STAR.

General Advertiser.

EASTON:—*TUESDAY MORNING*, MAY 22, 1810.

Extract of a letter from England to a gentleman in this neighbourhood.

"*Falmouth, 2d April* 1810.

"I congratulate you upon the generally received opinion of dispatches having gone forth in the frigate Adams that an amicable *outline for negociation* between the American minister (a popular character in London) and our premier has been adjusted. May it, as I believe it will, lay open the too long restricted commerce of our reciprocal countries, which has been lamented and much felt hereabouts!" *Nat. Intel.*

LONG TALK.

DELIVERED BY

J. S. SKINNER,

Before the Tammany Society of Annapolis,

12TH MAY, 1810.

BROTHERS,

I could not afford a stronger proof of sincere veneration, for that sacred principle in all well regulated societies, which requires the sacrifice of individual feelings to the will of the community, than that which I now offer in undertaking to pronounce a LONG TALK at our anniversary meeting. That I am highly sensible of my inadequacy to discharge this task, in a manner correspondent with its importance, you will do me the justice to believe.—That I am no less sensible of the honor it confers, is equally true. I will not, however, murmur at your appointment. The inexperienced must learn his duties under the eye of the more mature, as the young Indian of the forest take his lessons of instruction from the sage and the warrior, to qualify him for council or for battle. With your permission, then, we propose to discourse of the general objects of the Tammany institution, and the principal duties of its members.

Man in his natural, as contradistinguished from his social state, weak, solitary, defenceless and unprotected, would be totally unable to supply the wants, and repel the dangers necessarily incident to a state of existence so forlorn, and precarious, and is therefore impelled by the laws of self-love, which govern in the moral universe, as those of motion do in the physical one, to associate with similarly organised beings, and to unite his efforts with theirs for purposes of individual happiness and public safety. When the enemy is marching through the woods to invade us, we know, without resorting to the council fire, that "it is not fit that man should be alone." In fact, we are as mutually dependent on each other for felicity and protection, as the beaver of the lake on the association of *his* species, to rear those dams and habitations which secure his provisions from the danger of inundation, and himself from the more fatal intrusion of man.

We have indeed profited from the economy of inferior creatures,

"For reason raise o'er instinct as you can,
"In this, 'tis God directs: in that, 'tis man."

—Our union, like theirs, is founded in common interest, cemented by mutual labors, and rendered perpetual by mutual convenience. Thus does the wisdom of Divine Providence, which ordains an universal fitnesss of things throughout the whole of nature's plan, unite necessity with happiness, and safety with pleasure.

Brothers,—Some of you remember when our tribes did not possess the inestimable privilege of self-government. In servile dependence on a foreign government beyond the *great waters*, we soon experienced the inevitable lot of every nation, whose destiny it has been to be governed by rulers, beyond their controul, and not amenable to them for the administration of their national affairs—Our most sacred rights were wantonly violated, and our dearest interests trampled under foot. Our brave and hardy ancestors, although consisting of not half our present numbers, and destitute of all resources, save god-like courage, and invincible hatred of oppression, rose in the majesty of their strength, and with unexampled magnanimity of soul, proclaimed to their enemies, and the world, their determination to atchieve their liberties or die in the attempt. A long and arduous struggle ensued, in which every engine of cruelty and desolation, which malice could invent, or tyranny exercise, was wielded against us; but England was ultimately forced to acknowledge our independence; Still, however, it was far from resting on a permanent basis, for many still hankered after the emoluments and splendors of monarchy, and numbers still doated on the charms of aristocracy. Yes! it is no secret that thousands seem to have no idea of freedom, unconnected with power and with office—"*they* call it freedom, when themselves are free." These restless and aspiring individuals have been growing up amongst us ever since the close of the revolutionary war, like tares among wheat; they contrive a thousand obstacles, to stifle the growth of freedom, and the path of liberty they endeavor to plant with thorns. Were these enemies to human repose, to visit us as seldom as the locust; were they to erect their crests but as often as the aloe puts forth its blossoms, or scouts might sleep on their out-posts, without incurring the guilt of treason, and *the lifeguards of freedom*, might find some excuse for relaxation from toil: But these base reptiles are re-produced like the viper—every spring warms them into life—they are charged with fresh venom every summer;—their succession is certain as the seasons, their weapons as numerous as the leaves on the trees. To detect their stratagems, and resist their force, is the duty of every honest citizen. To have often put them to flight, to have broken their battalions, and to harrassed their rear, is the glory and boast of the sons of St. Tammany.

