be

easily reconciled. While the quiet abnegation of doctrines which the Presbyterians and Congregationalists have partly agreed upon in order to maits in e one body with the Methodists, must have the

appear that the proposed union of Baptists and Disciples will have similar effect. PROTESTANTS PRAY FOR THE

CHURCH IN FRANCE.

One of the most pleasing outcomes of the present religious crisis in France is the fact that the Right Rev. Robert Couman, the Protestant Episcopa Bishop of Maine, has requested the clergy of his diocese to offer a special prayer in behalf of the Catholic Church n France. The prayer is as follows :

"O Heavenly Father, behold in mercy, our Sister, the Catholic Church in France, and if it be Thy will that she meet with persecution, poverty and humiliation, let it be for her good and humiliation, let it be for mer good and for Thy glory. Grant that she may seek her victory, not in fame and glorious deeds, not in wealth and luxury, not in the humiliation of her enemies, nor in the triumph of her ambitions, but in the power of the sacragated life in the priest and his neonle. mental life in the priest and his people in the family and in the home. We ask this in the name of our commo Lord and Bishop of cur souls to Whom be all giory." Amen.

THE RUSSIAN CHURCH.

A. B, of Montreal says : "We have frequently seen it stated a the papers that the Russians gener ally belong to the Greek or Octhodox Church, and that the priests of this Crurch say Mass, hear confessions, and administer sacraments very they are administered in the Catholic Church. Believers in the Greek Church are also said to pay honor to the Blessed Virgin and the saints, and to car y about with them icons which they also honor, and which I under stand to mean images of Christ. you please inform me briefly through the valued columns of the CATHOLIC RECORD, what are the chief character istics of the Russian Church, and in what does it resemble or differ from the Catholic Church ?"

Answes. It appears from the writings of the early fathers of the Church that there was some knowledge of Christianity in Russia at a very early period, inasmuch as Tertullian, who wrote about the year two hundred, speaks of the gospel having been then preached among the Scythians and Sarmatians, by which names Southern Ru-sia was called. But there does not appear to have been any permanent impression of Christianity made there until the ninth century, when Ignatius, Patriarch of Constantinople, sent mis sionaries thither. The nation, how ever, was not completely converted until about A. D 988, and even when the Greek schism was permanently sceomplished under Michael Cerularius in 1053, the Russians remained united under the Popes. This union continued down to the year 1439 when the Council of Florence met, at which the Schismatical Orientals became reunited with the Catholic Church. But this union was displeasing to the Eastern peoples, and in 1440, most of the Orientals renounced the union, and the Russians were soon after induced to join the schismatics. The Russian liturgical books, however, were composed while the Russian Church was united under the authority of the Pope, and are in use to the present day, so that they are doctrin ally correct, and even recognized the authority of the Pope, as in the pray ers of St. Sylvester's day, wherein this holy Pope is spoken of as head of the Church and the successor of St. Peter.

In 1453, Constantinople was taken by he Turks, and the Russians soon after this ceased to recognize in practice the patriarch of Constantinople as the head of their Caurch, though the Muscovite Patriarchs requested to be confirmed in their office down to the year 1657. From this time the Russian Church be came independent of all other Oriental

Charches. In 1533, owing to indignities offered by the successive Patriarchs of Moscow to the Patriarchs of Kiev, the latter patriarchate formally united with the Catholic Church. This union continued down to 1793 when the Empress Catharine transferred the see of Kiev to the Schismatical Church, and suppressed by force the Carbolic Sees. Many of the Catholics remained faithful, and those who did so are called Uniats, but Catharine's arbitrary measures caused many to fall away and join the schis

matical or Orthodox Church. The persecution against Catholics was continued by successive Emperors

almost to the present date. The Russian and other Oriental Schismatical churches are national, being independent of each other, and completely subject to the whims of the rulers of the States in which they exist. So far, however, they retain the same faith, with the exception of cer tain beretical churches which have kept up a precarious existence since a very early date. These heretical churches are the Nestorians, Jacobites and Copts. The national Churches, including the Russian, bave doctrines similar to those of the Catholic Courch except on two or three points. These are, that they deny the supremacy of

