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people, are the mirror in which alone their general disposition may be seen ; even regard must be had to their prejudices and their weakness ; for *law must be enacted* (as Grocius has expressed it) “ cum sensu humanæ imbecillitatis.” When Solon was complimented on having given good laws to his countrymen, his reply was, “ They are only such as the Athenians are capable of receiving.” Even the law of God, as proposed by Moses, was submitted to the judgment of the people before it was adopted by them.

But if these rules are indispensable in the *formation*, they apply much more forcibly to the actual establishment of law. If nothing but violence can *impose* law, it would be still greater tyranny to rob a nation of that law which they approve upon experience, and which is endeared by habit. Allowing then that the Canadians prefer a worse law to a better, even that bad choice is decisive upon the conduct of Great-Britain. They yielded themselves up to our protection and our faith. How then can we deprive them of the first rights of human nature ?

We are now come to that part of the bill which relates to their religion ; and knowing, my Lord, how much you are an admirer of civil liberty, and can represent it with so many graces and advantages, I should have been glad to have heard that your Lordship, with equal grace and dignity, had supported the cause of *religious* liberty. But it seems you declared that no true Protestant could support this bill.---No true Protestant, my Lord, can be a persecutor ; no true Protestant can harbour any such idea as that of establishing religion by force. Is the Spaniard in Mexico to be an example for a Protestant legislature ?

Religious liberty is nearer to the heart and conscience than *civil* liberty ; for why are Roman Catholics deemed enemies to our constitution ? Not because they