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RECTOR AHLWARDT, the German-Lutheran minister who has made himself notorious by his anti-Semitism inside and outside the Reichstag, has come to America to excite an anti-Jewish sentiment on this continent. He will soon find that he is out of his element here. The people of the United States and Canada want no new dis sensions on account of race and creed, and as it is understood that Herr Ahlwardt does not even know English, or speaks it very badly, his attempts to indoctrinate the public with anti-Jewish sentiments will have a very foreign look, and foreign they really are to the general love for fair play which exists throughout the English speaking portion of the continent. His speeches will resemble more the ludicrousness of the burlesque German of variety shows, or Brother Gardner's addresses, than any. thing serious. The United States journals have already begun to ridicule him and denounce his preposterous attempt to excite ill will against a Ireland. This defeat was owing in a section of the population which is as much as any class inoffensive, patri- of the Irish Episcopate, and Mr. Gladotic and industrious, even though in stone took his revenge by issuing the some instances there may be also found pamphlet in question, wherein he enan excess of greed therein. But other races are not without the same defects. There is no room for an anti-Jewish crusade on this continent, as Rector ing it, the less unprofitable he will find

GERMANY appears to be determined to crush out Anarchy from the Empire by drastic measures. Baron Von Koeller, late Minister of the Interior, issued general orders for the indictment of extreme Socialists who are identical in principal with Anarchists, its chariot, as the horses of a triumph and though the Baron is no longer in al car, the chiefintellectual and material his position, the police have been in- forces of the world. Its learning has structed to carry out his orders. In- been the learning of the world; dictments have been issued in Berlin greatness, glory, grandeur and majesty have been almost, though not absolutely, all that in these respects including Herr Liebnecht Aner, and the world has had to boast of. in addition to these the three editors of the Socialist organ, the Voerwaertz, and Editors Ewald of Bremdenburg, and Diehl of Chemnitz, their papers being all socialistic organs, are now in jail. Six Socialist members of the Reichstag, and the entire staff of the Voerwaertz, are under indictment.

THE British Tories appear to be losing their hold of the seat in Parliament occupied by the representative of taught. Dublin University. This seat has banquet which he cannot share with hitherto been sure to the Tories, and Rule as a plank in the Liberal platform. As the Hon. David R. Plunkett has been referred to the Roman and Rule as a plank in the Liberal platform. has been raised to the Peerage, the into civic fellowship in order that they nations of the world. Prejudice, seat became vacant, and an election was held last week to fill it. There were the wildest scenes imaginable of excitement and discord on the occasion. William A. Lecky, Liberal-Unionist, had been nominated by the professors for the seat, but the undergraduates universally opposed him, assembling at the entrance to the polls and assaulting every voter who was suspected of being favorable to Mr. Lecky. The disturbance was, after some difficulty, quelled by the police.

Two Mormon preachers who reached Inez, Kentucky, two weeks ago, had a warm reception from the populace. They were from Utah and believed they could establish a Church secretly on the mountains, news of which would be kept from the people in other parts of the State. The secret leaked especially in the settlement of this conout, however, and a mass meeting of tinent. indignation was held at Eden, the county seat, and a committee was appointed to wait on the preachers to warn them to leave the State. They were told that if they remained they would have a coat of tar and feathers each, so they migrated into West Virginia. They had already made some converts to their faith in that thoroughly Protestant region, but the tolerant Protestantism prevalent in to Mormons to propagate their peculiar

THE New York Independent, which is the Western organ of Latitudinarian Congregationalism, has are cent article on Francis Schlatter, the Denver Faith Curist. The article concedes to the pretender the wonderful powers he claims as a faith healer, saying he is honest, and free from selfish or ecclesibeing a follower of Schlatter only when by low views of God's purposes with showing the exact spot where the

graduated at Amherst college. The it speaks of his claim to be the Messiah. the common mass of men. former is taking a course of law, and So far as this claim is concerned, the Independent has no stronger way of The admission of these students is re-Christ's teaching was of greater import ance to mankind than His miracles, and it asks that Schlatter should perform some such miracle as his own resurrection from the dead, before expecting men to accept him as a Messiah. It warns the public not to accept him as such on his mere thaumaturgic powers. There must be great danger that very many Denver Protestants will make a demi-God of Schlatter when the Independent finds it necessary to warn them in this way. The anomaly of this is recalled to mind that the Independent is one of the papers which deplore Catholic superstition most earnestly. It appears from the present plaint that after all superstition is

found among non-Catholies to a much

greater extent, and the Independent

itself is not altogether free from it.

