

REVIEW, "*station to which*"—they have lately discovered—"the laws of Nature, and of Nature's God entitle them." What difference these acute legislators suppose between the laws of Nature, and of Nature's God, is more than I can take upon me to determine, or even to guess. If to what they now demand they were entitled by any law of God, they had only to produce that law, and all controversy was at an end. Instead of this, what do they produce? What they call self-evident truths. "*All men,*" they tell us, "*are created equal.*" This surely is a new discovery; now, for the first time, we learn, that a child, at the moment of his birth, has the same quantity of *natural* power as the parent, the same quantity of *political* power as the magistrate.

That the rights of life, liberty, and the pursuit of happiness are unalienable.

THE rights of "*life, liberty, and the pursuit of happiness*"—by which, if they mean any thing, they must mean the right to *enjoy* life, to *enjoy* liberty, and to *pursue* happiness—they "*hold to be unalienable.*" This they "*hold to be among truths self-evident.*" At the same time, to secure these rights, they are content that Governments should be instituted. They perceive not, or will not seem to perceive, that nothing which can be called Government ever was, or ever could be, in any instance, exercised, but at the expense of one or other of those rights.—That, consequently, in as many instances as Government is ever exercised, some one or other of these rights, pretended to be unalienable, is actually alienated.

Maxims incompatible with their own conduct.

THAT men who are engaged in the design of subverting a lawful Government, should endeavour by a cloud of words, to throw a veil over their design; that they should endeavour to beat down the criteria between tyranny and lawful government, is not at all surprising.