

time, they had seen it triumphant, and persecuting; and, during the following century, restless and plotting. At the Revolution, when the oaths of allegiance and supremacy were settled nearly in their present form, as prescribed by the legislature of this province, they were still smarting under the tyranny of Popery, again victorious, and again trampling upon every obligation, human and divine. What inferences were to be drawn from them, or whether the means to counteract them were prudent, or just, is another question; but no man can doubt but that the principles, and doctrines, of the Romish Church were most perfectly and accurately known.

That the Catholics now renounce these doctrines I am happy to find. But when they make this avowal, would it not have been full as judicious, not to have denied, in so unqualified a manner, that they had ever believed them? Because if this can be proved to be an untrue assertion, does it not very much weaken their credit upon other points, and render even their sincerity very liable to be distrusted? —It is worth while, therefore, to ascertain whether they ever held such doctrines, or not, if for no other reasons, yet, since Mr. *Burke* has maintained the negative, *his veracity*, at least, is implicated in the question.

The doctrines adverted to are these:—That if the sovereign of a country happens to be a protestant, or as they call him a heretic, no Catholics are bound to obey him, and that they