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TRAFFIC IN CALUMNY.

Father Maguire, of Toledo, Writes a Strong Letter in Comdemnation of the Vile Business.

Rev. Thomas F. Maguire, of Toledo, contributes the following protest to the columns of the Bee, of that city. The communication is worthy of attentive perusal and is calculated to make a lasting impression upon fair-minded readers, regardless of religious or political prejudice and predilection:

Is it now time that the public press and the public at large should call a halt to the present wicked and insane persecution of Catholics and insults to their faith, practices and ministers by an unholy, un-American association that has no standing in law, morals or reason. The other day a Catholic priest was requested by a silly minister and a sillier deputy sheriff to open his church for their inspection or discover, if they could, arms which they sup-posed were concealed in the building. Reading of such things, it is hard to realize that one is living in the latter part of the nineteenth certury. add to these miserable insults, and to intensify these wanton persecutions, a wretched priest with his wife were brought to Toledo to villify, by horrid lies and calumnies, the religious belief of one third of our citizens. A hall built by their taxes, erected to com-memorate all that is grand and noble, loyal and true in human in human nature, was desecrated and handed over

TO THE VILE USE OF DISCORD. hate and detestable mendacity. The hate and detestable mendacity. Ine sacred memory of Catholic patriots, Catholic chaplains, Catholic Sisters, who gave their all, even upon the shedding of their blood and the outpouring of their lives, was dishonored by the vilest of the vile who calumniated the faith that sent forth such heroes and strengthened them in their heroic achievements. The wonder is how Memorial hall was rented for such

a wicked purposs.

It is, however, saddening to the Catholic heart to meet with a so called "converted priest," a White, a Slattery, an O'Connor, or a M'Namara. For the moment we are apt to forget the hugeness of the sacerdotal army, and the transcendant amount of good it is doing for the souls of men. Even the rarity of such a scandal fails to dimin-ish its horrors. We are perforce compelled to contrast the vileness of the offense with the holiness of the sanctuary. We measure the offender's downfall by the loftiness and splendor of the trust he has violated. Inevitably we think of that Judas, who banquetted with his meek Lord and then went forth to betray Him."

Meanwhile, it is notorious that the enemies of the Catholic Church hail such scandal with delight. So blind is their hatred of Catholicity that they

will applaud and welcome
THE MOST DISGRACEFUL RECUSANTS
of her ministry. They furnish them
with pupils and give them places of
profit and prominence. And these socalled "converted priests," in the recklessness of impenitent hearts, in the

New York Catholic Agency

The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are:

ist. It is situated in the heart of the whole sale trade of the metropolis, and has completer such arrangements with the leading manufacturers and importers as enable it to purchase the any quantity at the lowest wholesale rates, thur getting its profits or commissions from the importers on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, enbracing as many separate trade or lines of goods, the writing of only one letter to this Agency. Hill insure the prompt and correct filling of such orders. Besides, there will be only one express of freight charge.

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Identification of the good they have left behind.

The public should know that such "converted priests" have been discussed unfact that it has never been known the sanctuary on account of crime and unfaithfulness. It may be asserted as a fact that it has never been known since the foundation of Christianity that any good Catholic left his Church or gave up his faith from pure conscientious motives or intellectual conviction. The case of the late M. Renan, may, in the opinion of some, form the single exception; but even he left, rather Christianity itself, denying from the read buying from testantism to Catholicity than the few perverted, fallen priests or so-called escaped nuns.

The really true convert never goes around hiring halls, giving lectures, now to men only, now to women only, abusing and maligning their former Church and associates. You may search in vain for such vile traits in the lives and writings of such converts, INTELLECTUAL GIANTS AND MEN OF GREAT HOLINESS

as Cardinals Newman and Manning; Bishops Bayley of Baltimore, Wood of Philadelphia, Young of Erie, Gil-mour of Cleveland. Rosecrans of mour of Cleveland. Rosecrans of Columbus, Wadhams of Ogdensburg, Curtis of Wilmington, or philosophers like Brownson, Ward, Hecker and Schlegel, or men like Ives, Searle, Hewitt, Parsons, Faber, George Lathrop, DeVere, Digby, Challoner, Marshall, Stolberg, Harter, Lalour, Batisbonne, Lucas, Hill and Kent Stone, Hon. Frank Hurd, Judges Burnett, Perkins, Price, Manley and Moore; General Hill, Stone, Foster; Hon. Thomas Ewing, Chas. Warren Stoddard, Drs. Garland, Ballinger, Stoddard, Drs. Garland, Ballinger, Bliss; Hon F. B. Florence, Hon. Ross Wilkins, Hon. Henry May, Hon. Jos. R. Chandler and innumerable othersconverts all, who were an honor to Protestantism while in it, and are now and forever more a testimony to the worth, virtue and truth of Catholicity. Such men did not seek the truth about the Catholic Church from apostates, fallen priests or so-called esapostates, fatien priests or so-cated estimated and saving in the set of the fountain head; they prayed, studied, weighed, counselled and sacrificed much in following their convictions.

