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From the Boston Chronicle.

TEXT.

"The love of liberty, (says Samuel Adams) is interwoven in the soul of man." So it is, (says John Adams) according to La Fontaine, in that of a wolf; and I doubt whether it be much more rational, generous, or social in one than in the other, until in man it is enlightened by experience, reflection, education and civil and political institutions, which are first produced, and constantly improved by a few—hat is, by the Nobility.

THE epistolary correspondence between Mr. John Adams, and Mr. Samuel Adams, is important, as it contains political principles which are highly interesting to the happiness and prosperity of the country. The letters are written with that cordiality, as it relates to the opinion they entertain of each other's integrity, that we are to view them as the established tenets of two old civilians, who had made up their judgment by experience and reflection.

The extracts which I have taken appear to compromise the essence of the controversy, on the one side Mr. Samuel Adams says, "the love of liberty is interwoven in the soul of man."—Mr. John Adams answers, "so it is, according to La Fontaine; in that of a wolf," and further declares, "that he doubts whether it is much more rational &c. in one than the other, until man is enlightened by experience, education and civil and political institutions, which are at first produced, and constantly supported and improved by a few; that is by the Nobility.

Here then these two gentlemen are at issue, and it is a question of the highest consideration which of them is the most accurate. If the love of liberty is not more rationally interwoven in the human soul, than in a wolf, and if it wholly depends for existence on being cherished by a body of men, which he is pleased to style a Nobility, "dreadful indeed is the situation of society. Does the history of mankind ever exhibit evidence, that a particular order of men denominated nobles, feel those impressions, or are endowed with that benevolence, as to produce, cherish & constantly to support the liberties of the people? Are the people as savage as wolves? Are they as ferocious and destructive in their habits and manners, as this voracious animal; or are they "their own worst enemies," unless the benign hand of nobility is stretched out for their protection? In what instance does this doctrine apply to the citizens of America? Were the first settlers of this country thus designated? Were our venerable forefathers as hostile as wolves to each other, when they landed on the American shores? Was not the love of liberty interwoven in their souls, when they forsook the luxurious soil of Britain, and quitted the palaces of nobles, to seek an asylum in this desolate territory? Did they suppose it necessary to bring a body of nobles, to protect them from devouring each other; or did they contemplate the establishment of political institutions, with a branch emphatically denominated a nobility? Did this aristocratical part of the British government give them any assistance, while they were contending against the arbitrary measures of England, before their embarkation; or did they receive consolation from the house of lords, after their arrival? No, the love of liberty was interwoven in their souls, and they formed political institutions, founded on principles in every respect conformable to such feelings. Just emancipated from the duddom of a British government, they were led to adopt a system of political regulation which gave the faculties of the mind their utmost energies, and never degraded themselves to contemplate their little society as wolves standing in need of a superior order, to check their voracity.

The sentiments advanced by Mr. John Adams might have been expected from a crowned head in Europe; it might have been a sublime paragraph in the writings of Burke; but that it should arise from a person who had been conversant in the history of this country and had been in our councils during the American revolution, is rather a surprising and alarming consideration. I would ask Mr. Adams, in what particular are the citizens of America in any degree analogous to wolves? Or, in what instance has it been necessary that our political institutions should be improved and supported by a nobility? Did the people then say "wolves, disposition in their

contend with Britain? Was it not the love of liberty interwoven in the soul, that produced our opposition to British tyranny? Our "town meetings" were the pure effusions of liberty; our "college (at that time) breathed the spirit of freedom and the rights of man." The youth of that day were eager to display the manly sentiments of freemen, the orations and exhibitions all tended to rouse the mind to contemplate political subjects on the broadest basis of equal rights. Our patriots had the support of the people; Faneuil Hall and Old South often resounded with the acclamations of citizens, collected to investigate the great principles of their free constitution. The Tories, it is true, considered the town of Boston as a den of wolves; they supposed it necessary that a body of nobility should be created to check and controul them; Hutchinson and Oliver even wrote to the ministry for this purpose, and when their letters were discovered, the general disgust of the people, convinced them in what abhorrence they were held.

