

As a temporal prince, or in his political character, the members of the Catholic church, in all other parts of the world outside of this little principality, have no more to do with him than the members of an Episcopalian or Methodist congregation in Maryland have to do with the household or plantation of the minister who officiates in their church, or with those of the bishop who presides over their diocese, nor even as much. Nevertheless, this Bishop, or Pope, is recognized in his ecclesiastical character as the head of their church, having some degree of authority in matters purely and exclusively of a spiritual or religious character, and affecting men in that future state of existence, in which they believe and hope for happiness,—to him they owe the obligation of deference. Now then it is seen that this 5th section covers and includes them, and all of them, (the members of the Catholic church,) whether *native* or of *foreign birth*, certainly and *inevitably* under this exclusive and proscriptive provision. “No person shall be selected for political station (whether of native or foreign birth) who recognizes any allegiance or *obligation of any description* to *any* foreign prince, potentate or power.” The Catholics of America, as well as those of the rest of the world, do owe an *obligation of some description*, as above described, to the chief pastor of their church, who happens to be at the same time a person who is interested also with a political government in another country, and by other people with which and with whom they have nothing to do, nor any connection whatever. Therefore it cannot and never will be denied that Catholics do owe an *obligation of some description* to their chief bishop, who is also a foreign potentate. It follows, that they are more completely proscribed by this fifth section than they were by the former eighth article, and the pretended exemption sometimes talked about of *American Catholics*, has thus eventuated in a complete and inevitable proscription of both *native* Catholics and those of foreign birth.

This does not “*blot out the blot*” which one of this new American party stated on the floor of Congress, the eighth article of the platform of June, 1855, had placed upon the American character, but only makes that *blot* deeper and darker!

Nor can it be any longer pretended that this American party do not propose and intend to apply tests of a religious character as a qualification for office—we have their own words for it in their tenth section of this same new platform, which reads thus:

“10th. Opposition to any union between church and State, no interference with religious faith or worship, and *no test oaths for office* EXCEPT THOSE INDICATED IN THE FIFTH SECTION of this platform.”

This minority beg leave respectfully to conclude this report by saying, that although in their judgment secret political societies of the kind and description they have endeavored to describe, are of