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THE TABLET.—No. LXIV.

“People are never more vexed, than when the thing that offends them is what they must not complain of.”

TEARS and complaints are among the fources of relief that lie open to the afflicted and unfortunate. Those people, who can vent their grief in either of these ways, feel less oppression of spirits, than those who conceal their misfortunes through a temper of pride, or cherish their sadness under such a close texture of heart, as cannot readily let loose its sorrows.—But one meets with innumerable ills and vexations in the world, about which, it would be weakness to sigh, and indelicacy to complain.

An epicure, in dining with his friend, sometimes finds no dish that suits his palate. The cookery may in every respect be different from what he relishes. To be sure, he is placed in a situation, which, to him, is a very unpleasant one. Nothing could vex him more, and yet he must not complain. He must disguise his feelings, or he will offend those of his friend.

An old man, connected with a young wife, whom he durst not quarrel with, is perpetually exposed to vexations, which he cannot even mention without being ridiculed. His natural disposition may be sullen and reserved; and those characteristics may be heightened by age and infirmity. Her temper may be peculiarly gay and volatile, and her desire for company and amusement may be increased, by living with an husband, whose character and wishes are so different from her own. Both of them feel a state of uneasiness, which they can neither hope to escape, nor cease to lament. And yet their disquietudes are of such a nature, that any complaint would excite contempt rather than pity. The evil admits of no remedy: It meets with no compassion. It can be no mark of discernment for persons voluntarily to plunge into a situation so tedious and hopeless.

The secret of living happily depends very much on knowing how to avoid the description of evils to which I allude. In the choice of intimate friends and companions, one will fall into disagreeable mistakes, unless he acts with great discernment and caution. A similarity in circumstances, a coincidence in political sentiments, and many other causes may induce men to form circles of acquaintance, into which perhaps not a single ray of real friendship ever penetrates. One should not number among his particular friends, those persons with whom he becomes acquainted, only through accident or convenience. If he does, he will commit an error, that will involve him in all the difficulties, I am exhorting him to shun. Before any man is recognized as a familiar associate, he ought to give unequivocal proof, that he possesses purity of principles, and generosity of heart. There should be a resemblance in taste and habits between those who often come together for the relaxation of their mutual cares. When there is a disagreement in this respect, their scenes of mirth and festivity will soon degenerate into fullness and discontent. It is not material, that there be a similarity of age, understanding, or natural temper. It is only requisite that their habits and inclinations should be formed with a view to similar modes of gratification. Nothing is more common than for an old man to be less sprightly and enterprising than his young friend, and yet both may take delight in the same course of business and amusement. A man prone to silence and gravity may be happy in companions of an open unreserved temper. If they are both alike well-bred, and familiarized to like customs, their difference of temper may probably never prove a source of much vexation to each other. But persons living together will soon disagree, if they have been accustomed to a different stile and manner of enjoyment, and have modelled their taste and fashions by a different level of circumstances.

When I visit my friend, it is of no importance to my happiness, that he should know as much, or talk and laugh as much as I do. But if he gives me bad wine, and a dinner not so well dressed, as I could have got elsewhere, I undergo a vexation, against which I have no remedy. This shows how much of our pleasure in life depends on avoiding habitual familiarities with persons, who will incessantly counteract our prevailing taste and inclination. I may view a man with respect and veneration for his talents and virtues, and yet no degree of acquaintance may be able to interest any of the tender sentiments of my heart. We may both applaud each other for our respective good qualities, but we must commit force upon ourselves if we attempt to pass a social hour together.

It cannot be too much contemplated how many of the irksome moments of life are occasioned by

incidents, that appear too trifling to be ranked in the catalogue of misfortunes. No man could ever move one sensation of pity in the breast of another, because his fellow-lodgers chose a different hour of dining, or a different sort of provisions from himself; and yet many a man has suffered more actual vexation from such a cause, than he probably has realized in all the losses and disappointments that have perplexed his plans of business.

When a man is assailed by those heavy misfortunes which engage the attention of mankind, he may flatter his pride, by the manly fortitude he discovers, and assuage his grief, by the tender sympathy he excites. This source of consolation however is not open to another man, who is vexed and mortified by a thousand untoward accidents, which embitter every moment of his life, and which he cannot think of, without sentiments of shame, nor declare without exposing himself to derision. Men may be so incessantly teased with incidents of this stamp, as to fall into habits of peevishness and caprice, and become a torment to themselves and those, with whom they associate. I have seen two men, who from motives of convenience in business become fellow-lodgers. Their taste in living was so opposite, that they were never both pleased with precisely the same thing. It is incredible how a petulance of temper grew upon them, and how soon they disliked each as companions. It was no relief, under such vexations, that they were both sensible, well-informed men, and both sustained an excellent character. Had one of them been a fool and the other a wife man, they had probably lived more harmoniously together, if their taste and habits had coincided better. These reflections will, I hope, lead my readers into an examination of the causes, that contribute to happiness and tranquility. I am confident that with a little precaution, men may make life pass away more agreeably, and escape innumerable sources of disquietude, in which a great portion of the human race are involved.

FRANCE.

Copy of a letter from the Marquis de CASEAUX to the Editor of the Paris Journal, and which he has transmitted to the Provinces.

