

a party that would openly proscribe them. Besides, the thing itself was wrong—contrary to the nature and origin of all our political institutions, forbidden in terms by the Constitutions of the country, State and National, and abhorrent to a common sense of justice. All this could be gotten over; the legality, constitutionality or morale of the thing was not so very material. The Catholic vote too was not of much consequence when weighed against the great masses of the country. But there were the Democrats! these were indeed formidable, known to have the real good of the country at heart, such of them at least as stood firm, and had not been and could not be seduced into lodges and councils, nor severed from their propriety by feelings of resentment springing from disappointment in applications for office for themselves or their friends. With them the principle of cohesion was devotion to the Constitution and laws, the common good and equal rights, civil, religious, and political of all citizens. The new party had already taken from them all the exuvia and venality which had once hung, and will gather around all great parties; yet they were still strong and powerful, the more so, because of their purification, and would oppose a determined, uncompromising resistance to this unjust and unconstitutional principle of religious proscription, and to the party that upheld it, by whatever name called.

There were many, very many, old Whigs too, who, concurring with, and equaling the Democrats in their devotion to the Constitution and the laws, as well as in patriotic attachment to the common rights and common good of all citizens, would frown with indignant scorn upon such a principle and purpose, and either themselves make an organized resistance to the new party, or uniting with the Democrats, insure its defeat. What was to be, what could be done in this dilemma? What, but a resort to cabalistic words, phrases and sentences! This, their previous familiarity with cabalistic arts and characters, rendered an easy and familiar task. It was all they could do consistently with the great controlling end and purpose,—*the success of the party*. Many, very many *must* be deceived about this principle of proscription, or the party must be lost—it was not material who was deceived, a vote would count as well from one side as the other—some of all parties might be deceived, and hence would come a double gain. There were large numbers, it was true, who probably could not be deceived—these had to be given up as lost, and with them the hazards of battle encountered.