MR. WM. E. GLADSTONE long since made atonement for his spiteful attack on the Catholic Church under the title "Vaticanism." When he wrote it he was laboring under the irritation caused by the defeat of his attempt to force a godless education on Catholic great measure to the resolute attitude deavored to show that the doctrine of Papal infallibility interferes with the claims of the State to the loyalty of Catholics. He was well answered by Ahlwardt will soon find out, and the the late Cardinals Manning and New shorter the time he spends in attempt- man, and he himself more than once de clared that his views are changed in regard to this matter. A recent utterance of the eminent statesman may be regarded as a further act of atonement for his former hostility. He said :

" Since the first three hundred years of persecution the Roman Catholic Church has marched for one thousand five hundred years at the head of civil ization, and has driven, harnessed to

THOSE MISSIONS TO NON-CATH-OLICS.

Rev. Walter Elliot, C. S. P., in Catholic Standard and Times.

No man knows the joy of being a Catholic till he has made some one else a Catholic. Half the depth of divine truth remains unsounded till one has undertaken to persuade his erring brother of its glorious beauties. No man will know what he has not This is especially true of his hungry brother.

gathered powerful societies representing everything in religion, true and false, good and bad, beautiful and hideous, in order that the one kingdom of Christ may absorb them all. Here He has stung all minds with a resistless purpose to dispute about the way of salvation in order that dispute may end in sincere conviction of the truth. And here He has given the fulness of the conditions necessary for the settlement of religious dissensionpersonal freedom, mental activity and love of truth. This land may well be called the divinely chosen arena for the settlement of the lamentable dissensions of the Christian races. The present religious aspect of our country its restless striving after God and im mortality, its enormous zeal for edu cation, its immovable purpose to give every claimant a hearing, only carry out the original design of Providence in the discovery of the new world, and

The richest and, in some respects, the most powerful section of the Union is New England, and it was founded by religious people for an exclusively religious end, and in all their wanderings of mind or body the descendants of the Puritans are to-day the most active investigators and propagators of religion in the republic. Pennsylvania was founded by the Friends for purposes dominantly religious, and its people are to day profoundly Christian.

Maryland was a religious colony of
Catholics, and it is yet the centre of Kentucky could not allow a freedom of worship which would include freedom American republic. The origin of Union is associated with religion, in the West especially the profoundest religious "awakenings" often accompanying the opening of the country

by the first settlers. It is almost as easy for us to belittle our vocation as Catholics as to rise to its proper dignity. Pettiness is the besetting sin of many religious minds. This sometimes takes the form of racevanity, a vice most offensive to the generous heart of our Blessed Re-

Catholic would be a Calvinist if Catholicity permitted him to be, both right and wrong - exclusive election is so lattering to the elect few.

And in nothing is this pettiness so distressing as in the views some of us take of the Church's missionary vocation. Some would think it had been better for our Saviour to have said to "Going, teach all Ire-His apostles, "Going, teach all Ireland," or, "Go forth into all Germany and preach the gospel to all Germans." the universal Saviour insists on our being Catholics, and He says to us, Going, teach all nations; go forth into the whole world and preach the gospel to every creature.'

Jpon which our race vanity and our Catholic family pride withers up and vanishes away, and our hearts are enlarged with the noble zeal of Apostles. All the world and every creature are entitled to our love, if that love is born of the heart-throbs of Jesus Christ. To be broad-minded is a characteristic trait of the one international religion, and to share our good heritage with all our brethren-Jews and Greeks, bond

and free-is Catholic generosity. We mourn, indeed, the prevalence of wordliness, the brazen effrontery of vice, the spread of various forms of skepticism; we shall not be mistaken for optimists and visionaries. But what we say is that there is no community in America to-day, however as the only symbol of eternal salvation, and which does not furnish a fair field for the discussion of Christian differ-

