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[WHOLE No. 142.]

FOR THE GAZETTE OF THE UNITED STATES.

## DISCOURSES ON DAVILA.—No. XVIII.

CONTINUED.

L'un et l'autre parti cruel également,  
Ainsi que dans le crime, est dans l'aveuglement.

It would not be happy. The King of Navarre, intimidated by the difficulty of the enterprize, acted with a delicacy, irresolution and complaisance, dictated by that softness and moderation which formed the essence of his character. The Guises, on the contrary, full of that confidence, which prosperity inspires, prepared to repel with vigor the attempt that was made against them. In concert with the Queen, they repeated incessantly to the young Monarch, that his predecessors had always mortified the Princes of the blood, as enemies to the reigning branch, against which they never ceased to operate, sometimes by secret cabals, and sometimes by open force. That in the present circumstances, the King of Navarre and the Prince de Condé, seeing themselves so near the throne, under a King of a tender complexion, who had no children, and whose brothers were under age, sought only to deprive him of the support of his mother, and his nearest relations, that they might govern him at pleasure, and hold him in dependance, as the Maires of the Palace had formerly held the Clovis's, the Chilperics, and other Princes incapable of reigning. That perhaps there was no crime at which they would hesitate, even to employing poison, or the sword, to open a passage for themselves to the throne. The King, naturally timid and suspicious, pre-occupied by these artificial accusations, which were coloured with some appearance of probability, saw with an evil eye, the King of Navarre, and received him coldly. In the audiences which he granted him, always in the presence of the Duke and the Cardinal, who never quitted him a moment, he gave him none but dry answers; alledging that he was of age; that he was not responsible to any man for his actions; that he was satisfied with the good services of those who governed under him; and rejected constantly all the requests and demands of the Princes of the blood, as irregular, unreasonable, and made with ill designs.

The efforts of the King of Navarre had no better success with the Queen-mother. She knew that she could not depend upon the attachment which the Princes of the blood professed to her; that as soon as they should obtain what they solicited, they would exclude her from the government, and force her perhaps to quit the Court. She judged moreover, that it would be imprudent to abandon the party the most powerful and the best established, to attach herself to the Princes of the blood, who had no certain support. She determined therefore to pursue her first plan; but as she wished to prevent the horrors of a civil war, she proposed to herself, not entirely to take away all hopes from the Princes, but to make use of artifice and dissimulation, to divert the King of Navarre, whose docility she knew, from the designs which he had formed, and to wait, from time and conjunctures, some expedient, advantageous to the welfare of the state. In consequence, she received him with great demonstrations of friendship, and amused him with the fairest hopes. In the course of conversations which they had together, she insinuated, that the passions of the King were easily irritable; that he must not be vexed with demands and complaints out of season; that it was necessary to wait for opportunities more favorable; that the King having passed his fourteenth year, might govern by himself, and without taking counsel of any one; that when he should find an opportunity to manifest his benevolence for the Princes of Bourbon, he would fulfil all that was required of him, by the relations of blood, and would prove to all the world the esteem and consideration, which he entertained of their merit and fidelity: that to change, all at once, in the beginning of a reign, the order established in the government, would be to give the King among his own subjects, the reputation of an inconstant Prince, without prudence and without firmness: that if any employment worthy of them should be vacant, he would have a regard to the justice of their pretensions: that in her own particular, she offered herself voluntarily to manage their interests with her son, to engage him to grant them, as soon as should be possible,

the satisfaction they desired: that it was not decent that the King of Navarre, who had always evinced his wisdom and moderation, should now suffer himself to be guided by counsels, and drawn into rash measures which were neither consistent with his age nor character; but by waiting with patience, for what depended wholly on the benevolence and affection of the King, he ought to teach others, how to merit in their due seasons, the favor and benediction of his Majesty. The Queen having founded him, at several times, by such general discourses, and perceiving that he began to waver, completely gained him at length, by saying that they must immediately send into Spain, Elizabeth, the sister of the King, who must be attended by some Prince, distinguished by his reputation and by his rank; that she had cast her eyes on him, as the personage the most proper to support the honor of the nation, by the splendor of his virtues, and of the Majesty Royal, with which he was adorned; that besides the satisfaction which the King her son would have in it, he would find a great advantage for his private pretensions, by the facility which he would have, of conciliating the affections of the Catholic King, and at the same time of treating in person of the restitution, or of the change of Navarre. Finally, she promised him to employ all her credit, and all the power of the King her son, to insure the success of this negotiation.

(To be continued.)

## PHILOSOPHICAL REFLECTIONS

ON THE LATE

## REVOLUTION IN FRANCE, &c.

CONTINUATION.

LORD STANHOPE has thought proper to pass an eulogy on the National Assembly, for making no distinction between Catholics and Protestants, but impartially admitting both to all offices of trust and profit; and invidiously contrasts our conduct with their's, in respect to the Dissenters. But if their true motive be considered, they will be found by no means entitled to panegyric. By this affected moderation, this specious candor, this comprehensive indulgence, they evidently exhibit a contemptuous indifference for the Catholic established church, and the solemn decisions of councils and theologians.—This is a dangerous unequivocal symptom of their malady—a prognostic and a diagnostic of Atheism.

