

was in tears the whole time, and only talked a little to the Imperial Ambassador. The fight was uncommonly gloomy, and the court broke up after a short time.

In the evening the districts of Paris, passed a resolution, that the regiment of the King's body guard should be immediately broken, and never more revived—and that in future, his Majesty should be guarded by citizens instead of soldiers.

During these proceedings at Paris, the National Assembly at Versailles did not transact much business. On Wednesday evening, however, they came to two resolutions, and it was supposed that would be the last day of their sitting there.

The purport of these resolutions were,—That the National Assembly should adjourn to Paris, and, that its meeting should ever be inseparable from the King's place of residence.

One bad consequence produced by the different revolutions that have taken place of late is, that a general mistrust pervades the whole capital.

For the last 24 hours the King has not eaten an ounce of food, and great apprehensions are entertained that his health is in great danger, to say no more.

The following is the Letter which caused the first alarm in the National Assembly.

GENTLEMEN,
LAWS newly constituted can only be properly judged of, when taken in their general mass;—in such great and important objects, the whole is joined by one common link.

Nevertheless, I feel it extremely natural, that in a moment when we invite the Nation to come to the succour of the State, by a signal act of confidence and patriotism, we should assure it of its necessity and propriety. Therefore, in the hope that the first articles of the Constitution which you have presented to me, united with the continuation of your labors, will fulfill the expectation of my people, and secure the happiness and prosperity of my kingdom, I acquiesce in these Articles according to your desire, but on this positive condition, from which I never will depart, that the general result of your deliberations shall leave the entire effect of the Executive Power in the hands of the Monarch.

A general view of my observations shall be laid before you; by which you will be made acquainted, that, in the present order of things, I can neither with efficacy protect the recovery of legal impositions, the free circulation of money and provisions, nor the individual safety of my citizens. I will nevertheless fulfill the essential duties of Royalty, the welfare of my subjects, the public tranquillity, and the preservation of good order among society, are dependant on it. It is my wish therefore, that we make it a common cause to remove those obstacles which may obstruct so desirable and salutary an end.

It remains for me to acquaint you with frankness, that if I give my acquiescence to the various articles of the Constitution which you have laid before me, it is not that they are according to my ideas, a model of perfection; but that I consider it praiseworthy in me not to delay paying attention to the present wishes of the deputies of the nation, and the alarming circumstances which so strongly invite us to restore the public tranquillity and confidence among the people.

I do now explain myself on your declaration of the rights of man and citizens. It contains very excellent maxims proper to guide your deliberations; but principles which are liable to different applications, and even constructions cannot be justly appreciated; nor is it necessary they should be, until the moment when their true sense is fixed by those laws to which they are to serve as a basis. (Signed) LOUIS.

THE OBSERVER.—No. VI.

[The Observations contained in the following come home to the feelings of every citizen of the United States: Every patriotic Editor of a public Paper, will doubtless enrich his Miscellany by their republication.]

REMARKS ON TAXATION.

THE greatest effects are produced by the most simple causes. A great mind may be distinguished by the simplicity of its conceptions, and the art of managing momentous concerns, by those plain means which others have overlooked. If we examine the history of mankind we shall perceive that the most eminent characters in civil and religious policy, obtained their superiority of reputation by discerning the opportune moment to sweep away complicated systems, the work of those who had been laboriously and minutely wise; and substituting in their place some plain scheme of truth and practice, which the people can understand and see to be for their advantage. In every enlightened country, a majority of the people are willing to do right, or what is the same thing, that which is for their own interest. Intricacy in the measures of government, is a common course of losing the public confidence; and this ought to be the case, as it exposes the subject to tyranny and fraud, without any means of detection. The manner of raising, collecting and applying a national revenue, has generally been esteemed the most difficult part of government, and doubtless more uneasiness hath arisen from this than every other source. This difficulty hath generally been imputed to the avarice of the human heart. It hath been said that the people will necessarily be displeased, with every regulation which requires any contribution of their property to the public; but I cannot yet believe that so much both of the fool and knave is essential to human nature. Honesty is known to be the best policy, and the ruling half of an informed people, setting aside moral obligation, will on this account prefer honesty. Let them be convinced the State is honest in its government, and with the same honesty and cheerfulness, they will contribute their quota of the general expense; but the people can never have this evidence of national integrity with such a confusion of schemes as have filled the United States.

