The name was on the Trans Hard Was R has been A was August 165 1787

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I think there is at least as much humour in talk of a natural right to appoint and control at deer of Macheath; there feems, between you to be by deputy, agent or trustee ? Michere do you find "Rage 1833. Line Rage 1833. Line and the Rage 1833. Line of the land of the l

correspondence in principle; he was a highway- that such was his will and dagain. if It is often ask'd, as a mighty objection, Impant Spirit, Tuch as yours, Aristides, must be that the Supreme Being should with-hold or decline " in that state." Rage 152.

existence of our compact, but what were there comes necessary to be applied to delegates and sona- You ask, whether I seriously affert, or whether no such right existed. To this I replied, that Arength. transferred by such compact, may be exercised, to be maintained, that the people in collective bodies ment. hough not mentioned, defined or ascertained, by could do it. Where, Sir, is this absurdity? Are Let us once more have this passage before us. ight be exercised, although not mentioned therein,

is all jargon and absurdity. It is jargon, you to talk of rights paramount and not transferred invested with legislative powers? And might not compact; and it is equal jargon, you fay, to talk these societies or collective bodies have dealings and a natural right to appoint and control deputies, agents transactions that required the intervention of a depu-I trustees. I mean, Sir, to prove, that, positive and ty, agent or trustee? If so, did the Supreme Being gmatical as you are, you do not understand the forbid such appointments by any morat or natural

paramount" is well understood; by others it may Well! but it collective bodies could make tuch appeople hold by a title or tenure other and higher delegates or senators in a state of nature. And what " form place it in new hands, as they think in the compact, condition or gevernment, of a

the right to the purfuit of happiness. These he are held by a title and tenure other and collectively to drink claret?-I think not. ber than our constitution and government; they ultitution does nothing more than provide guards ent fill abofed -

fences, I forfeit both life and liberty to the flate; tifm, and Mr. Filmer was the chief and principal.

a should give a fresh proof of your talents at name of all that is profound, how was such a deput Page 144. parbons Your belowed countrymen cannot forget ty, agent or trustee, to be controled? Why most But the learned Aristides differs from Mr. Locke,

public body upon earth for ten and fugar!

fined or afcertained.

But this reasoning of mine, you are pleased to tell as now, and form numerous distinct societies, and bject you are upon.

By men verfed in legal technical phrases, the word gon you charge upon Publicola?

held by the grant of the Supreme Being. Our state as a state of nature—the partisans of power, which Mr. Locke mentions? I know of no other and advocates for despotism, not only doubt, but de- way than they originally exercised them, that is, decurities for their better defence and protection. ny it. They contend, that rightful government is not individually and exclusively—If you know of any other these rights, I and the right to judge whether founded upon compact; that the original govern- way, pray Sir why not mention it? It is no doubt e legislature exercises the powers of legislation ment of mankind was an absolute monarchy, established very material that you should; for if my construction operly or improperly; the right to complain of grie- by divine authority. They further contend, that it is be right, nothing can be more ridiculous than your nces, to petition, to remonstrate and instruct, for ridiculous to say that God placed manking in a state citing this passage as an authority against the peoremoval of them; and the right to diffolve the go- of freedom and equality; that there was a monarchy ple's right of instructing. foment, if such petitions, remonstrances or instruc- from the beginning of the world; that men are not You still persist, and demand to know, whether oms, are difregarded, and the powers of govern- born free, but born in subjection to that monarchy; this passage is not a pointed authority against the that there being no such state as the state of nature, people's right of instructing; I again reply no. It is All these rights, Sir, derive no part of their there are no such things as rights to lite, liberty or no more an authority against the people's right of ecistence from any compact, constitution or govern- happiness, or rights paramount the authority and casionally instructing, than against the people's right of Nor are they parted with or transferred by fovereignty of the first monarch, and his dependents periodically electing the senate and delegates. For I compact that we have made. For what and heirs .- And that mankind hold their lives, their repeat it, the power which Mr. Locke speaks of as ower, I would ask, can take away my life, or my liberties and properties, at the will and pleasure of incompatible with government while it lasts, is the berty, &c? In whose hands have I lodged such a the monarch, Such were the doctrines and principles power of legislating individually and exclusively, in wer? If, indeed, I commit certain crimes or of the partifans of power, and advocates for despo- the manner as exercised before the establish-

Might not families then spread to the like extent

yet all upon an equal footing, without any superior

impediment? If not, where, Arifides, is the jar-

posed and exploded by Mr. Sydney, Locke and other swely; for the majority only can bind and conclude by deffider, in the estimate of expences - companying patrious writers. They contended there was such a instructions And this right of instructing is perthate as a flate of nature, a flate of freedom and feelly confiltent with the idea of an effablished form

To A Roll S To De By St i . like crimes, I forfeit both life and dibertyle to the equality, that manie add were placed originally in and promobile but the party injured. But as in a flate of party this flate there was no superior. De la have at length benefied me with injured does not take my life upon any som- bus every man flood upon an equal footing. That a perfenal address. Whatever my " man pack or transfer, but upon the ground of forfeiture this being the original state of mankind, they never y is nifold attributes? may be, I find they for crimes, so the flate, flanding in the place of the could bearightfully removed out of that flate but by are sufficient to make you feel, when I injured individual, can deduce no right to my life, their own consent. And therefore, that allerightful think proper to give your wanter of it by compact, but takes it government is founded upon rempact. But Aprilides corrections if I have those in a street like ground of forfeiture. It feems, doubts whether there was even fuch a flate were determined, it feems, not to be behind But, most learned judged you affert, that to as a flate of mature .....