Among Protestant denominations this condition of the people is the sug-gestion of prodigious missionary activ-Protestant home missionaries are counted by the thousands and are active everywhere. They are usually men and women of rather meagre mental gifts, but with much real or affected The denominations do earnestness. The denominations do not so much rob each other of members by these missionaries as they draw converts from the mass of people who do not attend church at all. The Methodists last year spent nearly half a million of dollars on their home mis sionaries, besides the large expenditures of private individuals and indiv The Presbyterians idual churches. and Congregationalists spent each nearly a million, and this vast amount is exclusive of the sums spent on the

And how much did Catholics spend? How many missionaries did the Church of Christ support? How does the Christian Catholic Church compare in eal with these Protestant sects? For the blacks and the reds we have collected and spent a few scores of thousands and for them we have provided some truly capable and powerful mis sionaries. For the fifty millions of white non-Catholics in America there has recently developed a practical zeal but it is so far in the tentative stage of activity. We are looking after "our own," says one class of excusers. But let us ask whose "own" are the non-Catholics? Are they the devil's 'own?'

In fact, the time is ripe and the opportunity has arrived for the devel opment of the apostolic element in the American Church, nor shall we long lack the men to do the good work of con verting America. No better thanks to God can ever be offered by hearts grate ful for many favors than to extend the kingdom of His Son until it embraces the newest and most splendid of the may re-establish among themselves ignorance, error, all shall yield to the religious fellowship. Here He has force of zeal for souls. Priests and fire with their missionary preaching and lecturing, and their use of the apostolate of the press. The exhortations of our great Pope will not long be without a responsive echo in the hearts of the best missionaries that enlighterment and love can produce.

THE LUCIFER WORSHIP.

For the CATHOLIC RECORD.

Some time ago an interview of an American Bishop while at Liverpool, England, declaring the assertion that Lucifer was adored in the Freemason temple at Charleston, S. C., to be a calumny, made the rounds of the press In her memoirs of an ex-Palladiste No. 4) Miss Diana Vaughan takes the Bishop to task, telling him that he makes a grave mistake if he thinks he saw everything in that temple, as no one but a Luciferian in good standing can ever place his foot inside the hall reserved for Lucifer worship.

Dr. Bataille not only affirms that there is such a temple at Charleston, as well as at Rome and other Luciferian centres, but he gives the ground plan of the Charleston temple, locates and describes the Luciferian temple called the Sanctum Regnum, giving details of decoration, furniture, etc., as only an eye-witness could do. He describes the altar and the goat-like statue of Lucifer on it, together with the ceremonies used in the worship. Vaughan, who also writes as an eyewitness, confirms the doctor in every

particular. No one, then, who has not cross the threshold of this particular hall in the Freemason temple can logically stand up to clear the Luciferians of the terrible charge of adoring Lucifer.

Were Dr. Bataille alone in his assertions one might reasonably doubt his authority. But we have a host of eyewitnesses of undoubted veracity and integrity who confirm Dr. Bataille's revelations most emphatically. Miss Vaughan, until recently, one of the greatest promoters of Luciferianism, also gives a plan of the Palazzo Borg hese, Sometimes we are belittled the Freemason headquarters in Rome,

Luciferian temple, furnished exactly

like that of Charleston, is located.

However when the Prince Borghese went last summer to examine his former palace with a view of repurchasing it, he was freely admitted to every part of it. But when he came to a certain door he was told by the guard that he could not enter there without a permit from head quarters. The prince, who had a search warrant and a posse of police with him, threatened to force the en-trance, whereupon the guard admitted the party. Within that door they found which I wish to speak, she repaired to her own chamber, closed the door, statue on the altar, and all the furniture, etc., as described by Bataille. The Italian papers caused a tremendous sensation by publishing the partic ulars of Prince Boughese's discoveries. It is true Lemmi & Co. denied them most vigorously, but he never took any measures to disprove the revelations neither did he make an effort to prosecute the papers that published them. No wonder, then, that no one took his

denials seriously!

D. Margiotta, formerly another great light among Luciferians, who published the savorous life of Lemmi, the Luciferian pope, also states and proves over and over again that Lucifer is the good god, the grand architect, etc., whom Luciferians and the really initiated Freemasons adore.