PARIS, AUGUST 30.

SIR,

THE question of the Royal Negative, the most important of all the questions, after that of deliberating by individuals or by orders, may, in my opinion, be reduced to very simple terms.

The people is every thing. No legitimate power can exist but from them and for them; or rather, all that which bears the character of public power, whatever may be its shape, can be no other than the people acting by representation of one kind or another.

In a monarchy, the people have two kinds of representatives, both equally essential: the National Assembly, and the King. This is the reason why their persons should be held equally sacred and inviolate; and it is evidently for the public good that this inviolability should be established.

Each of these representatives would be desirous, sooner or later, to govern the other; such is the nature of man. This is the reason why the people say to them both—Ye shall be able to do nothing, but when ye agree.

In the mean time that they may severally know what they ought to do when the public interest requires that they should act, the people say to the one, “It is your province to discuss, and to present your labor to the King.” They say to the other, “Do you examine, and after you have examined, if you sanction, it shall be my will; that is, it shall be LAW. If you shall reject that which the other body present you, do you send it back to me, that I may re-examine it; if I shall approve of that which you have rejected, I shall send back the same body to present it to you again, and they shall signify to you, KING! OBEY! If on the contrary, I shall think that you had good reason for rejecting it, I shall chuse and send you other representatives, who shall lay before you the bill altered and they shall signify to you that we are satisfied with the manner in which you have exercised the prerogative that WE THE PEOPLE have confided in you.

We see by this statement whether the assent and dissent of the King were given to him for his own advantage, or for that of the people: or rather we may see whether the National Assembly has the right to deprive the King of a prerogative which guarantees the sovereignty of the people, to whom alone the sovereignty belongs.

In the mean time, a wicked Assembly, and a wicked King, might easily at one time or another, agree together to deceive the people. This, there-

fore, is the reason why the people say to the King and the Assembly, “The liberty of the press shall be as sacred and inviolable as your august persons, because it is my interest that it should be so.”

Let us reflect then whether it is not the mere childhood of democracy to be afraid of a King, when he is watched by a free press, and by the National Assembly, who hold the purse-strings of the nation.

If it is not a childish fear of despotism to be alarmed at a National Assembly, when it is watched by the press and the King.

If it is not the mere childhood of visionary presbyterianism, to be afraid of the concord and harmony, which ought to subsist in an enlightened age, between an unmoveable King, and a National Assembly, to be convened annually, when both of them are watched by the inviolable freedom of the press.

These are three tribunals of the people, without which there can be no true monarchy, and with which monarchy, of all the governments that exist, will ever be that in which the interests of the people will be best watched over, and best balanced, and in which they will run the least risk of being sacrificed, either to a King, or to an Assembly.

Such is the simplification of the idea of a constitution! I have the honor to be, &c.

LE MARQUIS DE CASEAUX.

Discourse delivered at the National Assembly on the 7th of September, 1789, by the female citizens who came to make an offering of their jewels and other ornaments as a voluntary distribution towards the discharge of the public debts.

MESSEIGNEURS.

THE regeneration of the State is a work committed to the National Representatives.

The liberation of the State should be the care of every good citizen.

In order to enable the Senate to fulfil a vow that was made by Camillus to Apollo before the capture of Veium, the Roman ladies made a voluntary offering of their ornaments to the Republic.

But no vows can be more sacred than engagements contracted with the creditors of the State, the public debt should be scrupulously discharged, but the means should be rendered easy to the people.

It is in that view that several citizens, wives or daughters of artists, came to offer to this august National Assembly those ornaments, which they would blush to wear, when patriotism bids them sacrifice them to the public good. What woman is there, worthy of the title of citizen, who would not prefer to the insipid parade of vanity, the inexpressible pleasure of converting the ornaments of her person to so excellent a use?

Our offering is no doubt of small value; for among the votaries of the fine arts, glory rather than riches is the pursuit: our offering is in proportion to our means, but not to the sentiment that animates our breast.

May our example be followed by many citizens of either sex, whose circumstances are far more opulent than ours! and our example will, my Lords (Messieurs) be followed, if you will but deign graciously to accept, if you will procure the facility of making voluntary contributions, by establishing from this moment a bank, for the sole purpose of receiving patriotic gifts in money or jewels, to be invariably applied to the discharge of the national debt.

Reply of M. Le President of the National Assembly, to the female citizens who have made an offering of their personal ornaments towards the discharge of the public debt.

THE National Assembly beholds, with infinite satisfaction, your generous sacrifice, which emanates from motives of true patriotism.

May the more noble example which you offer us at this present moment, communicate to all ranks of citizens the heroic sentiment from which it proceeds, and may it find as great a number of imitators as it does admirers!

You are far more adorned by your many virtues, than you could be by the precious ornaments which you sacrifice to the good of your country. The National Assembly will take into consideration the plan which you propose, with all the warmth which it inspires.

A true copy. Signed,

HENRY DE LONGUEVE, Sec. Nat. Ass.

DESCHAMPS, Sec.

A correct list of the ladies (wives or daughters of celebrated artists) who, on Monday the 7th of September, 1789, delivered to the National Assembly, their jewels and other female ornaments, as a voluntary contribution towards the discharge of the public debt.

Married Ladies.

Moitte, president and first mover of the patriot