Let those who really seek after truth do likewise. Our churches, schools,

plainest of terms in our catechisms, theological works, decrees of councils

WE FEAR NEITHER INSPECTION NOR CONTRAST.

We fear neither inspection nor con-trast with our fellow-citizens; we love our common country and its welfare as they; we discovered it, settled much of it; lived, fought, bled and gave the lives of our dear ones for it. should we not love it?

should we not love it?

The earliest history of America is the history of its Catholicity. Catholicity is indelibly stamped on the Western Hemisphere. The saintly names in the four corners of the two continents tell that Catholics were its founders. Civilization within the confines of our republic was planted at St. Augustine and Santa Fe before the Puritans saw the Rock of Plymouth.

Catholic missionaries, Franciscans and Jesuits, for the converting of the savage and the glory of God, did not loiter on the shores of the Atlantic, but traversed the land lying along the northern lakes, followed the streams and rivers, explored the great valley, and discovering the Mississippi, tracked its course from the falls of St. Anthony and were first to see the father of waters empty into the south-ern gulf. Not a cape was discovered, not a river entered but THE JESUITS LED THE WAY.

They penetrated into the primæval forest and carried the cross to the shores of the Pacific. The exploits of Cartier, Balboa, Melendez, DeSoto, Ponce de Leon, Marquette, LaSalle, Champlain and others can never be obliterated. They are moulded in enduring bronze on the massive gates of our capital. "Aye, more, proclaim it to the four winds of heaven, sound it to the remotest corners of earth, shape it in epigram, embalm it in song, engrave it on a monument, and boast of it everywhere-a monk first inspired Columbus with hope; Catholic sover-eigns sent the first ship across the trackless main; the Catholic Columbus, with his Catholic crew, discovered the continent; a Catholic gave it the name of America; the new found land was dedicated to the patronage of the Blessed Mother; the first strains of song ever heard along the western wave was the hymn of the Blessed Virgin; the earliest worship of the true God was the holy sacrifice of the Mass; the first standard planted was the standard of the cross; the first, the only, martyr that ever upon the soil of New York, rose from the fires of sacrifice to heaven was a Catholic; the first institution of learning and the first institution of charity were Catholic. Catholic olic Maryland alone established religious liberty; Catholic France aided with an army our revolutionary struggle, and Catholic powers were the first to acknowledge the independence of the United States!" These are the sentiments, the proofs, the pledges of the loyalty of the Catholic citizen, who still holds to the faith in its purity and

ARCHBISHOP RYAN ON THE FREEDOM OF THE CATHOLIC LAYMAN.

integrity. Yours respectfully, REV. THOS. F. McGUIRE.

Archbishop Ryan, of Philadelphia, spoke at the first evening meeting of the Catholic Congress before an immense audience, chiefly on those Protestant and non-Catholic objections to the Church, resulting from misconceptions of the Catholic Faith. portion of the splendid discourse:

In this land and for many years there were two moral worlds, separated by the ocean of prejudice, on which there have been storms of bigotry and hatred, and down among the coral rocks, down in the depths of the ocean, there have been deep animosities, wild spirits, that would separate these two worlds, that are more like each other than even they know. There is the Catholic world and the non-Catholic world. Between them has rolled the ocean of prejudice — a dark ocean. Hearts that ought to have come nearer to each other, hearts that God made like each other, eyes that if they only looked into each other, and through them down into the hearts, would have brought them together. It is the mission of the Catholic Congress to bring these two worlds nearer—to make men understand each other more fully ; and this mission you have to act out, first of all by appreciating the great truth that the non-Catholic world is not opposed to the Catholic world at all, but to something which it thinks is the Catholic world (loud applause). The very doctrines on which this animosity is formed are doctrines that we reject as emphatically, as constantly, as in-dignantly as the non-Catholic world