Leo Taxil, Stanislaus Kostka and a small or however corrupt, which does not hail with acclaim the name of Jesus Church, who know from a long personal experience among the secret sects whereof they speak - all concur in the assertion that Lucifer is adored by them; and, further, they prove it by evidence to any one who is open to conviction. Consult and study the voluminous and wonderfully interest-ing works of Taxil, Bataille, Miss Vaughan, Margiotta, S. Kostka, etc., and then deny if you dare in the presence of so many, so distinguished and an ever increasing number of most reliable authorities who all conform and complete each other in their astounding revelations.

It is a pity that, outside of France and Italy, those poor Mason-ridden countries, so little interest is taken by the people in this matter. The press especially should do more in exposing the dark lantern conspirators. are strong, active and determined in their work of subverting Christianity Must we wait, as they did in France and Italy, until the tyrannical octopus of Freemasonry and Luciferianism has actually enslaved us and fettered the Church, hand and foot ? Would it not be better to learn before it is too late "Unmask and combat the monster this must be the parole of every well-meaning man. To unmask it the meaning man. To unmask it the material is at hand. It is abundant conclusive and ever increasing. Once unmasked it will be more easily com batted. It must be met before it de stroys Christianity in order to raise upon its ruins the damnable edifice of Lucifer worship and the universal eign of anti Christ on earth.

REMARKABLE CONVERSIONS,

The New World.

In the humble walks of life many conversions have occurred marked by such special providences as to attest in wondrous way the leading of the Divine hand. A few of these storyettes which have come to my knowledge from reliable sources and are stored in my memory I will now relate in as few words as possible:

words as possible:

The first shall be the story of Mrs.

McG., a New England lady, whose ancestors came to the bleak coast in the Mayflower. She became a Catholic in the time of the Rt. Rev. John Chevarus, irst Bishop of Boston, and is my authority for the two stories which will follow. In fact, the providences of God are always noteworthy of those who are intelligently alive to His Almighty presence, and, therefore, her conversion may be linked with the others, if not

in the incidents so mysterious. We were in conversation, and in reply to a remark I had made, that all my life previous to my conversion had longed to stand on the bed-rock of truth, she responded that it had been Then she just the same with herself. old that she married an Irish refugee, from the political entanglement of his native land without suspecting that he was a Catholic. Some of their neighbors who were Catholics knew that he also, was of their faith, however negli gent. A number of years after their marriage, when it became known that the Bishop was making his first visita tion through the State of Maine looking up his spiritual subjects, one of these neighbors took pains to acquaint Mrs. McG., with both facts and to advise her, for her own interest, to embrace the opportunity to be married by the Bishop, as Catholics had less respect for a merely civil contract. Docile in heart and a lover of truth Mrs. McG. accepted the advice, and when the Rt. Rev. Shepherd of Souls arrived he was directed to her cottage. She was alone. The interview was uninterrupted, and when the saintly missionary, afterwards Cardinal, if I mistake not, was taking his leave, he addressed these words, which proved prophetic, to her 'Madam, very soon you will yourself be Catholic." She attained to her eighth decade in life and how staunch was her faith and how edifying her devotedness and that of her daughter, all who knew her would gladly testify now that both mother and daughter have passed to their reward. It is to this good woman that I am indebted for the following illustration of the

where she had ample time for reflection, and ever on her tongue was this significent word: "I want the truth whatever it may be." On one occasion a gentleman boarder, whom she had taken into her house to relieve the sense of isolation, passed through a severe illness, and she cared for him with the devotion of a mother until his convalescence was assured, and even then continued to visit his apartment, to see that nothing was wanting, pre-vious to retiring for the night. Havvious to retiring for the night. Hav-ing done so on the particular night of and was standing at her bedside opposite the door, adjusting the curtains and pillows when she was startled by a strange voice directly behind her. It said distinctly: "If you wish the truth you will find it in the Catholic Church." Turning quickly she saw at the entrance a man arrayed in garments such as she had never seen. His back was towards never seen. His back was towards her, but he glanced around so that she had a full view of his features as he re-peated his former words and then vanished without opening the door. occurrence was so remarkable that after pondering a moment she retraced her steps to the room of the invalid and told the incident, minutely describing the singular dress she had seen. The listener, when she had finished, told her that his parents were Catholics and that he well remembered going with them when a very small boy to a meet ing they called Mass, and that the dres the priest wore was precisely like that she described. And here the mystery had to rest. However, a little later in doctrine and morals the season a letter came to the sea captain's wife from a dear sister resi-ing at St. Louis. It contained an urgent invitation for her to spend the time of her husband's absence there, with an offer to pay all the expenses of the trip. This invitation was accepted, and on a certain Saturday afternoon she found herself in the Missouri town ready to alight at her sister's door when she espied that dear relative in the back yard talking over the fence to an Irish woman, instead of hastening to give her welcome, for which neglec