Brothers—Our society takes its name from a celebrated Indian chief of the Delaware tribe, who was, like Logan, renowned for his illustrious qualities, and like him also, "the friend of the white man." Its symbols are properly borrowed from the aboriginal Americans, whose state when discovered, presented a model of perfect freedom, if not primeval innocence and affection. It was instituted by a sturdy band of inflexible patriots, who secretly assembled together amidst the surrounding horrors of British desolation during the revolutionary war, to commune over the affairs of their country, and to watch the motions of its enemies: "From this fountain sprung forth many waters"——out of this beginning has grown that chain of institutions of which we are a component link, and which we have this day met to brighten and to celebrate. Long may this polished band of union encircle the sons of Columbia!—Long may its brightness reflect the image of liberty!

As the original design of the Tammany society was to thwart the Protean projects of the enemies of freedom, secrecy was properly imposed on each member at his admission: thus far resembling the social dinners at Sparta, where, when the Spartan youth entered, the oldest man present pointed to the door and said, "not one word spoken in this company goes out there." Inviolable secrecy is absolutely necessary; he must be a poor general who would send his enemy a plan of the battle—but this secrecy applies only to *means*—our ends and principles are open as the day—We direct our course by the compass of public utility—Our constitution and its departments of office, are parallel to those of the United States; so that, in gaining a knowledge of the one,, we necessarily become acquainted with the principles of the other. Thus it becomes, under good management, a political seminary, the best of schools, where citizens may learn their rights without the trouble of elaborate reading or extensive research.—Besides qualifying the citizen in private, to suppert the burden of a public station, to which he may be called at some future day by the suffrage of his fellows, the important purpose of gaining an insight into the laws of his country, is afforded by this institution.—In a republic, every man ought to know the fundamental principles of its constitution and its laws, because they operate alike on all classes without distinction. Our virtuous exploits and vicious habits will always depend on the form of our government and our laws. They constitute the soul of our political existence, and give the tone to our political character; and whenever the great mass of our citizens become regardless of these, the ballad-maker will have more influence than the legislator. Custom is all powerful; the discipline of habit all important. "Customs," says the great Bacon, "are laws written on *living tablets*," and the greatest legislators the world ever knew between the rising and the setting sun, were sensible of this truth. Hence it was, that in Lycia, one of the most ancient and perfect republics on earth, they had no written laws—for this obvious and important reason, that they might be *stored in the memory, and imprinted on the hearts of the people*.—From the Lycians the Cretans drew their laws and customs; and from the well known fact that Lycurgus visited these countries, we may almost pronounce with certainty, that he imitated their model and practice in Sparta—"Lycurgus," says Plutarch, "left none of his laws in writing; it was ordered by one of the Rhetræ (decrees) that none should be written; because what he considered most conducive to the welfare and prosperity of a city, was correct principles interwoven with the manners and breeding of the people: These would remain immoveable, as being founded in inclination, and from the strongest and most lasting tie; and the habits of thought which education imparted to the youth would answer in each the purpose of a lawgiver." To converse, to consult, to debate about our rights, is then a good substitute for the code of Lycurgus. In doing this we necessarily learn something of the laws which secure them and the principles on which they are founded; and where can we descant on these with greater advantage, or propriety, than at the *great fire* of the *Tammany council*.—Here the presence of the aged begets reverence in the young; the ignorant are enlightened by coming into contact with the well informed; here we learn to make magnanimous sacrifices to our country. Here we learn that great secret of harmony and union so essential to the interest of a republican government, *acquiescence in the will of the majority*. Believing that form of government and that system of legislation to be the most perfect which most completely identifies individual happiness with public welfare, instead of idly attempting to exterminate self interest, we endeavour to make it consistent with the interest of the community, and to consider the one as inseperably connected with the other. It is thus we rally the social virtues, and even the selfish propensities of our citizens around the standard of the commonwealth. It is thus we inculcate, and practice in the wigwam those exalted principles which support a good government, and mitigate the severities of a bad one;

"*A cause like this is its own sacrament*
Truth, justice, reason, love, and liberty;
The eternal links that clasp the world are in it,
And he who breaks their sanction, breaks all law
And infinite connection."