them to maintain that the Holy Ghost proceeds from the Father, but not from the Son. They honor the Blessed Virgin and the saints, but deny that the Blessed Virgin was conceived immaculate. They retain the seven sacraments of the Catholie Church, and have Bishops and priests who celebrate the Sacrifice of the Mass. The Mass is celebrated in several different languages with various ceremonies, which, however, did not prevent these liturgies from teach ing the same doctrine. Nearly all, if not all other differences from the Catholic practice are differences of dis cipline which depend merely on ecclesiastical law, and might easily be ar ranged to suit the temperament of the people. Thus the Russian prests are usually married. This, and the differences of language and ceremonial in the Mass and the administration of the sacraments, could easily be reconciled, if it were not that the Emperors of Russia, for political reasons, wish to keep the Church entirely under their control, as a powerful lever, which enables them to govern their people more completely. The Czar is recognized as the head of the Russian Church, and his will is law, both as regards doctrine and Church discipline. Financial considerations are also a powerful factor in the attitude of the Czar, and, as a result, all the efforts of the Popes to effect a reunion have been hitherto unsuccessful.

The educated classes in Russia are for the most part, without any real religion, but the Imperial family are, outwardly at least, very religious. The officials are also compelled to put on an appearance of religion, as without an outward conformity to the orthodox religion they would not be appointed to nor retained in office. The icons of which our correspondent

speaks are images of Christ and the saints, which the Orthodox Greeks have in their house, or carry about with them as a protection against all sorts

the people are much addicted to this vice, and this is, undoubtedly, one rea son for which the Russian pricethood is so little regarded. There is no doubt that if the Orthodox Church were re united with the Catholic Church, and subject to the Pope, a great reform could be effected among both priests and people, but there is little hope at the present time that this re union can be brought about.

THE CRISIS IN FRANCE.

It would appear that the French Sovernment, which has control of the telegraphs, and exercises a terrorism over the press, is preventing the transmission of news in regard to its present treatment of the Church. The work of expelling the clergy from their homes is proceeding, but there has been a dearth of news on this point during the past week. The task of closing the churches has been discontinued to a great extent, though in some instances lay associations of worship have been stituted, which have taken posses sion of the parish churches, under the recent law of separation, and have liven them over to schismatical and even Protestant worship. On the Island of Corsica this has been done, as the priests refused to act under the direc tion of self constituted associations of worship, a Protestant Bishop having been called upon to ordain a minister to take charge of the public worship in one of the churches. It is expected that some other associations cultuelles will take similar action, though this has not been done to any very considerable extent.

The Bishops bave been called to meet in conference to consider how far they may be able to make use of the law of 1901 to turnish the parishes with the Holy Sacrifice of the Mass and to administer the sacraments. They are in session for this purpose while we go to press.

The Government has not dared so far to carry out its threat to publish the papers stolen from the Papal Nunciature, but it has promuigated the cowardly falsehood that Mgr. Montag nini, who, as secretary, remained in charge of the Papal legation after Mge. Lorenzelli was expelled from Paris, has been engaged in plotting with Deputies of the Opposition, especially those of the Legitimist and Bonspart ist parties, to overthrow the Republican Government.

It may be safely said that the pretended papers which prove this charge will not be published, for the reas n that they do not exist except in M. Clemenceau's imagination. The Petite The Semaine Religiouse does well to sound the slare when such a project thanity, thus leading to indifference to sound the slare when such a project thanity, thus leading to indifference to the sound the slare when such a project thanity, thus leading to indifference to the sound the slare when such a project thanity, thus leading to indifference to the sound the slare mentioned practice causes discussed, in order that the sli Christian Doctrine, it does not This last mentioned practice causes

same paper states that it has prothrough the Portuguese Minister, that the Vatican's notes to the European Powers were not identical, as sent to the different Governments. But hew there is any crime in writing different ly to different powers, according to their varied relations with the Holy See, does not appear.

A FRENCH "BISHOP."

A certain class of people are taking a grain of comfort from newspaper re ports to the effect that "Bishop" Vilatte is ordaining " priests" in Paris, and, furthermere, that some of the churches have been handed over to the "Bishop" and his "pricats," We are always sorry when truth comnels us to turn a smile to a tear, but the truth must be told. As our old friend Artemus Ward would say "Truth smashed to earth will rise agin. You can't stop her." To our contemporaries in Toronto, the Christian Guardian and-(well, we cassot mention the name: it is the poper that circulates amongst the members of th Orange association) we would say : " Bishop " Vilatte was never a "Bishop" or a "pricet" of the Catholie Church. Twenty years age or more he was known in the Ottawa valley as an excellent cook. After wards he studied for the priesthood, but, for good reasons, he was not ordained. He then went to Milwaukee where he was " ordained " " priest " by an eastern schismatical Bishop, and afterwards raised to the " Episcopate" by the man from the Hast, So mach for "Bishop" Vilatte.

