

Again ~~and~~ then
when speaking of the person known to the French
debt to accept of the services of the volunteer band
you cannot yourself. But the ^{particular} ^{as my}
the exposure which affords the ^{danger} ^{from the doing}
is one of the least with which the danger of
of it is a free country; because the danger of
which the liberation of that country are exposed
by the introduction of such an army, ought
to be considered as of much greater moment
greater than the expenditure of public money
which would be caused by it. ^{But} ^{that}
for of all being a recommendation and equal
army. ^{Whether} ^{there} to cloath an army and equal
themselves at their own expense which is
to ensure very much the danger from war
in ^{unavoidable} ^{to} approach to liberty a combat
superior. ^{There} ^{is} ^{any} ^{for} ^{country} ^{by} ^a ^{combat}
always existing altho' it may not always be
been visible. ^{There} ^{is} ^{any} ^{for} ^{country} ^{by} ^a ^{combat}
and ^{those} ^{who} ^{wish} ^{to} ^{be} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
they ^{to} ^{be} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
government ^{to} ^{be} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
or expect to make a part of them. ^{They} ^{can} ^{not} ^{be} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
of men ^{generally} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
the ^{will} ^{be} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
as my composition of such men, in addition
the danger ^{is} ^{not} ^{only} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
from ^{that} ^{as} ^{my} ^{composition} ^{of} ^{such} ^{men} ⁱⁿ ^{addition}
3. ^{claps} ^{the} ^{will} ^{be} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
because the ^{will} ^{be} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
country ^{to} ^{be} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
the profits of a common person would enable them
to display their front of the exposure of a corps
which they could not bear. ^{But} ^{as} ^{my} ^{composition} ^{of} ^{such} ^{men} ⁱⁿ ^{addition}
32. ^{also} ^a ^{truth} ^{that} ^{those} ^{who} ^{wish} ^{to} ^{be} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
government ^{to} ^{be} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
claps. ³³ ^{then} ^{the} ^{power} ^{of} ^{the} ^{government}
for ^{only} ^{some} ^{to} ^{whom} ^{but} ^{as} ^{my} ^{composition} ^{of} ^{such} ^{men} ⁱⁿ ^{addition}
but ^{as} ^{my} ^{composition} ^{of} ^{such} ^{men} ⁱⁿ ^{addition}
ed. ³⁴ ^{as} ^a ^{truth} ^{that} ^{those} ^{who} ^{wish} ^{to} ^{be} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
in the country ^{to} ^{be} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
you, ^{the} ^{experience} ^{of} ^{the} ^{work} ^{will} ^{be} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
that they are to expect nothing but oppression
and tyranny. ^{Now} ^{ask} ^{whether} ^{you} ^{wish} ^{to} ^{be} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
I am ^{for} ^{the} ^{government} ^{to} ^{be} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
among ^{those} ^{guiltless} ^{sold} ^{of} ^{America} ^{friends} ^{of} ^{the} ^{government}
that ^{can} ^{not} ^{be} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
afford ^{to} ^{be} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
own exposure ^{as} ^{the} ^{power} ^{of} ^{the} ^{government}
for ^{to} ^{do} ^{this} ^{and} ^{if} ^{the} ^{man} ^{can} ^{not} ^{be} ⁱⁿ ^{the} ^{power} ^{of} ^{the} ^{government}
making ^{us} ^{any} ^{regard} ^{to} ^{the} ^{power} ^{of} ^{the} ^{government}
chance ^{that} ^{the} ^{power} ^{of} ^{the} ^{government}
America ^{from} ^{an} ^{inclusion} ^{to} ^{the} ^{power} ^{of} ^{the} ^{government}

[illegible]

have included in it "all the full-blood sons
of America" whether rich or poor; but if
their real object was to warm one part of the
citizens against the other, and to exclude
from the benefits of our many able but the great body
part of the community ^{and our negroes} then in that sense they
may have been guilty of treason such as we
in the South would acknowledge by law,
but in the large and liberal acceptance of
the term."

I follow you in my observation
that the

You say you would have followed me in my objection
 to the alien and sedition laws "were it not that the
 subject has already been so ably handled, in the Common
Central Journal, by a writer under the signature of Cato.
 He has been inexhaustibly proven. I have seen the strictly
only not violations of the constitution, and one
conformity thereto. As I have not seen an more of
number of the your Cato, I can neither see the reasons
my opinion as to the excellence the soundness of this reasoning
but of that reasoning, and draw from the same steps.
However what few words your present publication
I must be allowed to doubt at least whether it is at all
a production of your own suppos. it to be not with
standing the strong impression in its favor which your own
own most learned on my most learned authorities, and any
you are so fully and voluntarily acquiescing and as any
part of that work shall and of the author mean as any
piece. I shall therefore not feel it my business to publish
it between us even though part of the subject after
having examined your Cato and my letter. I shall
however and in the which you more than at the side
been law, and place that subject in one other point of
view in addition to those on which I placed in my
letter. You say of the supposed Mr. Cato that
made that on man should be condemned by one jury
and another for the same offense, to acquiesce by another
jury, according to their party political opinions
main any thing, it proves too much — it proves
that in free countries, trial by jury should be laid
aside; for then only in free countries that such party
political opinions prevail and in truth as in other
of that freedom. I could draw a very different infer-
ence from the admission of the truth of this position —
that though never to be considered as an offense in a
free country, a such a consequence as an infringement of
freedom; and no tribunal ought ever in such a country
to be called to decide whether a citizen has been guilty
of an offense by such as act, which the members of
that tribunal, or for from their dependence by the state
fallible quadruple jurisdiction by their own ideal opini-
ons instead of having an infallible rule at ought to
exist in all criminal accusations, to cover their judg-
ments. If justice was laid aside in such trial and
the question was referred to the major and as much
acquiesced and influenced by a party political opinion
as jurors, it would not be more likely to come at
truth and justice; for if that major and as much
dominate in opinion on the subject as jurors and as proba-
bly be; then in the strongest probabilities, that they would
find a strong prejudice against the accused, and a strong
inclination in favor of the prosecution and if that should
be the case, there would be still less chance for an impar-
tial judgment than from any other source in political
son in the country; and no belief of such an impartial judgment that

