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FROM THE COLUMBIAN CENTINEL.

MR. RUSSELL,

THE papers under the signature of PUBLICOLA, have called forth a torrent of abuse, not upon their real author nor upon the sentiments they express, but upon a supposed author, and supposed sentiments.

With respect to the author, not one of the conjectures that have appeared in the public prints has been well grounded. The VICE-PRESIDENT neither wrote nor corrected them; he did not give his sanction to an individual sentiment contained in them, nor did they "go to the press under the assumed patronage of his son."

With respect to the sentiments, to those who have read the pieces with attention, it is needless to say, that they are simply an examination of certain principles and arguments contained in a late pamphlet of Mr. PAINE's, which are supposed to be directly opposite to principles acknowledged by the constitutions of our country. And the author challenges all the writers that have appeared in support of Mr. PAINE's infallibility, to produce a single passage in these publications which has the most distant tendency to recommend either a monarchy or an aristocracy to the citizens of these States.

The writer never had the intention to defend the corruptions of the English constitution: nor even its principles in theory, except such as were adopted in our own. Mr. PAINE has drawn a comparison between certain parts of the English and French constitutions, in which are contained principles of government, that are not acknowledged by our own constitutions. So far as the principles of the English constitution, have been adopted by the Americans, I have defended them, and I am firmly convinced, that we cannot renounce them, without renouncing at the same time the happy governments with which we are favoured.—The question of superiority between the French and English constitutions, has no connection with a question relative to monarchy. If this be true, it must apply equally to the admirers of the French constitution, and Mr. PAINE himself is chargeable with having supported a monarchical institution.—It is well known that by the French constitution, a standing army of near 300,000 is established, and placed beyond the annihilating arm of the legislature. Is it impossible that Mr. PAINE should admire this constitution, without being a friend to standing armies?—The argument is the same, and the assertion might be made, with just as much truth, as that PUBLICOLA is an advocate for monarchy or for aristocracy.

When Mr. PAINE says that a whole nation (by which it is admitted that he means a majority of the nation) have a right to do what they choose, and when he says that before the formation of civil society every man has a natural right to judge in his own cause, it appears to me that he resolves all rights into power; it is this opinion which I have combated, because it appears to me to be of the most pernicious tendency, and if it is not really contained in the pamphlet, I confess myself greatly mistaken. But the enlightened writers, who have defended the principle of Mr. PAINE, differ so essentially in the ground they have taken, that the one or the other would certainly have been charged with propagating detestable heresies, had not the end sanctified the means, and the object of defending Mr. PAINE, reconciled the inconsistency of their reasonings. One writer supports the principle through thick and thin; and tells you that the will of the contracting parties, is the only circumstance that makes treaties obligatory. Another tells you that I have grossly misrepresented Mr. PAINE, and that the national omnipotence which he establishes relates only to the internal concerns of the community. He agrees however that the will of the majority must be taken for the will of the whole nation, and that with respect to the formation of a government, a majority have a right to do what they please. So that it is no longer the "rights of men," but the rights of the majority which alone are unalienable.

Upon the question whether a constitutional government can be made alterable otherwise than by the people in their original character, I have defended the constitution of the United States against the principle of Mr. PAINE, though in the republication of the paper in several of the southern papers, the passage which supports my

opinion by the authority of the constitution, is omitted.

Upon the article of representation, I have contended that the French representation is no representation of the people at all. Is there a man in the United States who would recommend it as a model to us? I have contended that our representation of the people is infinitely superior both to the French and the English; and this is said to be an abominable heresy.

Upon the subject of monopolies, of game laws, and of exclusions from the legislature, I have defended the principles adopted by our own constitutions, and not the abuses of the English government. Upon that of war and peace I have done the same, and wherever Mr. PAINE's observations have appeared to be founded upon any other foundation than truth, I have endeavored to show their fallacy. But a defence of monarchy or aristocracy was no more in my intention, than the defence of the Salic Law of descents was to that of Mr. PAINE.

I shall now conclude these papers with requesting that those only who read them would judge upon their principles; and I am well persuaded, that the candour of the public will not take misrepresentation for reason, nor invective for argument.

PUBLICOLA.

FROM THE KENTUCKY GAZETTE.

MR. BRADFORD,

By infesting the inclosed, you will oblige a Volunteer.

