

to *correct* it; and therefore if the Bill was *amended*, it was *not impossible to correct it*.

The case was this. This Bill was brought into the House of Commons under the black coverture of designing malice. Some of the honourable Members of that House, seeing it in this dark disguise, endeavoured to unrobe it of its darkness. Their endeavours succeeded, and "it was *amended*, so as to express more distinctly than it at first did, the avowed sentiments of those who framed it." In this shape it came to the House of Lords: bad enough in all conscience: but I use Mr. Burke's own words when I say, "there is a difference between bad and the worst of all." I thought it bad, and therefore I put my negative upon it: had it been worse, *a fortiori*, I should have done the same. But here it would seem as if Mr. Burke and I were not agreed in our notions of *bad* and *worse*: for what he holds *bad*, I esteem *worse*, and what he calls *worse*, I think *bad*. To explain myself. He considers a *partial* Suspension of the *Habeas Corpus* a greater evil than an *universal* suspension of it. I conceive the contrary: though if Mr. Burke's premises were right, I should approve his reasoning, and admit his consequences. He says "whenever an Act is made for a cessation of law and
" justice,