he felt rather resentful as she entered the house alone. But if the greeting had the aspect of tardiness the St. Louis lady apologized after this fashion-she was afraid of offending her Irish neigh bor if she left her too abruptly-a Cath olic church had been just completed and the next day there were to be services in it for the first time, and the Irish woman had offered her a seat in her pew-all of this being given by way of excuse. And the visitor readily forgave her in the recollections thus awakened in her breast. She at once expressed a wish to share the invitation. It was easily arranged by a transfer as the St. Louis sister was quite willing to re main at home. Sunday morning, then, our New Englander, accompanying the Irish Catholic, was in a good position to observe all the ceremony. The robed celebrant stood at the foo of the altar steps and she recognized in him the very form and garments she had seen that notable night in her far distant eastern home; and, when at length his face was turned to the audience she recog-

nized it as the one that had so mysteriously vanished after the second time assuring her that if she wished the truth it was for her in the Catholic Church. The logic of her simple mind found in the circumstances a sufficient argument for no delay. She sought instruction of this priest and found her rest in the bosom of the one true Church of Christ. A devout Quakeress of Vermont, whether a maiden lady or a widow I

am unable to say, in spite of her strict obedience to the impulses of the interior spirit required by the peculiar tenets of her sect, still experienced an ntense longing for that something she felt she did not possess and which she constantly denominated the truth. One afternoon while quietly engaged with her sewing her interior guide pronounced a strange mandate words equivalent to these: " Take up your staff and journey without money or scrip until you have found that for which you are sighing." Confidently the simple Quakeress laid aside her occupation and prepared to obey quite after the manner of the patriarchs and prophets, or like the wise men of the Gospel who found that Babe who is the way, the truth, and the life with His Mother in the stable of Bethlehem. She had proceeded on her way, after the manner of a modern tramp, at least, in the eyes of men soliciting necessary food and lodging for love of God—thus proving her unbounded confidence in Him-for two or perhaps three days when just at night all she was entering a town and saw the first light struck in an humble dwelling near a church on the opposite side of the street from where she was walking. The spirit moved her to apply there for lodging. She rapped at the door, and, to a man in working attire who opened it, she made her petition with the usual formula—for love of God. Somewhat impatiently he returned answer that their house was small and their family large, therefore she could not be accommodated. Humbly the applicant turned away, not in the least disturbed by the refusal, just as if she had had Joseph and Mary in her mind when they also were seeking lodgings and found no room in the town of Bethlehem. But the door was hardly closed when a female voice within was heard to protest. "What is that you say, John? No room for one who asks for His sheepfold those souls who cherish an ardent desire for truth.

There was in Maine a sea captain who went on long voyages, leaving his wife in their quiet, isolated home

John? No room for one who asks for love of God — I can make room." It was the voice of the wife and mother, was the voice of the wife and mother, then the control of the wife and John recalled the traveler and a mad John recalled the traveler and a mad John recalled the traveler and a mad John recalled the traveler and a made for her at the table their own rash conclusions.