could reject them. Therefore, we only ask to be known. The anti-Catholic people had a cry, and they have it yet, of "No Popery." We join in it and say "Know Popery," but we spell the word k-n-o-w Popery (loud cheers.) This morning I confess I was charmed and won over by the admirable addressed of Mr. Bonney. I know no interest he could have in flattering us: I know from his position and his evident honesty that he felt what he said. Seeing the initials of might be, when he told me that his name was Charles Carroll, and that he was

colleges, academies, convents, asy- that are called bigots are bigoted. It lums, are open from early morn to is popularly understood, simply be kept on chewing tobacco in an absenting to its popularly understood, simply be kept on chewing tobacco in an absenting the cause they hat eight to a catching my eye, he began to talk.

plainest of terms in our catechisms, number of things which they imagine "I ain't no Catholic. When a'most theological works, decrees of councils and prayer books. Our conduct and our lives are open to all.

Are in the Catholic Church, and if they could love such a Church, with such a view of it. they never the could love such a Church, with such a view of it. view of it, they never would be worthy of receiving the faith of it. About a year ago I was invited to at tend the annual dinner of the Pilgrim Fathers in Scranton, Pa. All there except the gentleman who accompanied me and myself, were non-Catholics. They were all the descendants of these Pilgrim Fathers. I was surprised at the invitation. I promised, however, as I had to be in the city for a ceremony the next day, to attend the banquet. I declined saying anything, however, until one proposed my health, and when I rose to speak assure you that not even Columbian Congress received me as enthusiastically as these children of the Pilgrim Fathers (applause). There is a world full of principle, full of hon-looks far more like a plucky Southern esty, full of progress, full of intellig-ence, and we look across the waters and we know what hearts there are beating there, and what intellects are there illuminated there. And because the members of the Catholic Congress are almost, if not all, the vast majority laymen, it is their place so to speak and act, to bring us into contact more perfectly with that world. They will hear a layman when they will not hear a priest. They have to meet the lay-man in daily life, in business on many occasions, when it is impossible they should meet the clergy, and they will have less suspicion of the layman, whom they know to be thoroughly honest, open and frank, than of the priest, of whom they know so very little. Therefore, gentlemen and ladies of this congress, it is your great privilege to do all that you can to explain to honest, open-hearted, fair - play - loving Protestant Amer-icans that we do not believe, but we anathematize and condemn many of the things that are laid to our charge, as articles of our faith or as practices within the Church of God. And to do this effectually, through the action of the congress, it must be clearly understood that the Catholic men of this congress are left free by the clergy (applause). There are articles of faith, there are essential practices of discipline, which cannot be changed, but in the domain of intellect no angel stands at the confines and says "thus far and no farther. This domain is immense, and to affect the American people the Catholic layman must be understood to speak, no as our mouthpieces, but as free, intelli-gent, Catholic American laymen.

> AN HONEST A. P. A. MAN. He Visits Chicago and Bigotry Gives Place to Admiration.

A correspondent of the Philadelphia Catholic Times writes as follows from the Chicago World's Fair, under date of October 5:

It is nothing new to say that our great Columbus Fair has been a series of surprises. That the "Windy City" of hogs, cattle, cereals, leather and money-making should in the turning of a hand occupy the proud pre-emi-nence of an undisputed mistress of exquisite taste in art and architecture was a genuine surprise to every other city in the land. That the greedy, money-grabbing, materialistic Yankee should revive the age of Pericles with should revive the age of Terries with should revive the age of Terries was far surpassing splendor and glory was a prodigious surprise to the puzzled European. That the infant new world, only a few centuries couscious world, only a few centuries couscious the air brush, the Indian exhibit, the of existence, could produce a work of broader conception, grander symmetry and rapider execution than anything else that earth so far has shown, pro foundly astonished the old world hoary with age and priding herself on the knowledge that she imagined age

alone could bestow. But besides being a grand surprise in herself, the Columbian Fair is the mother of endless surprises. To one in particular the country is still reconciling itself rather slowly. The great Protestant world of power, riches, intelligence, culture, endless resources and numberless educational establishments, has just discovered, with over-powering surprise, that the Catholics not only have real schools, but actually can get good, genuine work out of them. With bewildered amazement the Protestant world sees the educational work of the Catholics standing up unflinchingly side by side with the best productions of the Public schools and manfully holding its own before the eyes of the world in every requisite of breath, variety, thoroughness and excellence of execution.

