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Canada we may look for the appearance of a fresh squad. It appears that there is a "bureau" similar to that for ballot-dancers, from which these performers may be engaged. The success they have met with proves that too many of the people of Canada live and move and have their being in a Ouida and Zola atmosphere. Pity 'tis that our Protestant fellowcitizens will not seek information concerning the Catholic Church at the fountain head. It is surely not reasonable to accept as truth statements coming from persons who are smarting under the censures of the Church because of having lived scandalous

WE publish in this issue a powerful article from the pen of Rev. J. P. Nugent, of Des Moines, Iowa, having reference to the aims and objects of the American Protestant Protective Association. Although a very long document, it will well repay perusal. A most remarkable feature about it is the fact that the statement of the case as regards the society we have named applies with the same force to the Protestant Protective Association, recently

served a penitential time in a penal establishment in London, England, for theft. It is surprising that Protestants are found to give encouragement to such demoralized creatures.

THE meanness to which French Infidels can decend was shown in the Chamber of Deputies a few days ago, when one of the Deputies, a M. Hubbard, moved that France should take measures to prevent any French representation at the Pope's Subilee. The Chamber had the good sense to scout at his proposition, and the French papers generally put down the act as one of the meanest on record.

KNOWNOTHINGS SCORED.

The American Protestant Association, A Similar Society to the P. P. A. of Canada, Discussed by Rev. Father

Des Moines, Dec. 8. — Editor Register: The following letter appeared in the Register of November 20:

Des Moines, Dec. 8.—Editor Register: The following letter appeared in the Register of November 20:

"The American Protestant Association is formed by persons desiring to the utmost of their power to support and defend the liberties of this country from the designs and intrigues of Popish mercenaries, as well as for the maintenance of the public peace and tranquility. It is exclusively a Protestant association, and members pledge themselves as far as in their power lies, by every lawful influence which they can exert, to preserve inviolate that most glorious privilege, 'Liberty of Conscience,' and to protect all good citizens from violence, oppression and wrong.

"Every Protestant should love and venerate his Almighty Maker; have a firm and steadfast faith in the Saviour of the world, convinced that He is the only mediator between a sinful creature and an offended Creator. He should be an enemy to savage brutality and un-Christian cruelty. His disposition should be humane and compassionate; his behavior kind and courteous. He should love rational and improving society; faithfully regard the Protestant religion — the religion of the Old and the New Testament Scriptures, and sincerely desire to propagate its doctrines and precepts. He should have a battred to cursing and swearing and taking the name of God in vain. Wisdom and prudence should guide his actions: temperance and sobriety, honesty and integrity direct his conduct; and the honor and glory of His name should be the motives of his exertion.

ONE OF THEM."

inside feature about it is the fact that the statement of the case as regards the society we have named arguards the society we have named applies with the same force to the Protestant Protective Association, recently againzed in Outario. Minost the same classes of men have initiated the movement, and they have the same object in view. We recommend our Protestant fellow citizens to care all the same object in view. We recommend our Protestant fellow citizens to care all the same object in the same of the same object in the same object in the same object in the same object in the same of Protestant fellow citizens to care all the same object in the same of the same object in the same object in the same of the same object in the same object in the same of the same object in the same of the same object in the same object

tain public tranquinty, includes the horizont virtues and propagate the Protestant religion.

All this is to be accomplished by the members exercising every "lawful influence" in their power.

If the ends and aims of the society are so noble and praiseworthy—if the means are to be "lawful influences"—if the members are to be God-fearing, God-loving men, clinging to that which is good and hating that which is evil—why conduct such a grandly Christian enterprise apart from the public eye and the public ear? It is true, secrecy has some apparent advantages. It enables a man to live secure from harm while he inflicts injury on his neighbor. It enables him to talk and associate in daylight with the victim whom he intended to strike in the dark. It enables him, in the lodge room, to deprive his neighbor of employment, and the next day sell goods over his counter to the wife of the man whom he has robbed. It enables him to secure the vote of the man whom he intends to discharge when he gets his office: in brief, it enables a man to do for himself what a merciful and wise God refused to do for the rattlesnake.

of the organization, the end justifies the means. It is a work so meritorious and holy that it must be done if necessary, regardless of conscience and constitution.