comment, as there is in your poetroed That "Jem- puty, agent or truttee, in a flate of hattier, allowed and in the flate, and the flate of freedom, and equality; and Your humble servant captain Macheath! I do Supreme Being ordain, that mankind, while in a " remaint so their own consent they make wonder that you are so ready to assume the cha- state of nature, should always act personally and never "themselves imembers of some political society."

and plundered the puries of his fellow-outzens; command? Or was maskind as that sime of day to where there any men in fuch a plunder too, but Mike at higher game; you not only merally disabled from making " state of nature? To which it may suffice as an nden your beloved countrymen of their liberties. Inch an appointment? Was there no intencourse in 'hanswer at present, that since all princes and rulers are wishes and freery upon my friend, might have a state of nature, no dealings on contracts, no ex- " of independent states, all through the world, are inared, he had no concern whatever in the change of kind offices, no mutual dependence from " in a flate of nature, its plain the world never limitions under the figurature of Publicola; but a mutual wants and necessities? Why then suppose " was, nor neven will be, without numbers of men

As to Freeman, spare him not; do him to grant them, while in that thate, the right, if Again. " To understand political power aright, wever the justice to acknowledge, that the extract they think proper to make a deputy, agent or trust " and derive it from its criginal, we must consider have given is not his, but one of your parbetic tee, and to control him occasionally by instructions? " what state all men are naturally in, and that is a hibitions. And yet there was no necessity that But this is impossible! lays Aridides; for in the "fate of perfect freedom, and also of equality,"

affecting memorials to the general affembly, protound Sir, just in the same manner as delegates This celebrated writer is received as an oracle by the moving tales about the feantiness of your falary. Or fenators in civil fociety, viz. by instructions; if enlightened part of mankind, upon all questions never fensibility Freeman may exhibit for a that is not sufficient, then by force. But this cannot be! touching principles of liberty, and of government, the disdains to white and spaniel at the feet of lays Aristides, for in a state of nature every man When Sir, shall we see the blessed day when your is upon an equal footing, and no other force can be laborious memorials, laborious pamphlets, and laa former publication you made the position, applied than what arries from superior cunning and borious addresses to your belowed countrymen, no rights or powers could be exercised during Brength. And, most profound Ser when force be- shall be cited and admitted as equal authority?

ntioned, defined and ascertained; and you then tors, and a dissolution of the powers of government it is one of my jokes, that Mr. Locke, in the pasrted, that the right of instructing was not there enfues. I wonder what other force can be applied fage you cited, means nothing more than whilit gotioned, defined or afcertained, and then conclu- than what arises from superior cunning and vernment exists the people cannot exercise the powers of legislation, exclusively and independently of each position was not a just one; and contended, that But admitting, says Aristides, that the people other? I do Sir, assert it most seriously, and your tights and powers which a people possessed in a might individually, in a state of nature, make a de- miserable evasion of my construction is a clear evite of nature before compact, and which were puty, agent or trustee, yet the abjurdity still remains dence that you cannot meet it upon fair argu-

ch compact; that the right to appoint and instruct you to be taught that there were not only indivi- "So also when the society has placed the legisladeputy, agent or truffee, was a natural right, which duals in a flate of nature, but societies of individuals? ", ture in any assembly of men, to continue in them e people possessed in a state of nature, before com- Was there no such society as man and wife? No "and their successors, with direction and authority of, and therefore, if not transferred by compact, such society as parent and child? No such society "for providing such successors, the legislative can get be exercised, although not mentioned therein, as master and servant, by contract and significant?" never return to the people, whilst that govern-"ment lasts; because having provided a legislative with power to continue for ever, they have given "up their political power to the legislative, and cannot resume it. But, if they have set limits to the duration of their legislative, and made this " supreme power in any person or assembly only tem-" porary; or elfe, when by the miscarriages of those "in authority, it is forfeited, upon the forfeiture, or, at the determination of the time fet, it reverts of to the fociety; and the people have a right to act as supreme, and continue the legislative in them-By rights paramount, we mean, rights which pointments in a state of nature, yet there were no " selves, or erect a new form, or under the old " it good."-

then? Therefore the people, in collective bodies, have no natural right to make delegates or sepators, Does this passage disprove my assertion? Is it You deny there are such rights, and say, to talk or in collective bodies to control them. Excellent not the meaning of Mr. Locke, that the powers such is jargen. I maintain the contrary position. reasoning indeed! I suppose in a state of nature, which the people give up on the establishment of a hat then are these rights? I will tell you. The the people, both individually and collectively, had a legislature, cannot revert back to them whilst that ht to private judgmen in matters of conscience natural right to drink. Will it follow, that because legislature or government exists? And how were d religion; the right to life; the right to liberty; in a state of nature there was no claret, therefore in these powers exercised before they were transferred? civil fociety they have no natural right individually or I know of no other way, but individually and excluswely. And how are they to be exercised when You doubt, you say, whether there was such a they revert to the people, under the contingencies

ment of the government. Now, Sir, for the people to in a flate of nature, if I commit the But these absurd and flavish principles were op- to instruct is not to legislate individually and exclu-