

1790

A BALANCED GOVERNMENT
From "Discourses on Davila,"

by John Adams

A Balanced Government

AMIDST all their exultations, Americans and Frenchmen should remember that the perfectibility of man is only human and terrestrial perfectibility. Cold will still freeze, and fire will never cease to burn; disease and vice will continue to disorder, and death to terrify mankind. Emulation next to self-preservation will forever be the great spring of human actions, and the balance of a well-ordered government will alone be able to prevent that emulation from degenerating into dangerous ambition, irregular rivalries, destructive factions, wasting seditions, and bloody, civil wars.

The great question will forever remain, who shall work? Our species cannot all be idle, Leisure for study must ever be the portion of a few. The number employed in government must forever be very small. Food, raiment, and habitations, the indispensable wants of all, are not to be obtained without the continual toil of ninety-nine in a hundred of mankind. As rest is rapture to the weary man, those who labor little will always be envied by those who labor much, though the latter in reality be probably the most enviable. With all the encouragements, public and private, which can ever be given to general education, and it is scarcely possible they should be too many or too great, the laboring part of the people can never be learned. The controversy between the rich and the poor, the laborious and the idle, the learned and the ignorant, distinctions as old as the creation, and as extensive as the globe, distinctions which no art or policy, no degree of virtue or philosophy can ever wholly destroy, will continue, and rivalries will spring out of them. These parties will be represented in the legislature, and must be balanced, or one will oppress the other. There will never probably be found any other mode of establishing such an equilibrium, than by constituting the representation of each an independent branch of the legislature, and an independent executive authority, such as that in our government, to be a third branch and a mediator or an arbitrator between them. Property must be secured, or liberty cannot exist. But if 'unlimited or unbalanced power of disposing property, be put into the hands of those who have no property, France will find, as we have found, the lamb committed to the custody of the wolf. In such a case, all the pathetic exhortations and addresses of the national assembly to the people, to respect property, will be regarded no more than the warbles of the songsters of the forest. The great art of law-giving consists in balancing the poor against the rich in the legislature, and in constituting the legislative a perfect balance against the executive power, at the same time that no individual or party can

become its rival. The essence of a free government consists in an effectual control of rivalries. The executive and the legislative powers are natural rivals; and if each has not an effectual control over the other, the weaker will ever be the lamb in the paws of the wolf. The nation which will not adopt an equilibrium of power must adopt a despotism. There is no other alternative. Rivalries must be controlled, or they will throw all things into confusion; and there is nothing but despotism or a balance of power which can control them. Even in the simple monarchies, the nobility and the judicatures constitute a balance, though a very imperfect one, against the royalties.

Let us conclude with one reflection more which shall barely be hinted at, as delicacy, if not prudence, may require, in this place, some degree of reserve. Is there a possibility that the government of nations may fall into the hands of men who teach the most disconsolate of all creeds, that men are but fireflies, and that this all is without a father? Is this the way to make man, as man, an object of respect? Or is it to make murder itself as indifferent as shooting a plover, and the extermination of the Rohilla nation as innocent as the swallowing of mites on a morsel of cheese? If such a case should happen, would not one of these, the most credulous of all believers, have reason to pray to his eternal nature or his almighty chance (the more absurdity there is in this address the more in character) give us again the gods of the Greeks; give us again the more intelligible as well as more comfortable systems of Athanasius and Calvin; nay, give us again our popes and hierarchies, Benedictines and Jesuits, with all their superstition and fanaticism, impostures and tyranny. A certain duchess, of venerable years and masculine understanding, said of some of the philosophers of the eighteenth century, admirably well, -"On ne croit pas dans le Christianisme, mais on croit toutes les sottises possibles."

The End