The reason that these Christian virtues and patriotic principles are borne aloft on their banners is to make the world believe that these are principally in issue—that no one opposes them but the Catholic Church—and that all who are not Catholics must fall in line and bear down on the common foe. Judging from the literature of their banners, they are a band of Christian patriots: judging from the literature of their by-laws and constitution, they are a camp of criminal conspirators. Every man of them who takes an oath or gives a pledge to support the constitution of his organization swears or pledges himself to violate a fundamental principle of the constitution. "Congress shall make no laws respecting the establishment of religion or prohibiting the exercise thereof." Here is an organized band of conspirators standing under the flag of the government that says to Congress, "If you don't, we will." They immediately proceed to enact laws and draft resolutions depriving their Roman Catholic fellow citizens of the rights and privileges granted them by the laws of the United States. They appoint agents to go through the country for the purpose of organizing camps of conspirators. They appoint committees to visit public works, and demand that all Catholics employed be promptly discharged. They pledge their officers by virtue of their oath to appoint no Catholic to a place of trust or emolument. All this is to be done in the name of liberty, and by men who established the protestant religion, "the religion of the Old and the New Testament." The devil quoting Scriptre to Christ on the mountain was a respectable Sunday-school compared to the blasphemous mockery of those holy words as they echo from the caverns of these whited sepulchres. No wickedness is to be compared to that wickedness which performs its mission while wrapped in the cloak of religion. Th

should be no cause for alarm in all this. Every industry is growing and every Church is increasing with the growth of population. But to men who are not able to read past history in the light of philosophy, nor able to tell what the world will do by what it has done—these things were big with import. All minds are not broad or reasonable. There will always be a large class in the world easily disturbed on account of approaching calamities. It is natural that we believe readily that which we think possible and imminent. There are many people in the world to-day who firmly believe that this planet of ours will sometime be destroyed by coming in contact with a wandering star. And there are just as many who hold that sooner or later the Pope will, in some way, assume control of this country.

It will always be easy with these conditions to create a panic with either a Pope or a comet. But with Protestants this class of alarmists has grown gradually smaller within the last quarter of a century. Many of them have seen the Pope and were able to converse with him in his own language. They have read his letter and opinion upon all the great questions of the age. And they have found him to be in line with the best sentiments of the heart and the best philosophers of the world. The vast majority of American Protestants are a busy, energetic and humane people. If permitted to follow the bent of their inclinations they would manifest little of that virulent harded common in the religious history of the old world. They have a religion, but it is rather of a philosophical than a theological cast. If they think on religion at all it is of the religion which lies ahead of the world, not that which lies behind it. They have no more interess in the old dogmantic lines and effete creeds than they have in the old colonial surveys and the military roads of earlier days. When Dr. Fulton returned from his Western tour in the interests of the Protestant world had outgrown his kind of preaching—I don't mean to say that they had grown an

there must have been some stragglers around the polls on the Sth of November that were not of the household of fath—voters they knew not of.

This is a favorite trick with such associations. It was well illustrated at the Minneapolis convention. The Grand Master of the Orangemen wired the Republican convention that if Blaine were nominated he would lose the votes of one million Orangemen. Blaine was not nominated. Mr. Harrison was given themas a man comfortably removed from all suspicion of sympathy with the Catholic Church. On the Sth of November the votes were not delivered. At the convention it was the roar of a million lines—at the polls it was the soft mellifluous bray of an occasional donkey.

Notwithstanding the formidable appearance of six naughts, I should lose faith in the solvent effects of Christianity if could bring my self to believe that there are to-day anywhere in the world seventy-live thousand of the species remaining.

The legal aspect of the question is the one in which the public is most deeply concerned. It is well enough for organizations to have their move private ends and importate ends and into them, and supported the public should demand the reason for such high and Impudent assumption. This government has shown itself to be perfectly competent to guard and protect its wonther protect its species remaining.

Entered the public is most deeply concerned. It is well enough for organizations to have their my continued them, and supported the public should demand the reason for such high and impudent assumption. This government for my continued the public is most deeply concerned. It is solved the public should demand the reason for such high and impudent assumption. This government is one of the public should demand the reason for such high and impudent assumption. This government is one of the public should be appeared in methal and moral them, and supported the public should be appeared in methal and moral them, and supported the public should be appeared in methal and moral them, and

THE CATHOLIC RECORD

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