More than four fifths of the citizens through the Union are willing to satisfy every demand of justice. The late revolution of government

is a proof that they have magnanimity sufficient for every event. But in this business a financier who means to lead them, must have a simple and plain system both of raising and applying the revenue. He must have a permanent system—one that will not need new modelling every session of the supreme Legislature. It is allowed on all hands that taxation hath caused uneasiness in most of the States, but it is not from any want of honesty in the people. Some reasons of this uneasiness were mentioned in my last number, and there are others which deserve notice. When the sums to be paid in the progress of the war became considerable, the State Legislatures through almost the whole union, with the best intentions and a real design to favor the people, set themselves to new modelling those modes of taxation, to which they had been respectively used—addition upon addition was made to the tax laws—every year produced something new, which, the next, was probably repealed, for the sake of some alteration supposed to be better. This fluctuating state of the tax laws became a temptation for particular persons to favor themselves; and jealousy has been gradually introduced between respectable classes of citizens, whose property is in difficult situations. The people at large are unable to comprehend the design of such frequent alterations—the whole appears to them like confusion, and a game played between the more knowing ones, to promote their own purposes. A frequent violation of funds or appropriations to particular uses, in the application of revenue hath been another ground of uneasiness. The State must be saved at all events, and there may be exigencies of danger which will warrant such violations; but nothing of this kind can amount to a justification, in one quarter of the instances which have happened. A worthy citizen always wishes for an opportunity to glory in the good faith of his country—national justice is his pride—the want of it wounds his feelings and sinks his ambition—he becomes weary of paying, when the whole system is a chaos, and the application so variable that none are satisfied, and the public do not obtain the reputation even of trying to be just. Another source of uneasiness, and this I think with great reason, is, that part of the public creditors have been wholly neglected, and among those who have received some compensation it hath been on various principles and in different proportions, though all had a right to the same justice. One half of the citizens without receiving any interest on their own securities, have been taxed to pay the interest due to their neighbors, whose notes might run in another name, but had no preference in equity. They submitted to the necessity of the times with a fortitude almost unparalleled, and it must not be any longer expected from them. There is but one remedy for this evil—let the United States assume the whole public debt—it was incurred for them and in equity they ought to see it funded. The principal ought not to be paid if there was public ability, but the interest should be annually satisfied.

This debt will be an advantage to the nation, and to individuals, to government, commerce, agriculture and manufactures. I can foresee it will be enquired how shall this be done, will not so vast an amount sink the people? By many these enquiries are honestly made, and by some merely to terrify. Methodize and simplify your whole treasury department, and the burden on the people will not be one half of what they have annually borne for fifteen years. The United States have now an impost, the savings of this, beyond the support of civil government will amount to a large sum—but other ways and means will doubtless be requisite. In a number of the States there is now an excise, which ought to be banished from all, or extended through the whole—and perhaps the latter will be found necessary. An excise is a tax attended with some difficulty in collection, and if not thoroughly gathered proves a discouragement to the honest, who wish to observe all the regulations of government: but notwithstanding this difficulty, there are some reasons both of policy and equity, which I shall mention in some future number, that may render this mode of revenue expedient. The tax paid by the country planters and farmers, ought to be of one kind, and on the most simple principles, such that every man may know by his own calculation, what will be demanded from him. Among the various expedients of taxation, devised by human ingenuity, a land tax of a certain sum per acre on improved lands, is the most simple and permanent. It admits no alteration concerning the sum to be paid—being placed on stable and immoveable property, the dishonest cannot by any fraud escape payment—it favors the poor who have little property, while a poll tax crushes them.—It comes on such as have solid wealth.—The quantity of improved land bears a nearer proportion to the comparative wealth of individuals in the State, than any other articles which can be reduced to taxation. Another thing which favors this mode of taxation in the United States is, that it may be carried into effect with ease, and in an intelligible manner, through every part of the empire. There will be no need of intermeddling with the different policies of revenue in the several States, which cannot be reduced into a harmo-

nious system. A very small land tax in addition to the other branches of revenue, would be sufficient, and could it be introduced, by the plainness and simplicity of its operation, would give general content.

MR. FENNO,

If you think the following reflections are adapted to the ensuing public festival, let them appear in the Gazette of the United States.

REFLECTIONS FOR THANKSGIVING DAY.

WHEN we survey the stupendous expanse, so sumptuously furnished with a profusion of planets, and luminaries revolving in appointed courses, and diversifying the seasons; we see a work that is altogether worthy of a God. Again when we descend to the earth, and look abroad upon the infinite productions of nature, upon provisions so amply answering to the wants of every living being, and on objects, and organs so finely fitted to each other—we trace a complicated maze of wisdom, bounty and benevolence.—Thus the natural world furnishes the most glorious subjects to excite our wonder, adoration, praise and thanksgiving.