Did not Mr. Adams find that the spirit of liberty was interwoven in the soul of the people, when he was in Congress during our revolution? It is this spirit which originated that body. The people called for this assembly of the states; the election of the members was the evidence of the spirit of liberty existing within them. The people had no idea that a body of nobility was necessary for their security; they chose honest men from among them, who were in the same grades of life with themselves; they did not vote for my lord such a one; the candidates in general were scarcely complimented with the title of esquire. When this respectable body assembled, whom did they address? Were not all their applications made to the people? Who formed their army? Tradesmen and farmers composed the American phalanx. Who commanded and manned our ships of war and privateers? Were they dukes, earls or lords? No—the people, the plain American citizens, whose souls were invigorated with liberty, unawed by nobility, and who distained to consider themselves under their immediate protection. These were the soldiers who fought our battles; these were the sailors who even at that period, rendered the flag of America, respectable and dreaded.

I cannot but pause and wonder how a sentiment of the kind could be advanced by Mr. John Adams. That the people are not more rational in the support of their liberties than wolves, unless supported by a nobility—is of all declarations the most extraordinary. In the days of adversity, Mr. John Adams knew the obligation he was under to the people; a sentiment of this kind, coming from a member of our first congress, would have raised the continent to a flame. Suppose it had been said that the people cannot be trusted; we must have a nobility to govern; we must put this nobility into a "hole" and from this "subterraneous cell," we must rely for all our success. The British army would have been pleased with such a visionary opposition; Lord Howe would rather have heard of 20,000 noblemen in a "hole," than 10,000 yankees in the field. Bunker's Hill was not defended by men thus in covert; no, the citizens did not lurk in holes, but stood on eminences; Warren scorned to be hid in a cave, but stood in the front rank, in defence of that liberty which was interwoven in his soul, and in the souls of his brave companions.—The immortal Washington, looked to his comrades of citizen soldiers; he did not enquire whether there was a body of nobility to secure his retreat; he did not view his choicest band as wolves, but considered himself at the head of men, whose souls were invigorated with the powerful energies of liberty.

If the love of liberty (as is declared by Mr. Samuel Adams) was not interwoven in the soul of man, it would have been impossible to have effected the independence of America. What but this inspired the spirits of an army constantly on the march? What but this cheered the war-worn soldier, when destitute of cloathing and the common necessaries of life? What but this animated the American veterans to contend against the formidable troops of Britain, with scarcely a cartridge for their defence, or a drop of cheering comfort in their canters? What spirit burst of this, rallied the undisciplined troops of Burgoyne to attack and capture the hoisting Burgoyne? To what energy of the human mind are we indebted for the surrender of Cornwallis? Was it the refined speculations of a nobility groping in a hole, or was it the irresistible im-

pulse of freemen, embodied to express those feelings which were interwoven in every fibre of their souls?

I would not wish to put an uncandid construction on this paragraph selected from the letters, but if there is any precise idea expressed by Mr. John Adams, it appears to be that the people are as voracious, savage and irrational as wolves, unless they are enlightened by political institutions, which are first produced, and constantly supported and improved by a nobility. If I am not correct in my conclusions, I shall readily acknowledge my error; but the English language cannot convey a stronger idea to my mind of the real political principles of any individual, however disagreeable may be the application.

Admitting my premises to be substantiated, how far does Mr. John Adams's declaration conform to our bill of rights, which emphatically states, "that government is instituted for the common good; that they alone have an inalienable, unalienable and indefeasible right to institute government; that the idea of a man born a magistrate, law giver or judge, is absurd and unnatural." If Mr. John Adams is right, the constitution is wrong; for if the people are as untractable as wolves, without a nobility, is it not preposterous for them to attempt to institute a form of government which in no instance recognizes that essential branch which is to preserve the harmony of their social compact?

If a nobility is alone to preserve us, where, in the name of common sense, are we to find our saviours? Born in a land settled by a fraternity of persecuted republicans; living under a constitution and laws which embrace every citizen on the terms of equality, in what corner or hole of this extensive territory are the people to look for help and assistance detached from themselves? After experiencing the blessings of their own protection, from the just settlement of the country to the present hour, is it possible that they should now distrust their own competency, irreverently renounce the guardianship of their own heaven, and throw themselves into the arms of a nobility? We will not thus affront heaven; we will not thus dishonour our forefathers; we will not thus enslave our posterity.

OLD SOUTH.

From the National Intelligencer.

A View of the relative strength of Parties in the United States in the years 1800 and 1802.

[Continued from our last.]