It is true, we are destined to encounter oppositions; part of our insignia is emblematic of warfare. We must war against the envy, the jealousy, the ambition, and the errors of mankind; for these contain the black elements of discord, division, desolation, and ruin.—These provoked war *in Heaven*—and can we expect to be exempt from them on earth? We must contend against the sinister designs of avarice, and the daring schemes of ambition. Troublesome men will always infest society, men wishing to raise their own power and aggrandizement on the ruins of their country. These men are the most dangerous when they set themselves up as republican leaders, and distract *our councils*, and divide our strength, by a plausible but treacherous demeanor, aiming at office contrary to the regular nomination of *the people*. I am not one of those who doubt the capacity of the people; I do not believe them to be what some have dared to pronounce them, "*An ignorant herd, incapacle of self-government, and their own worst enemies.*" On the contrary I perfectly agree with an eloquent author that "they have their five senses in as great perfection as those who would treat them as if they had none:" nor can the great mass of the people be actuated by a *dishonest* impulse. "They have *no bias to be knaves*; no ambition prompts them, no aspiring or unsocial passions incite them—they have no rivals for place, no competitors to pull down; they have no darling child, pimp, or relation to raise,—have no occasion for dissimulation or intrigue, they can serve no end by faction—they have no interest but the general interest." Nevertheless it is lamentably true, that *individual leaders* are apt to possess every sordid passion, and vicious propensity of which human nature is susceptible. Such characters sometimes allure and seduce a portion of the people who follow in the steps of him whose promises and professions are decoying them into the jaws of destruction. The best and only attitude to this evil is to *cling to principles* of men, regardless of names, titles or fortune.

Brothers—Beware of abusing the elective franchise; *that* is the great bulwark of your freedom, the main pillar of your patriotic edifice, the fortress from which you can take your political enemies, and defend forever the eternal principles of truth, justice and equal rights. When we approach the polls, let us guard against the seductive arts of the office hunter and the more baneful pretentions of the masked usurper, hatching his schemes of aggrandizement and tyranny, aided by all the servile or deluded followers which art or gold can secure. Such men have "the words of Jacob, and the hands of Esau." They resemble the Italian, who, with the badges of his religion in one hand, uses the stiletto and poison with the other.

Liberty, perpetual, tranquil, and undisturbed liberty, is not to be expected; it may be acquired by a single blow, by chance, or by moderate wisdom and prowess; but its preservation is the work of unremitting toil, vigilance and assiduity. Are there any among us so unmanly as to be frightened from the field for fear of the contest? Liberty is dearer than life—"Death," says the veteran Stark, "is not the worst of evils,"—but loss of freedom destroys the zest of living——Free government is misrepresented, when it is descried for mobs, fermentation, and popular storms; in its *motion* there is life; but in the silent, deceitful, and portentous calm of despotism, what storms are brewed! what thunders are prepared! what overwhelming desolation stands ready to burst upon wretched man! Let him who seeks inglorious neutrality, and omits to do his duty to the State, remember that he is going to sleep over a volcano; that he stands on a slippery rock, and will discover, when too late, the tremendous abyss which opens to receive him. The Romans were soothed into a state of tranquil indifference under Augustus, but gracious God! what crimes, impieties, blasphemies, and devastations followed each other in rapid succession!

Could we hold before us the capricious and horrible deeds of a Caligula and a Nero, we need no other exhortation against tyrannical government. The one nominating his horse to the priesthood and the consulship, slaughtering at pleasure his most valuable subjects, and at last wishing the Roman people had but one neck, that he might lop them at a blow——the other butchering his mother, his friends, his tutor, (the immortal Seneca) and every worthy man of the State. There is no quiet in despotism, no tranquility, no safety, no repose, no happiness.—Then,

"*Do thou, great* LIBERTY, *inspire our soule,*
"*And make our lives in thy possession happy,*
"*Or our deaths glorious in thy just defence.*"

