...arguments, as he believes in no future judgment or accountability. But why even an Atheist should profess to be a Catholic, and conform to the requirements of the confessional in this country, we cannot imagine, unless it be from a desire to secure Catholic votes and influence to aid his political aspirations.

Having, then, among us a very large secret society, governed by a priesthood, who are believed by the members of the association to exercise by divine right the power to bind and determine their eternal destiny, and this priesthood itself being the subjects of a foreign pontiff, prince, and potentate, by what means can such influence be controlled but by a combination of its opponents: and how can such combination be effected but by association and organization? Will it be answered that Romanism, though a secret organization, is not a political one, and therefore does not require to be opposed by a political combination such as that of the "Know-Nothings?" To show this it will be necessary to prove that the secret organization of Romanism cannot be brought to bear upon politics, and political institutions; a position which contradicts all history and experience:—all history, for the Pope himself has been an active agent in the political quarrels, intrigues, and wars of Europe; and in every country where Romanism is dominant, it sustains despotism in the state by the very means it employs to perpetuate it in the Church. So potent is this ecclesiastical influence, that every struggle of the people for civil liberty has been prostrated by it, except where the Reformation overthrew Romanism, and gave the people the Bible. Napoleon the first succumbed to popery, and established it as the religion of France, with princely revenues and endowments. Louis Philippe assumed the protectorate of the Holy Roman Catholic Church, and compelled the helpless Tahitians to admit the Jesuit and French brandy. And now the emperor, elected by the people of France, keeps a body of French troops in Rome to protect his "holiness" from the indignation of an oppressed, enslaved, and starving population. Where, we ask, has Romanism the ascendancy in any country in which it has not crushed out every feature and semblance of civil and religious liberty? But if this cannot be shown, is it not idle to contend that this systematic hostility to human rights is not inherent in the system, and will, if permitted, do the very same thing in our now free and happy country? Indeed, the purpose has been openly avowed by the papers of the R. C. Church, which have kindly forewarned us that "whenever the Roman Catholics obtain a sufficient numerical majority of the population of the United States—as they are destined to do—there will be an end to civil and religious liberty;" that is, we shall be governed by the incumbent of St. Peter's chair, whoever he may chance to be. The oath of every Roman Catholic bishop and archbishop binds him to absolute and unquestioned obedience, not only to the present pope, but to his successors, and to "oppose and persecute" all who do not submit to his authority.

Was it not time to take the alarm and to combine to resist the secret association which already threatened us with the loss of all that freemen, and free Christians hold dear on earth? Yet the fact is, that even this did not produce any associate resistance or counteraction. We waited for some overt act of the Romish hierarchy to rouse us to opposition; and encouraged by the ever swelling tide of Romanist immigrants from abroad, the priesthood ventured to enter upon an open field of combat, and everywhere assailed our public-school system of education. The first onset was, we think, in the city of New York, by Bishop Hughes himself, who applied to the city council for one-fifth of the annual amount of the school tax, for the education of Catholic children, alleging that the Bible, and other books offensive to the Catholic conscience, were read in the public schools. The council appointed a committee to visit the schools, and ascertain what books were read in the schools, and whether there was really anything in them which could reasonably be objected to by any religious denomination. In the meantime, the public-school society had done much to appease the Romanists. They had blotted and defaced many of the books in use. Some whole pages were obliterated by being stamped with printer's ink, on other pages only paragraphs were expunged, and other pages were pasted together, thereby obliterating two pages at once.

The committee from the council entering upon their mission, most mischievously took it into their heads to visit the Roman Catholic free schools, which were of course under their exclusive management, and found there these same books without any obliterations whatever, whether by ink or paste; showing that the objection to them was a mere pretence after all the professions made of conscientious scruples. But the committee found no Bibles there. The Bible had long since been placed in the *index expurgatorious*, and was, therefore, a forbidden book to all Romanists, unless by special permission of the bishop. We have now a large collection of the expurgated books, and find that most of the pages obliterated are historical and indisputable. So that, in fact, the demand upon the public school society was to falsify history for the accommodation of Romanists. We are sorry the society complied; but it was done to appease, what they supposed to be, a conscientious weakness on the part of a denomination whose children, most of all, required the benefit of common free school instruction. Nothing was gained, however, by the sacrifice; and as the bishop could not prevail on the council to grant him the money, he carried his grievances to the state legislature. But neither could the general assembly be persuaded to let the bishop put his hand into the strong box; yet they did what was equivalent, going far toward destroying the best public schools in the world. A law was enacted by which the trustees were made elective, and the disinterested and able supervision of the public school society was superseded in some of the wards by men of very little education—some could not even read, and kept grog-shops at that. If any one should inquire why the governor should recommend, and the legislature enact such a measure, we reply the Papists had votes at the command of the bishop, and the politicians were in the market.

After this the opposition to the Bible in the public schools was extended into every part of the United States; and even where it succeeded it did not appease the Romanists—the sworn enemies of knowledge among the people. Nothing short of the destruction of the whole system of common-school education could satisfy the Romish hierarchy. It was now that the "Know-Nothings" effected an organization, and aroused the people throughout to a sense of their danger; and showed that the danger was imminent, notwithstanding the Romanists were in a minority; for the majority were divided into two great parties, each catering for the Catholic vote, which was ready everywhere, under the direction of the priesthood, to be cast in favor of whatever party would most favour the pretensions and claims of "Holy Mother Church." We conclude, therefore, that if secret party associations are an evil, yet the organization of the "Know-Nothings" is a necessary one—necessary to the salvation of the country from the despotic rule of the Romish hierarchy—to the preservation of our civil and religious freedom, and hence should be not only tolerated, but encouraged.

That the public safety cannot be entirely trusted to either of the great political parties, is evident from reason and experience. Nor would any good arise from the destruction of these parties, and the substitution of new ones; for while the contest is only between political parties, held together by the hope of public office or emolument, they will bid high for the influence of the Catholic priesthood. Any counteraction of this sinister influence must necessarily come from those who, rising above party ties and compacts, make the counteraction of the secret society which threatens the public liberty an exclusive, all-governing principle, in the exercise of the right of suffrage.

The influence of the Romanists on our political affairs were Protestants to assert in the readiness some of them show to comply with the demand of the priesthood to employ the public funds for sectarian purposes. They have, in number it is a formidable host of manufacturers, but for their numbers in wealth they are as nothing; for they are chiefly operatives, or mere peasants, and to whatever party they may be supposed to belong, they hold their votes at the disposal of their leaders or priests. They have no property. They hold their votes at the disposal of their leaders or priests. They have no property. They hold their votes at the disposal of their leaders or priests. They have no property. They