

swallows up all the earnings they do not consume or squander, the revenue fails, it is said, by the Catholics themselves, to support their clergy. Their multiplied and multiplying institutions, cathedrals of royal splendor, and colleges, and nunneries, and cheap schools, and free schools rise therefore to attest the sincerity and energy of political European patronage.

But the numerical power, without augmentation, would be too small to accomplish the end; and, therefore, Catholic Europe is throwing swarm on swarm upon our shores. They come, also, not undirected. There is evidently a supervision abroad—and one here—by which they come, and set down together, in city or country, as a Catholic body, and are led or followed quickly by a Catholic priesthood, who maintain over them in the land of strangers and unknown tongues an ascendancy as

absolute as they are able to exert in Germany itself.

Their embodied and insulated condition, as strangers of another tongue, and their unacquaintance with Protestants, and prejudices against them, and their fears and implicit obedience of their priesthood, and aversion to instruction from book, or tract, or Bible, but with their consent, tend powerfully to prevent assimilation and perpetuate the principles of a powerful cast. Hence, while Protestant children, with unceasing assiduity, are gathered into Catholic schools, their own children, with a vigilance that never sleeps, and is upon them both when they go out and come in, and is conversant with all their ways, are kept extensively from Sabbath schools, from our republican common schools, and from worship in Protestant families, and from all such alliance of affection as might supplant the control of the