Brothers—If there exist such solid reasons for union and vigilance at home, is there not ample cause to send our scouts, perhaps our warriors, to watch and punish foreign aggressors beyond the great waters? I thought—did we not all expect, that unless ample reparation was made us, the tomahawk which lies concealed beneath the council fire of our great wigwam, would have been unburied when our [national] Sachems assembled there in the Mouth of Beavers? We thought that they who had treacherously rejected the friendly wampum, and insolently refused to smoke the calamut of peace, ought not to have passed unpunished. We tho't the bloody scalps of our brethren slain in the Chesapeake, would have roused apathy itself. But some "evil birds have been flying among us;" some old squaws seem to have been admitted in disguise into the council of our Sachems, and to have turned our wrongs into jest for fear of the battle. I have no hope of brightening our honor until these old squaws are kept at home to *hill* their corn and dress their potatoe grounds!——I had notched a list of our wrongs; but, unredressed as they are likely to be, I fear their rehearsal would drive us into despair and rage, and convert this jocund society into a mourning scene. With England we had whiffed the pike of peace; but, as soon as our back was turned, she struck us with the tomahawk, and drew the scalping knife. She pretends to great honor and lofty views, but all is hollow, false, faithless, and inconsistent. "In England is a government uniting the mock majesty of a bloody sceptre, with the little traffic of a merchants counting house—weilding a truncheon in one hand, and *picking a pocket with the other*." Against France too, we have much ground for complaint—her injuries may be likened to the Severn; but the crimes of England are huge as the Chesapeake, or vast as the great waters of whose undivided empire she boasts. Our Tribes will not always submit to injury—they will yet rise in their fury—sing the war song, and "terrible as the mountain storm," they will rush upon their enemies.

Brothers,—In reckoning the ends of our institution, one great object was omitted—the amelioration of the aborigines of the soil—To them we are deeply indebted—The only way to cancel it is by imparting to them all the light, and dispensing all the comforts in our power—we found his forests stocked with game and filled with inhabitants—at once innocent and happy; we left them contaminated and depopulated. We drove the original possessor of that soil, in which the GREAT SPIRIT had planted him, from the rising towards the setting sun—we taught him the worst arts of civilization, without the good ones.—We destroyed his simplicity, yet left him in poverty and wretchedness. But few are left; war, slavery, disease and famine—the cruelty, and avarice of the whites, have thinned them, as the whirlwind and the hurricane sweep the woods, and overthrow the stoutest oaks.—Need I remind you of the exterminating cruelties practised in Cuba, Hispaniola and Peru? No; you could not endure the bloody recital—'Tis there you would behold the figure of insatiable *Avarice*, sitting in the midst of the field of death, upon heaps of carcasses—her arm smoaking with slaughter, and in token of victory clapping her wings that dripped with blood. And these monsters of *civilized* Europe were the pretended disciples of that meek and benevolent Jesus, in whose days ambition and avarice were not reckoned among the virtues. He desired neither riches, nor titles, nor authority in Judea; he commanded his disciples to render unto Cæsar the things which were Cæsars's, to forsake their goods and follow him, for the kingdom of God was not of this world,—Oh! how strangely has the religion of peace, equality, humility and charity, been perverted, and lessons of arrogance and butchery deduced from that divine revelation which proclaimed "peace on earth and good will towards man!" Perhaps some of the quondam British colonies were settled by means which might bear some faint resemblance to the massacres and cruelties of Cortez and Pizarro in South America—but a citizen of Maryland can proudly exult in that mildness, and justice which characterized the colonization of his native state—That great event was atchieved under the benign auspices of philosophy and Christian charity The Proprietary deserves eternal fame and applause for that genuine benevolence and exalted sympathy of soul, which he displayed on that occasion—

"*No radiant pearl which crested fortune wears,*
No gem that twinkling hangs from beauty's ears,
Not the bright stars, which night's blue, arch adorn,
Nor rising suns that gild the vernal mourn,
Shine with such lustre as the tear that flows
Down virtue's manly cheek for others woes."

Escaping from civil and religious thraldom, at home, he wooed peace, toleration and equal rights in the deserts of Maryland. Won by his kindness, it was returned by a manner which proved incontestibly the gratitude and native generosity of the original lords of the American forest. A more pleasing thought cannot enter the philanthopic mind, than the anticipation of the time when the wandering savages, from Hudson's Bay to the Pacific Ocean, from the Gulph of Mexico to the Streights of Magellan, shall acquire and taste the benefits of civilized life, and compose part of a great empire peopled ONLY BY FREEMEN.

Brothers—May the Guardian Genius of Liberty watch over your public rights and domestic happiness.

Married, on Tuesday last, Dr. *William L. Seth*, to Miss *Susan Martin*, both of this county.

——, On the same evening, Mr. *Thomas Bruscup*, to Miss *Elizabeth Mason*, both of this town.

——, On Thursday evening, Mr. *Anthony Banning*, of this county, to Mrs. *Edmondson*, of Denton.

Died, on Friday last, in this county, Mr. *Henry Barrow*, late surveyor of Dorchester county.

——, On Saturday last, in this town, at an advanced age, Mrs. *Deborah Tilghman*, relict of the late Col. Tilghman,—Hope.

