

so) in their hands!—The wealth of the Roman Catholics, at present, may be raised almost in one day, and applied in another.—Execution on personal security (which is all they are entitled to) may be immediately obtained;—and as for government debentures, they have, or ought to have, as easy currency as the notes of bankers.—Thus the whole wealth of the Papists may, according to the present policy, be divided *from* you, or applied *against* you, at a moment's provocation;—and whilst by unequal laws, you alienate their affections, by the absurdity of those laws, you facilitate the means either of their *effectual* hostility, or *total* detachment from you.

—Would it not be wiser to involve them in your general interests? If not,——does not prudence at least require that you should take from them as many hostages as possible to be pledges of their fidelity? And no hostage can be deposited so coercive on their conduct, as their *property*, invested in your lands, or your houses!

But if some zealous prepossessions did not cover this subject from common reason, this policy could not stand a moment's argument.

But it sometimes happens, in the infirmity of our nature, that men even of the best understanding and greatest worth, act under the dominion of narrow prejudices, and speculative distinctions!—And I have seen men, in ordinary cases, of great moderation, gravely
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