There seems to be from a very considering altogether of
men who concur in their political sentiments.
For this reason I must still think that in a free
country no declaration of political opinions ought
ought to be inquired into or drawn upon the
individuals who make them as an offence against the
admission which is now very generally admitted
of a declaration of their kind ought not to be pun-
ished by law, is an answer scarcely as powerful to
show that a further declaration to the contrary
in the same matter, ought not, and cannot consti-
tutionally be so punished. For it is consistent with
either reason or justice that if I deliver a particular
set of words before 10000 men that I commit no act
which the legislation can consider as punishable,
but that if I send the same expression in paper to
one two or three of my friends, that I may be
punished for it. I must therefore conclude that
I have a right to deliver my words to the public or
to a select assembly of men.

The speaker has must also have the strongest tendency
to do away the responsibility of the public servants,
and to prevent the people from properly exercising
their judgment as to the propriety of electing or
electing those servants. Ours is a government
formed by the people for their own benefit. Those
who are appointed to administer it, are the servants
of the people, employed by them to bring about
that good. If they discharge their trust faithfully each
individual citizen is benefited by it; if dishonestly
or ignorantly, each individual citizen is injured by
it. These servants are accountable for their conduct
to those who employ them — the people. But each
man having an independent opinion of conduct
there is every other set of individuals. But how can
the people be judges of their conduct? Even if they do it
unless that which is supposed to constitute the main
conduct is stated to them with the wisdom and the
sincerity to support it? Certainly they cannot. When
in the ordinary course of their business, they are
made to make public statements, many very much of them
are exposed to be refuted by the same means, and
which not always in the power of those who are
unjustly accused, but of their friends also to know. The
importance of a public charge. If it is an long and a doubtful
trial by the jury and public accusation of the
kind; the people who are interested in and who are
judges of the misconduct of their servants with always
have a fair and full statement laid before them to
enable them to judge of their conduct. But as long as the
servants have every the public servants consider
friends are intimidated by fear of any kind from
attest in the most public manner a publication
of their conduct but those who disapprove of that conduct
although they constitute a part of the people, and of course
cannot be made fully apprised by that conduct with-
out exposing their sentiments of that conduct with-
out subjecting them to the danger of fear and im-
provement under the judgment of those who are al-
ways to a large degree at least, by the operation of
of hope or fear, under the influence of their servants
whose conduct they are to be attached. So the placing
the burden upon an equal footing, and in the de-
cision as the accused on equal charges for public
or domestic — the people a fair chance of being informed
truly as to the conduct of their servants, and to elect

It is difficult to conceive how the speaker can hold his ground as to the responsibility of the public servants, and to prevent the people from properly exercising their judgment as to the propriety of electing or electing those servants. Ours is a government formed by the people for their own benefit. Those who are appointed to administer it, are the servants of the people, employed by them to bring about that good. If they discharge their trust faithfully each individual citizen is benefited by it; if dishonestly or ignorantly, each individual citizen is injured by it. These servants are accountable for their conduct to those who employ them — the people. But each man having an independent opinion of conduct there is every other set of individuals. But how can the people be judges of their conduct? Even if they do it unless that which is supposed to constitute the main conduct is stated to them with the wisdom and the sincerity to support it? Certainly they cannot. When in the ordinary course of their business, they are made to make public statements, many very much of them are exposed to be refuted by the same means, and which not always in the power of those who are unjustly accused, but of their friends also to know. The importance of a public charge. If it is an long and a doubtful trial by the jury and public accusation of the kind; the people who are interested in and who are judges of the misconduct of their servants with always have a fair and full statement laid before them to enable them to judge of their conduct. But as long as the servants have every the public servants consider friends are intimidated by fear of any kind from attest in the most public manner a publication of their conduct but those who disapprove of that conduct although they constitute a part of the people, and of course cannot be made fully apprised by that conduct without exposing their sentiments of that conduct without subjecting them to the danger of fear and improvement under the judgment of those who are always to a large degree at least, by the operation of of hope or fear, under the influence of their servants whose conduct they are to be attached. So the placing the burden upon an equal footing, and in the decision as the accused on equal charges for public or domestic — the people a fair chance of being informed truly as to the conduct of their servants, and to elect