FOR SALE.

PART of a *LOT*, with a dwelling house thereon, described on the plot of the town of Easton as Lot No. 83, being the Eastern half of said Lot, containing thirty-eight square perches and eight tenths of a square perch. The above property did belong to the late Abraham Gustin, (a free Negro) and will be offered at Public Sale on Tuesday, 24th of July next, upon a credit of twelve months—by

GEO. R. HAYWARD, *Ex'r.*
of A. Gustin.

May 22, 1810. 8

To be Sold,

On the 25th day of July next, at Auction, on the premises:

THAT handsome, desirable and valuable PROPERTY, situated on Back-Creek, eight miles south of Elkton, in Cæcil county, and state of Maryland, one mile from Back Creek Wharf, and ten miles from Appoquinimy Landing (or Bridge) now in the tenure of *John Carnan and others*, containing one hundred and twelve acres of land, more or less, part of which is in wood; on which is erected a Mill, calculated for both country and merchant business, with a corn kiln annexed; two dwelling houses and kitchens; four stables, sufficient to accommodate twenty-two horses; a frame barn equal to any in the county; two smoke houses, a store house, spring house with an office above; a hen house and smith's shop, &c. &c. The whole of which will be sold together on the following conditions, to wit: one third of the purchase money to be paid in hand on the 25th day of September next, one third on the 25th day of September, 1811, and the other third on the 25th day of September, 1812, with legal interest from the date. For further particulars enquire of Mr. Richard Thompson (tobacco inspector) of Philadelphia, or to John Carnan, living on the premises, or the subscriber—Also at the same time and place will be sold, part of a *Cedar Swamp & Marsh* in Thoroughfare Neck, in Newcastle county, containing 107 acres, more or less. The sales will commence at eleven o'clock on the aforesaid day, when the terms and conditions will be more fully stated by me the subscriber.

RICHARD BASSETT.

May 22, 1810. m

NEW GOODS.

The Subscriber informs the public, that he has just received from Philadelphia, a handsome assortment of GOODS, adapted to the season:

CONSISTING OF

COTTON cassimeres;
Long & short yellow nankeens;
Chintzes and calicoes;
American prints;
Caradaries and seersuckers;
Striped ginghams;
Cambric do.
Plain cambric muslin;
Harness do. do.
Jaconet do. do.
White twill'd do. do.
Colour'd do. do.
Spider leno do.
Twill'd, vein'd and figur'd do. do.
Gauze do. do.
Book do.
Long cloths;
Marseilles & royal rib;
Cazinet;
White jeans;
York stripes;
Cotton bombasins;
India long lawn;
Bedticking;
Jallapore mamoodies;
Striped custas;
Mock Madras & pulicat handkerchiefs;
Chocolate and scarlet bandanna do.
Choppa romall do.
Company flag do.
Lungee silk do.
Sattin damask shawls;
Balassel do.
Cassimere do.
Black latestrings;
Colour'd senshaws;
India sarcenets;
Figur'd florence;
Black florentine;
Canton crape;
Ladies' rose and white silk hose;
Cotton do.
Silk gloves;
Cotton & silk umbrellas;
Netted and plain parasols;
Strutt thread;
Cotton in balls;
Suspenders;
Fashionable bonnets;
Whips;
Morocco hats;
Flower'd paper, &c &c.

Also—an assortment of
TEAS AND HARDWARE—
Together with
Glass & Queen's-Ware:—

All of which he will sell low for cash or country produce.

LAMBERT W. SPENCER.

Easton, May 22, 1810. 3

This is to give notice,

THAT the subscriber of Caroline county, hath obtained from the orphan's court of said county, Maryland, letters of administration on the personal estate of *Levi Frampton*, late of said county, deceased—All persons having claims against the said deceased, are hereby warned to exhibit the same, with the vouchers thereof to the subscriber, at or before the 25th day of November next; they may otherwise by law be excluded from all benefit of the said estate. Given under my hand this 22d day of May, 1810.——3

ESTHER FRAMPTON, *Ex'trx.*

Negroes wanted to purchase.

THE subscriber wishes to purchase, for cash or credit, One 10 *Negroes*, to reside on Sharp's Island, and will prefer them in families if they can be so obtained: he shall want them immediately, or before November.

JACOB GIBSON.

Marengo, May 8, 1810. m

N. B. Any security will be given that they are not for sale, but for my own use.—J. G.

BLANKS,

Neatly executed (on a new Type) at the Star-Office.