

vations upon the Oath of Allegiance.—*Secondly*, His Principles of Temporal Authority,—and, *Thirdly*, His Opinions respecting Spiritual Authority.

I.

Mr. *Burke* discusses minutely the Oath of Allegiance which the Legislature requires of Catholics, and shews clearly that they may take it with perfect safety of conscience. This is very right, and the only wonder is that it should ever have been the subject of doubt. In its effects, it is a mere question of fact, arising from the first principles of the social compact. When a lawful government is formed, it is entitled to the obedience of all persons who live within its limits, because such obedience is what constitutes the very nature of a political union; and every government may require of any such person to declare, under the solemnity of an oath, that he is willing to submit to it; and to renounce obedience to every other power. Whoever refuses this test, be his reason for the refusal what it may, whether it be disaffection, religious scruples, or any thing else, he is no longer to be considered as a member of that society, or entitled to any of its privileges. If his objections arise from religion, the only thing which his duty can point out to him, is to quit the country, and find another more suitable to his principles. For every man's conscience must tell him, that it is wrong to claim the benefit of a contract, without performing the conditions; to

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