AN A. P. A. OPINION. That this surprise is always of a palatable nature would be too much to assert, but I can unhesitatingly testify to the fact that many fair minded Protestants have not hesitated to express their sentiments on the subject in lan guage that left no doubt as to the gen uineness of their convictions. One instance of the kind I will just recall. In our Philadelphia booth we have exceptional opportunities for hearing how the wind blows on educational topics. Occupying the southwest corner, it is a tent on the border, the first to catch the glance of the stranger and the last to arrest him on his dehis Christian name when I asked him was precisely his name, I had something like a premonition of what it might be, when he told me that his name having little scruples in readily enumber of the second sec

some curiosity. For a few minutes be

a boy I was a Know nothing, and I'm now an A. P. A. of good standing. I'm a Kentucky man."

Such a speech, of course, made me look at him with some curiosity.

THOROUGHLY CONVERTED.

He was well worth examining. He was over six feet in stature, but stoop-shouldered, and he moved with a shambling gait. Wearing a soft felt hat with gold twisted band, and navy blue clothes with brass buttons, he was probably a G. A. R. His frame was lanky, his face lantern jawed, his com-plexion dark, and a thin gray goatee dangled from a square set chin, but his eyes were large and intelligent and his look was decidedly honest. he strongly resembled the well-known figure that the funny papers give us colonel than a cunning, whittling

Seeing me listening with great at tention he resumed: "I don't know much about the Catholics, but I always considered them to be a bad lot, and that the country could be well rid of the whole darned pack. I always understood they were ignorant and heard that their priests wished to keep them so, or if they couldn't do that altogether, that they allowed them to be educated up to a certain beyond which no one should be allowed to pass. This is what I thought all along, but now I don't think it quite fair for me to go away without letting you have a piece of my mind. I got into your Catholic exhibit by accident. I haven't been in it more than a quarter of an hour, certainly not half an hour. But what I saw made me oper my eyes. In that quarter of an hour I learned more about you Catholic fel lows than I did in all my previous life, and I'm no chicken. What I have and I'm no chicken. What I have been able to see of your children's books, the style they're written in and the amount of education you've got into them satisfies me once for all that the information I've been receiving on that subject hain't been quite correct.

FORCIBLE AND TRUE.
"You are very kind to say so, said I, seeing him hesitate about going

on further.

"That ain't it," he resumed.

"What I've got to say I'll say; it's only fair. Them books of yours are full of good school work, and as for your priests drawing a line and saying you must not pass it, the only line I have been able to make out is of such a nature that once you bring a man or boy to it all h-l can't keep him from crossing it. I ain't no scholar myself, though I'm a member of our School Board; but I ain't no fool, neither, by a darned sight.

'I can tell good school work when I see it, and from what I have seen of yours and the tremendous amount of it-though I've been here as I told you not quite half an hour-I have made up my mind that you Catholics ain't no haters of education. What ever else I may say of you no one will ever hear me say that again. And what is more, none of our people are going to say it, either, if they want me to listen to them. It's one of the things I've learned at this big Fair and I'm glad I lost my company."

Here a woman, rushing in from the aisle, asked me to tell her where was the diocese of Buffalo. Then a man wanted to know in what direction Josephinum altar, the nearest stairway, the Tiffany Chapel, Brother Maurelian, the book that held a little girl's work done at St. Elizabeth's school? etc., etc. Getting rid of my interrogators as rapidly as possible, I returned to where I had left good "Uncle Sam" standing, but to my great regret he had disappeared, and never since have I been fortunate enough to see him again.

But, bless his honest heart! his experience has been that of thousands. EDWARD ROTH.

The wisest course in politics is to vote for the best man, and you cannot be mistaken. So, in the use of bloodpurifiers, you can't be mistaken if you take Ayer's Sarsaparilla, because parties agree that it is the best — the Superior Medicine. Try it this month. There is not a more dangerous class of disorders than those which affect the breath, ing organs. Nullify this danger with Dr. THOMAS' ECLECTRIC OIL—a pulmonic of acknowledged efficacy. It cures lameness and soreness when applied externally, as well as swelled neck and crick in the back; and, an inward specific, possesses most substantial claims to public confidence.

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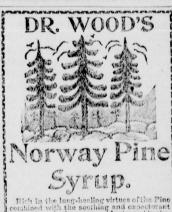
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