AMONG those who have exerted themselves for the destruction of our savage enemy, no one holds so distinguished a rank as Colonel John Campbell, of Louisville: nothing can give more encouragement to those who turn out as volunteers, than the holding out to them the idea, that by encountering difficulties and dangers, they will ensure to themselves the very highest of rewards, the applause and assistance of their fellow citizens.

When the late army under the command of General Scott, arrived at Fort Steuben, on their return from the expedition, fatigued, hungry, and the greater part of them without money, they were invited by Colonel Campbell to refresh themselves at his house, where all who went were furnished with good beef or mutton, and as much grog as they chose. The writer of this letter partook of the Colonel's bounty, and saw at least three hundred men eat and drink at his house in one day.—Indeed as long as any of the troops remained in Louisville, the tables were kept constantly spread. The writer has it in view to return public thanks to Colonel Campbell, for the entertainment he received, and to call the attention of the district to his conduct, as highly worthy of imitation.

JEWISH ECONOMY.

TWO criminals, a Christian and a Jew, Who'd been to honest feelings rather callous, Were on a platform once expos'd to view, Or come, as some folks call it, to the gallows; Or, as of late, as quainter phrase prevails, To try their weight upon the city scales. In dreadful form, the constable and shrieve, The priest, and ordinary, and croud, attended, Till fix'd the noose, and all had taken leave, When the poor Israelite, befriended, Head, by express from officer of state, A gracious pardon quite reverse his fate. Unmov'd he seem'd, and to the spot close sticking, Ne'er offers, tho' he's bid, to quit the place, Till in the air, the other fellow kicking, The sheriff thought that some peculiar grace, Some Hebrew form of silent deep devotion, Had for a while depriv'd him of his motion. But being question'd, by the sheriff's orders, Why not with proper officer retiring, In tone of voice that on the main'ous borders, While that his looks were to the beam aspiring, "I only wait," said he, "before I coes, "Ov Mister Catch to puy the ted man's clothes."

ANECDOTE OF SIR ROBERT WALPOLE and Dr. CAMPBELL.

Dr. Campbell was a believer in the divine hereditary right of Kings, and consequently attached from principle to the House of Stuart. It happened that a messenger, who was employed by the Jacobites in England to carry on their correspondence with the Pretender, had prevailed upon the Doctor to write a letter to the Pretender's Secretary, and, as the messenger was in Sir Robert's pay, he carried it with the rest to Sir Robert, who sent for the Doctor the following morning (as he often did at other times, having frequently employed his pen in writing in defence of his administration) on pretence of talking to him about something he was to write. He took him to a window which looked into the street; and, while they were standing there together, Sir Robert had contrived that the messenger should pass by, and, looking up, moved his hat at them; upon which Sir Robert asked the Doctor, if he knew that man, and who he was. The Doctor, in some alarm, immediately answered, that he was very well acquainted with him, and that he could assure him he was a very worthy honest man. "He may be so," said Sir Robert; "but he is certainly a very careless one, for he gave me a letter yesterday which I believe was not intended to come into my hands, and I think its direction is your hand-writing;" and pulling out the Doctor's letter he gave it to him unopened. The Doctor fell upon his knees, and vowed, that as he had given him his life, it should be devoted to his service, and he never ceased to be his fervent advocate throughout the remainder of his life. And Sir Robert was so well convinced of his sincerity, that he would have given him a valuable office; but the Doctor would not sacrifice his principles to his interest, and declined the offer, and continued a nonjuror as long as the old Pretender lived.

The Speech of Tseeyeanthaw, or the Speaker that keeps his audience awake, commonly called Red Jacket, at the late Treaty of Newtown Point, in reply to a charge of partiality for the British.