upon which the evening meal was already prepared. Still the host was not quite satisfied with appearances, and during the supper directly ques-tioned the guest to learn how she, a lone woman, was roaming thus about the country without money. Quakeress was not disconcerted, and in all simplicity told all the truth as she understood it in her heart, and a sympathetic chord in the heart of John was made to vibrate with the very pitifulness of her ignorance of the truth she was making such heroic sacrifice to discover. As for him he knew that be knew with no shadow of doubt where God had secured the deposit for which she was seeking, and it must have been with a quick aspiration of prayer that he suggested when her tale was completed that it was possible if she would like to go to the Catholic Church near by, of which he was sacristan. He opened it every morning at 5 o'clock or Mass, he said. In complete ignorance of the Catholic faith the Quakeress was at John's side when he unlocked the church the next day; and entering the aisle leading to the sanctuary of the still unoccupied edifice she hastened her steps—she fairly flew until reaching the foot of the altar steps she prostrated herself and remained in silence. the wise men of the East she had found the Divine Child, though hidden. Her goal was reached. Her journeyings were at an end. Led thus by the interior spirit in which she in good faith trusted through the darkness she found rest and peace and an assured faith in the Catholic Church infallibly preserved by her Founder for the salvation of men from teaching aught erroneous in

Elizabeth A. Adams.

THE PRAYER GAUGE AS AP-PLIED TO INGERSOLL.

That late and rather benighted agnostic scientist, Tyndall, once flippantly ruth of their faith by means of the success or failure of their prayers for a given specific purpose. But all sens-ible Christians reject the proposed "prayer gauge" because of its being But all sens a presumptuous and irreverent chal lenge of God's omnipotence and wis dom. But this respect for the dom. But this respect for the Almighty and the All wise is not, it for the would seem, a characteristic of the "Christian Endeavors" lately assembled at Cleveland, and some of the "Salvationists;" they have had no such hesitancy. On the contrary, they have adopted a course that is marked only by presumption in having prac-tically accepted the challenge of the prayer-gauge," making the test to onsist in whether "Bob" Ingersoll is o be speedily converted or not. at all events, is the effect which this hysterical sort of act has had upon the

world at large as far as it has taken interest in the matter.

It does not seem to have occurred to these would be stormers of the Throne of Mercy that their conduct implies the denial of two essentially Christian the denial of two essentially Christian doctrines, God's omnipotence and man's free will ; for, if He is supposed to be compelled to yield to their en treaties, He is no longer all powerful, and if He forces the blatant denier of His attributes, if not of His existence, to believe in Him as every true Chris tian, then He robs Ingersoll of his free will. His conversion must come from his own merit; and what has he done to deserve a special grace, seeing that his statements of historical facts against Christianity are so outrageously false as to be reputed not only by Protestant historians, but even by some of the pronounced rationalists. To a man of such pretended extensive reading as "Colonel Bob" it is hard to attribute ignorance; the natural motive, then, to credit him with is either malace or a love of notoriety for the purpose of making money by to the ignorant mob with captious clap-trap always unsupported

by proof. No wonder, then, that curious results should come out of this thought-less praying movement. One which has already followed is that impious camps are betting on the result, with the odds in Ingersoll's favor, and naturally so long as he keeps his heart hermetically sealed against the promptings of Divine grace. How, then, about Ingersoll himself? He is probably glad of the additional notoriety the public prayer movement gives him, and the managers of his lecture course are no doubt looking forward to a great increase in the ticket office receipts consequent in this free advertis-What a rush there will be to hear him when next he makes his bow to the ignorant audiences that hang upon his lips as the blasphemous apostle of disbelief? "Here I am again," he can say, and none the worse for the "Christian Endeavors."

But there are few reasonable persons who can perceive either true piety, or even the wisdom of serpents which St. Paul advises in that singling out of this man, and in such a manner as to shake the faith of many in the efficacy of prayer in case God, for inscrutable reasons of His own, should not deign to confer the special grace prayed for just at this time, or in case of the grace being so conferred, Ingersoll's free will should conform to it. This, then, is another instance of rash men rushing in where angels fear to tread."-Catholic Standard and Times.

The reason which should lead us to love our neighbor is that he is loved by the Heart of Jesus.—St. Alphonsus Lignori.

It avails nothing to subdue the body if the mind allows itself to be controlled by anger.
—St. Gregory the Great.

abor for no recompense which God levote their ing colored

niversity at wing been of the insticonformity olic Church, bar to their nce of this ady several ed, one of n a professor in Washing-Oberlin Coled the derofessor T. S. or of the Col-

. A., having