

From such calculations and speculations must have sprung forth the famous eighth article of the platform. Here it is.

“Resistance to the aggressive policy and corrupting tendencies of the Roman Catholic Church in our country, by the advancement to all political stations, executive, legislative, judicial or diplomatic, of those only who do not hold civil allegiance, directly or indirectly, to any foreign power, whether civil or ecclesiastical, and who are Americans by birth, education and training, thus fulfilling the maxim, ‘Americans only shall govern America.’ The protection of all citizens in the legal and proper exercise of their civil and religious rights and privileges; the maintenance of the right of every man to the full, unrestrained, and peaceful enjoyment of his own religious opinions and worship, and a jealous resistance of all attempts by any sect, denomination or church, to obtain an ascendancy over any other in the State, by means of any special privileges or exemption, by any political combination of its members, or by a division of their civil allegiance with any foreign power, potentate, or ecclesiastic.”

Look at it, read it, study over it, and you will find in its structure, arrangement, words, sentences and whole context, proofs conclusive of the actuating motive, the general object, and particular purposes with which it was put together. The examiner will find it like certain prints, which, to the eyes of the casual or ordinary observer, present certain figures grouped together, about which he notices nothing remarkable or striking, but which if he gaze at one of them fixedly and attentively for a little while, so attentively as to bring to the eye those rays only which are reflected from the picture, excluding all others, will gradually seem to unfold itself and present to his view feature after feature of an extended, varied and complimented scene. So it is with this eighth article—it is necessary to view it closely and thoughtfully; so viewed, gradually its true features and meaning, its characteristic purposes and principles, will unfold themselves to the scrutinizing mind from its artfully woven web, and the principle of proscription, both of Catholics and citizens of foreign birth, which stands so prominently in the foreground of Know Nothingism, will be seen as the leading, almost the only noticeable and peculiar principle or purpose here put forth.

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