When we contemplate the dispositions of Divine Providence, as displayed in the various events that diversify the scene of human existence—the rise and fall of empires, States, and kingdoms—the uniform progress of virtue and public honor to the summit of earthly felicity and glory—and on the reverse, the certain termination of vice, and contempt for the sacred principles of public justice, in general and irretrievable ruin and misery—how great are our obligations of gratitude and thanksgiving to the God of Providence who furnishes us with such powerful incentives “to do justly, to love mercy, and walk humbly, as the surest means of lengthning out the public tranquillity.

But the moral world furnishes the reflecting mind with the most copious subjects of delightful contemplation! How are the glooms of superstition dissipated before the resplendent rays of enlightened reason and divine revelation! Contrasted with the ages of pagan darkness, the present period of illumination, places the human mind in a situation that affords a prospect of the most sublime attainments: And as knowledge pours its treasures into the soul, the social affections find a rich soil in which to luxuriate. Humanity and charity, acquire a predominant influence, while the malevolent passions are extinguished in the human breast. May we not anticipate the time, when from entertaining just, and liberal ideas of the Deity, mankind shall learn to think more favorably of each other; and the common descendants of the original parent—recognizing the principles of consanguinity and mutual dependence, shall be knit together as members of one great family—say, can gratitude exceed, or praise and thanksgiving be too ardent for such favors? In the United States of America the human mind will have fair play: Priest craft, King craft, and State craft, with every species of imposition on the understanding, are ridiculed and despised. While reason and true religion point out our duty and happiness, in the plain language of common sense.

Our religious and civil institutions are the result of enquiry and experience; and unshackled with the rusty fetters of antique prejudice, we reserve to ourselves the liberty of amending them whenever convenience dictates. In contemplating this our situation every real friend to human happiness and the United States, will feel his bosom expand with gratitude to that BEING to whose providence we are specially indebted for every private, social, and public blessing—How suitable, how wise, how indispensable then the duty of THANKSGIVING.

Fully impressed with a sense of our obligations to the Sovereign Arbiter of the Fate of nations, our Civil Fathers have called upon the people of this confederated Republic, to unite with one heart, and one voice, in Thanksgiving and Praise, to “that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be: for his kind care and protection of this people previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of his providence in the course and conclusion of the late war; for the great degree of union, tranquility and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness; and PARTICULARLY THE NATIONAL ONE NOW LATELY INSTITUTED; for the civil and religious liberty with which we are blessed, and the means we have of acquiring useful knowledge; and for all the great and various favors which he hath been pleased to confer upon us”—A duty so rational, and so conducive to public felicity, that a wise Heathen hath said, “The only foundation for national prosperity are, PIETY TOWARDS THE GODS, AND JUSTICE AND CHARITY TO MANKIND.” CIVIS.

NEW-YORK, NOVEMBER 25.

We are informed that his Excellency Thomas Jefferson, Esq; and family, embarked at Cowes on board the brig Clermont, belonging to Messrs. Ritson and Bayard, of this city, and sailed for Norfolk in company with the Montgomery, Capt. Bunyan.

There will be Collections raised for the Relief of the Poor in the three first Presbyterian Churches in this city, on the ensuing Thanksgiving Morning—a proper mode of testifying our gratitude to God for the signal mercies we are that day to commemorate.

When Boreas whistles from the North,
And sends his icy morsels forth,
Turn not the wretched from your door,
But feed, and cloath, and warm the poor.
For they to life's best purpose live,
Who know how blessed 'tis to give.
“ Thus happiest he whose blissful light,”
Pursues by CHARITY'S fair light,
A glorious hope beyond the sky,
Where tears are wip'd from every eye.

The Creditors of the State Governments appear to be placed in a very ineligible situation in consequence of the appropriation of the Impost to the purposes of the Union—for it is very evident that if the Excise and Impost united, were not more than adequate to discharging the interest of State securities—the funds now left to the individual governments, must fall greatly short of that object.

The debts of the respective States ought therefore to be placed upon a continental establishment—and as there does not appear to be any other feasible plan of doing justice to this class of creditors, as meritorious as any in the United States, it must be pleasing to every honest citizen to find that the sentiment is becoming very general in various parts of the Union.

Should the creditors of the separate States, be left to the mercy of local systems, and financing committees of State Legislatures, with only the excise to depend upon, it is pretty evident, that while Continental Securities are rapidly appreciating, those of the States will as rapidly verge towards annihilation.