

priesthood over them; so, that, as the bishop of Cincinnati said, to a Protestant, "We multiply by securing all our Catholic children, so that every family in process of time becomes six."

If they associated with republicans, the power of caste would wear away. If they mingled in our schools, the republican atmosphere would impregnate their minds. If they scattered, unassociated, the attrition of circumstances would wear off their predilections and aversions. If they could read the Bible, and might and did, their darkened intellect would brighten, and their bowed down mind would rise. If they dared to think for themselves, the contrast of Protestant independence with their thralldom, would awaken the desire of equal privileges, and put an end to an arbitrary clerical dominion over trembling superstitious minds. If the pope and potentates of Europe held no do-

minion over ecclesiastics here, we might trust to time and circumstances to mitigate their ascendancy and produce assimilation. But for conscience sake and patronage, they are dependent on the powers that be across the deep, by whom they are sustained and nurtured; and receive and organize all who come, and retain all who are born; while by argument, and a Catholic education, they beguile the children of credulous unsuspecting Protestants into their own communion.

No design! How does it happen that their duty, and the analogy of their past policy, and their profession in Europe, and their predictions and exultation in this country, and their deeds, all well adapted to their end, should come together accidentally with such admirable indications of design? If such complicated indications of design may exist without design, as well may the broader