On the same consistency of principle, Mr. Mirabeau moved this senate of democrats to address the King to appoint an envoy for the special purpose of jointly consulting with our administration on the most effectual means of abolishing the slave trade. Did this spring from the generous suggestions of humanity? Certainly not.—Treachery marks their proceedings; and the ruin of revealed religion is the invariable aim of all their actions. For has it not been incontestably proved, by writers equally distinguished by genius, learning, and profound researches into antiquity, that the eldest born of Ham, who was accursed by his father, was called Cush, "which, in the Hebrew language, signifies black. Ethiopia, under which name Africa is included, is called in scripture the land of Cush, and the inhabitants, Cushims, or Cushites. The negroes therefore are descended from Ham, by his eldest son, Cush; which accounts for the degraded situation these people have ever continued in."—This reasoning is conclusive.—The Cushites were certainly devoted to perpetual slavery, for the wickedness of their great progenitor, Ham.—Cush himself was probably born black, both as a prophetic designation of his future fate, and to transmit this degenerate color to his posterity.

The only specious objection to this very rational hypothesis, is obviated by the author of *Observations*, &c. in answer to Mr. Clarkson's reprobated Essay. "It may be objected," says he, "that Cush was born prior to the time of Ham's committing the offence against his father, for which he sentenced him and his posterity to so severe a punishment—and therefore the complexion of Cush could not have any relation to the crime to be committed afterwards by his father. In answer to this, I observe, there is no improbability, nor improbability, in supposing that the blackness of Cush was the mark set upon him and his posterity, from the forknowledge of the Deity, of the crime, and consequent punishment, which Ham would commit, and be sentenced to; and as a seal of that perpetual servitude to which

his descendents were to be doomed by that sentence.

Be this as it may, it is incontestably proved by the celebrated author of *Ancient Mythology*, and universally admitted, that the Europeans are the sons of Japheth: It is therefore our indispensable duty to accomplish the divine predictions of Noah, and to hold Ham's descendents in chains forever. But it is the avowed intention of the National Assembly to weaken the credibility of the sacred history, by emancipating the negroes. However, I trust we shall not be made the dupes of this profane policy: On the contrary, I sincerely wish, that the corporations of Bristol and Liverpool would send out the reverend author of the *Scriptural Researches* to the West-Indies, with a cargo of bibles; which may be conveniently stowed in the slave-ships, as they are not now so much crowded as formerly. Let him teach the unfortunate Africans to read and study the book of Genesis; let their genealogy be condensed into a short catechism, suited to their untutored capacities, and taught them every Sunday by one of the negro-drivers.—It is impossible to say what a sudden and salutary effect it may have on their unenlightened minds, to know that their sufferings are solely owing to the wickedness of their ancestor, Ham.

It will conciliate their affections, and endear the sons of Japheth to their hearts, if they are once persuaded that we hold them in bondage, and inflict stripes on them, neither to obtain any base and sordid profit from their burning toils, nor to gratify the sudden impulse of vindictive passion, but merely in obedience to the decrees of Heaven, to accomplish the word of prophecy, as faithful executors to the last will and testament of Noah, our common progenitor, the second father of mankind.

Monf. Volney, indeed, would fain persuade us, on the authority of Herodotus, that the Egyptians, celebrated both in profane and sacred history, were blacks—and thence artfully insinuates that we do not absolutely derive our intellectual superiority over them from the whiteness of our skins. But, even on this hypothesis, though the Egyptians might have been of a dark color, yet they were not of so deep a dye as the descendents of Cush, nor was their hair so soft and woolly; which makes an essential difference between them. Besides, it has been conjectured by the Abbe Spalanzani, and demonstrated by a late dissection at Jamaica, that the cellular membrane, on which the color of the epidermis or outer cuticle depends is wondrously extended over the brain of the negroes, and completely wraps up the *cerebrum* and *cerebellum* in its curious network. Consequently, the impression made by external objects on the *sensorium* is rendered less distinct by passing through this reticular envelope, the nervous sensibility thereby blunted, and the rational faculties weakened. By this astonishing contexture of the reasoning organ, the posterity of Ham, and the sons of Japheth, are specifically distinguished from each other. The former cannot feel so exquisitely as the latter, either intellectually or sensitively; and yet, by this admirable contrivance, they are graciously fitted for that state of degradation and slavery, to which they are perpetually devoted.

It will give me great pleasure if this singular discovery should afford the least satisfaction to those whose generous, but mis-applied sympathy has carried them beyond all bounds of prudence and discretion on the subject of the slave-trade.—They may now rest assured that the negroes do not suffer more than they can bear. The dullness of their understandings, and the bluntness of their sensations, (originating from the same cause) alleviate their transient miseries, and provisionally shield and protect them from that pungency of mental and corporeal pain they would otherwise feel from incidental acts of severity, to which a state of slavery must sometimes expose them. This anatomical description of the prolongation and extension of the subcutaneous membrane over the brain, should be explained to the blacks, in familiar untechnical language by the surgeon of the plantation, who always charitably visits and attends them after every punishment—as they are always humanely indulged with some hours rest and relaxation, to repair their exhausted strength and spirits. When they have once attained a clear scientific conception of this phenomenon from the surgeon, the clergyman should then explain the *final cause* of it to his catechu-