

breathe forth the Spirit of their Divine Master; for they are neither Principles of Popery, or Servitude—they are Principles, my Lords, of Toleration, unrestrained by Prejudice, and unfettered by absurd and odious Restrictions. The Inhabitants of *Canada* were Catholics before they were conquered by *England*; they are Catholics now, but under the Jurisdiction of a Protestant Parliament, and under the Cognisance of Protestant Bishops, who form a Part of that Parliament, and who, I believe, were unanimous in allowing them the free Exercise of their Religion.—In regard to the Policy of the Bill, I cannot but think it to be indisputably excellent, because it tends, by the Beneficence of its Aspect, to remove those rooted Prejudices, which are carefully instilled into the Minds of all the Subjects of *France*, against the Laws and the Constitution of *England*.

This Bill, my Lords, has more effectually opened their Eyes, than the Perusal of all our Statute Books;—it has given them, with the mild Code of our Criminal Law, a Share of those Blessings which we derive from Freedom;—it has abolished the Torture;—it has raised the People from the Oppression and Tyranny under which they crawled, and has perpetuated in their Hearts that Dominion, which has so recently been acquired by our Arms.—But, says the Noble Lord, (and here he seems to press on triumphantly his Arguments) You have, by this Bill, affected the Interests of Commerce, those Interests that ought to be most dear to *Great Britain*: They ought to be so indeed, my Lords; and so far are those Interests from being hurt, that it has been the chief Purpose of the Bill to improve them: They have flourished under it, even beyond the most sanguine Expectation; for, my Lords, since

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