LUTHERAN LEGENDS ABOUT THE CATHOLIC CHURCH.

One after another the legends and lies about the Catnolic Church, that been invented and circulated by members of the sects which owe their origin to Luther, are either exposed by zesions Catholies or are quietly dropped" by enlightened Lutherans them as a protection against all sorts of perils. It is said that they carry their reverence to these objects to a superstitions degree.

It is notorious that the Orthodox priests are but little revered by the people, who are, nevertheless, by nature religiously inclined, though the vice of intemperance is exceedingly common among them. The priests as well as the people are much addicted to this the people are much addicted to this the people are much addicted to this of the sixteenth renurry, copies in history. The classic English misco in of the sixteenth century, copies in of the sixteenth century, copies in encyclopedias, conned in text books and coloring the warp and woof of our literature are no n being clipped of their Lutheran legends and Elizabethan enlogies and the calumnies formed against the Church in the pages of D'Ausigne, Fox and Strype are being n jeted by sane and seber historians. Receis and robers are poor witnesses. The first Protestant had stolen the meadows of the monasteries and the meadows of the monasteries and the silver of the sanctuary, and naturally maligned the name of the monk and clerie whose wealth they had pilfered order of society was the immediate cause of civil and religious str fe wehement and venomous. It deluged Europe with blood and it let loose the beast for centuries. Historical events are bound together causually, not can ually. We may say of history as of humanity; No fact lives to itself, and The Middle no taes dies to itself. Ages flowered in the thirteenth cen tary. A church which produced lea-men like Michael Angelo and Sir Thomas Moore, clerios like John Finher and Jerome Savonarola, artists like Fra Angelieo and Father Barsholomeo, nuns like the Pirkheimers in the Convent of the Poor Ciarca at Naremberg, women in the world like Vistoria Colonna and Lacrezia Torna buoni de Medici can not be called morally dead; an age which inspired Columbus to start west ward to win new worlds to Christ, and Pius II. to ge eastward to save Christendom from the unspeakable Turk ; a time which created the maste pieces of religious paintings and erected number less hespitals for the sick and suffering; an epoch filled with religious yearning which flocked to the great preachers in tens of thousands and led the chief city of art to put on sackcloth and sabes an era of sa dreams and deeds can not be called an age when the Church of sed to live and reign in the arts and hearts of her children.

After Point Blank Refusal.

Major John Egan, a retired officer of the United States army, who died last month in New York, once refused as a West Point cades, to attend the services at the Protestant chapel. "I am a west rolliceace, to attend the services at the Protestant chapel. "I am a Catholic, sir," said Cadec Egan to the adjutant on the parade ground one morning when the caders were ordered. morning when the casts were observed to attend, services in the local Episcopali church, sall belonging to me, sir, are Catholies, and under the circumstances I decline to attend the Episcopal or any sourch other than one of my ewn de nomination." The result was the Egan and forty other young Catholics were permitted to leave the ranks and attend the services in the nearest Cath-

Praises Catholic Church.

We and to the Lamp (Episcopa) organ) the following words attribute to Pr.st. Peck, of Counsils: "When dec-tors of divinity devote their energies to hib dire away he foundations of historic faith, there is something men ing in the contemptation of the one great Church that stands unshaken on the rock of its

MGR VAUGHAN DISTINGUISHED

ASSIC SHILS OF THE

The Right Rev. M Jebo S. Vauglan, de in Boston, gave, with a representati Herald, a clear expor-tion of the Crurch in ligious crisis in Fran The corditien of

"The cordition of seems to be but it America. If it were feeling of the grithroughout the count love liberty as much and offer to all full ire. as their consciences there is the greates lom, but it is mere tying nothing. Ti traternity, equality in large letters on great public buildi words find no place cebo in the bearts On the contrary, w injustice everywher Catholic. It is no but it is strong Hence its contin e Bishops, prie whose only off ne religion and to the But it is said enemies to the Gov

LIMIT TO "So long as the legitimate sphere, more devoted sub But when it break boundaries and a ander foot the rig the laws of God, that obedience in he but another p apostasy, to wh greatly to be pref-"Then you velocience?"

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