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ral equality? They had encountered exile, at the epoch when the war raged most fiercely in their native country, between the king and the people; at the epoch when the armed subjects contended for the right of resisting the will of the prince, when he usurps their liberty; and even, if the public good require it, of transferring the crown from one head to another. The colonists had supported these principles; and how should they have renounced them? they who, out of the reach of royal authority, and, though still in the infancy of a scarcely yet organized society, enjoyed already, in their new country, a peaceful and happy life? the laws observed, justice administered, the magistrates respected, offences rare or unknown; persons, property and honor, protected from all violation?

They believed it the unalienable right of every English subject, whether freeman or freeholder, not to give his property without his own consent; that the house of commons only, as the representative of the English people, had the right to grant its money to the crown; that taxes are free gifts of the people to those who govern; and that princes are bound to exercise their authority, and employ the public treasure, for the sole benefit and use of the community. 'These privileges,' said the colonists, 'we have brought with us; distance, or change of climate, cannot have deprived us of English prerogatives; we departed from the kingdom with the consent and under the guarantee of the sovereign authority; the right not to contribute with our money without our own consent, has been solemnly recognized by the government in the charters it has granted to many of the colonies. It is for this purpose that assemblies or courts have been established in each colony, and that they have been invested with authority to investigate and superintend the employment of the public money.' And how, in fact, should the colonists have relinquished such a right; they who derived their subsistence from the American soil, not given or granted by others, but acquired and possessed by themselves; which they had first occupied, and which their toils had rendered productive? Every thing, on the contrary, in English America, tended to favor and develop civil liberty, every thing appeared to lead towards national independence.

The Americans, for the most part, were not only Protestants, but Protestants against Protestantism itself, and sided with those who in England are called Dissenters; for, besides, as Protestants, not acknowledging any authority in the affair of religion, whose decision, without other examination, is a rule of faith, claiming to be of themselves, by the light of natural reason alone, sufficient judges of religious dogmas, they had rejected the ecclesiastical hierarchy, and abolished even the names of its dignities; they had, in short, divested