

surprising. But rather surprising it must certainly appear, that they should advance maxims so incompatible with their own present conduct. If the right of enjoying life be unalienable, whence came their invasion of his Majesty's province of Canada? Whence the unprovoked destruction of so many lives of the inhabitants of that province? If the right of enjoying liberty be unalienable, whence came so many of his Majesty's peaceable subjects among them, without any offence, without so much as a pretended offence, merely for being suspected not to wish well to their enormities, to be held by them in durance? If the right of pursuing happiness be unalienable, how is it that so many others of their fellow-citizens are by the same injustice and violence made miserable, their fortunes ruined, their persons banished and driven from their friends and families? Or would they have it believed, that there is in their selves some superior sanctity, some peculiar privilege; by which a few things are lawful to them, which are unlawful to all the world besides? Or is it, that among acts of coercion, acts by which life or liberty are taken away, and the pursuit of happiness restrained, those only are unlawful, which their delinquency has brought upon them, and which are exercised by regular, long established, accustomed governments?

In these tenets they have outdone the utmost extravagance of all former fanatics. The German Anabaptists indeed went so far as to speak of the right of enjoying life as a right unalienable. To take away life, even in the Magistrate, they held to be unlawful. But they went no farther, it was reserved for an American Congress, to add to the number of unalienable rights, that of enjoying liberty, and pursuing happiness;—

REVIEW.

They go beyond the madness of all other fanatics.