Let us then for a moment indulge our activities in their wildest dreams. Give them the full fruits of a wide spread detraction, and let us make the result. Give them back again Rhode Island, Vermont, New Jersey, & Delaware. Allow them every vote in those States. Let their intrigues subvert the political integrity of New York. This is a prize worthy of the loftiest ambition. Be generous and give it them. Proceed, and throw South Carolina into the bargain. Let her too be bound a victim to intrigue. They have got all they ever dream of. More they cannot possibly get. And what is the result? Disappointment and defeat. Still will the republicans carry their President. Behold this demonstrated.

	Republican.	Federal.
New Hampshire	0	7
Massachusetts	0	19
Rhode Island	0	4
Connecticut	0	9
Vermont	0	6
New York	0	10
New Jersey	0	8
Pennsylvania	20	0
Delaware	0	3
Maryland	11	0
Virginia	14	0
North Carolina	14	0
South Carolina	0	10
Georgia	6	0
Kentucky	5	0
Tennessee	5	0
	88	53
	Federal 85	
	Majority 3	

Thus, it is evident that no event short of miraculous can prevent the republicans from obtaining a republican President at the ensuing election.

It may be interesting to enquire, by what means this great change has been effected.

It has been effected by three leading causes which though not absolutely distinct from each other, admit of distinct illustration.

1. The wide diffusion of political information.
2. The wise acts of the administration.
3. The rapid increase of our members, and especially, the increased population of our western country.

The two first assigned causes are sufficiently well understood, as they are the standing topics of political discussion. But the last has been little noticed. To it, therefore, we shall confine our remarks.

The commencement of our revolution found public opinion greatly divided. The crisis called for decisive measures, measures of great energy, which soon produced a state of war. In this situation of the country the open expression of opinion was entirely suppressed on one side. The Tories, who were so designated from their anti-republican sentiments, and attachment to Britain, were compelled to be silent or depart. Some went into exile, but were silent and passive.

Our cause triumphed, liberty was established, and peace returned to reward our labors. With it also returned those disaffected to liberty, with their unexhausted treasures. It is not in human nature to sustain a long uninterrupted effort. War, of all human efforts, most exhausts the vigor of those engaged in it. Our war not only exhausted their vigor, but deprived them of their means of subsistence; and the whigs sunk into repose under the flattering belief of security.

The Tories were generally men of wealth. Having carefully husbanded their resources during the perilous season, they came forth, on the return of peace, with mighty influence. They were reinforced by a large body of men no less formidable. Our trading towns soon swarmed with British merchants and agents; and all the commerce of the country instantaneously fell into the hands of those two descriptions of people.

A gigantic interest immediately sprang up, which in many parts of the union carried all before it. Not confined to acquisition of wealth, it entered our public councils, and in many instances swayed them. A large portion of our citizens who had supported the revolution, as it now appeared not so much from the love of republicanism, as from the pride of independence, or a spirit of adventure, augmented this powerful phalanx, and rendered it for a while irresistible.

The events that succeeded need not be told. They are fresh in our memories, and our country still bleeds from the wounds they inflicted upon its peace.

To these events a spirit of resistance, calm, deliberate, energetic, gradually arose, which infused its efficacious influence through the whole extent of the union. From the centre it passed to the borders of the empire, where it acquired additional strength. Remote from scenes of mercenary traffic it found among the independent yeomanry minds unprejudiced by foreign attachments, minds truly American, minds which, for the most part, had unfolded since the era of independence. The honest exercise of an independent and well informed judgment always leads to truth; and it has been the fortunate lot of our western brethren, never to forsake it. The western States have always been republican.

It is to these States that we owe our political happiness. It is to their increasing strength that we shall be indebted for more security than we even now enjoy. The new census has given them their legitimate political weight. Had this weight been felt in the presidential election preceding the last, Mr. Adams had never been president, we should have had no alien or sedition laws, no political courts to put down, no immense standing armies to reduce, no extravagant loans to redeem.

I have been inadvertently drawn into a digression, but I trust not unprofitably to my readers. If unprofitably to them, certainly not uninteresting to myself. The subject, in my opinion, merits deep and frequent reflection. An enthusiast in the cause of republican liberty, building all my hopes of happiness on its firm existence among us, I rejoice to find that it derives its great support from the planters, and farmers, and the merchants of our interior country, whose devotion to it can only arise from so independent and disinterested conviction of its superiority to every other system that has been established. I rejoice to find that a virtuous administration, resting on this inviolable basis, may, such in the