BROTHER CANISADEH,*

LISTEN to what I am going to say to you. You have been sent here by the thirteen council fires, to treat with us of peace and friendship. You have already heard a part of what you said to us in charge from them, repeated, according to our custom, by my brother (Oquilondungwas.) You then heard a speech from your brother of the Five Nations. We told you, that a strong wind had blown over us, and scattered some of us on this side, and some on that. The wind seems to be rising again. We do not know but it may blow some of our young warriors among the western Indians—but this would give us great uneasiness. When we replied to your speech the other day, we thought every thing relating to the war, had been buried: but you have since told us, that you think we are most inclined to the British interest. Do you think it wrong for us to make friends of our nearest neighbours? We and all the nations present, were surprised to hear you say so—for we have been very peaceable and friendly with the Thirteen Fires, ever since the last war. As soon as the wind had done blowing, we looked round us: we saw our wives and children in distress, and we immediately turned our faces towards the Thirteen Fires for peace. You ask us in your speech, what is the reason we incline more to one side than the other, as we profess to be our own masters? We wonder that you should ask such a question. Formerly our treaties were confirmed and recorded with wampum; but the Thirteen Fires seem desirous to set our ancient customs aside, by treating with us upon paper. There is not a man in our nation who can explain your rolls to us, and we are obliged to apply to our British neighbours to know what they contain. This prevents us from being altogether independent of them. But this is not all: Our Brothers the British, always advise us to what is best for us. They tell us to listen to what the Thirteen Fires say, when they speak to us of peace: whenever they hear of any thing in our favour, they let us know of it; and, as they give us good advice, we depend upon them. These, Brother, are some of our reasons for confiding in our brothers the British. Their King advises us to peace: and to listen to the same advice from the Thirteen Fires; but not to hear them when they advise for war. This is the counsel we receive from Niagara. They always tell us, we ought to be an independent people, and do nothing but what we think right. We are free nations, ruled by nobody. You complain, that we never make known to you what the British say to us; but always inform them of what you say: we wondered to hear you say so. As you speak to us in writing, we are obliged to go to the British to hear what you say: but as they treat with us by wampum, of which they keep great store, we have no occasion to come to you to explain it to us. You know very well that the Thirteen Fires are so distant from us, that it would be too difficult to travel down to them for advice. The reason why we know so little of one another is, that we have nobody sent from you to stay with us, and explain your purposes to us. Well, Brother, do you begin to perceive that we have reasons for our peculiar attachment to the British? You have thanked us for accepting the offers you brought us; and told us you were glad to find that we had no objections to them. Do not think hardly, Brother, of what we now say, nor suspect that we are in any degree deceived by listening to the voice of those who carry tales. You know we covered up every thing that was amiss, the day before yesterday. We are now joined hand in hand with the Thirteen Fires.—We think of nothing but peace. If you had desired us to bring you the speeches of our brothers the British, we would have brought you the belts and strings along with us, and thrown down the bundles before you. You did not ask us to do so, yet we have told you a few things that you might know what they say to us. Have you heard us plainly, Brother? We are but just now beginning to transact our business at this Council Fire. We hope a man will soon be appointed to act between us, as it was in old times. Then we went to one place to tell every thing we heard, and there we used to hear of every thing that concerned us from all quarters. As soon as an agent is appointed, we shall begin to apply to the Thirteen Fires for advice. Now, Brother, we have freely told you the reasons for our conduct, because we know that we are alike inclined for peace. Our true friendship is now beginning. We have buried all these difficulties. What fault have you to find with us now, Brother?—Let us no longer listen to those that would make mischief between us, nor change our present resolutions. It is best not to repeat disagreeable things that are past. Let them be buried in the earth. This, Brother, is all that the Chiefs and Head Warriors have to say to you now:—

A Broad White Belt.

You have found so much fault with us, Brother, that we are a little afraid of you; We have told you some of the principal speeches we have heard from the British. You shall now be our counsellor:—Tell us whether there is any harm in them?

* Commissioner Pickering, so called by them, after an old town, on the side of a hill, in which they lived peacefully.

FROM THE AMERICAN MUSEUM.

OBSERVATIONS ON AMERICAN PORTER and CHEESE.

THE friends to the interests of mankind were lately gratified by a fact communicated in the various periodical publications in this city, viz. that there had been no spirits used among the sailors on board the ship Brothers, Capt. Josiah, during her late voyage to Canton; and that this circumstance had been so far from injuring the crew, that they enjoyed an uncommon degree of health. It will please the friends of American manufactures, to be informed, that Mr. Hare's porter remained perfectly sound and good the whole passage. Some of that article, indeed, which was taken out in casks, received injury, from not being placed in a favorable situation: but a hundred dozen, originally bottled in this city, not only remained good, but was improved by the voyage.

In another vessel which went to Canton from this city, some English porter was taken out, as well as that made in this city, but not the least superiority could be perceived in the former over the latter, as appears by the candid and unprejudiced testimony of the persons belonging to the vessel.

American manufactures of every kind, but especially porter, have long laboured under the unjust imputation of inferiority when compared with English: but after this fair trial we hope that prejudice will be laid aside, and justice be done.

Cheese is another article, which, although it has been made in this country, and especially to the eastward, for a number of years,