

or not, he answered, that in one hour he, the Queen, and his children should set out for Paris. A short time after I left the palace, in the midst of the soldiers, who shewed every mark of respect to the people and their deputies.—I had not been to the palace a long time before—I think I should not be fond of returning at so dull a moment.—The *Oeil-de-bœuf* was filled with people in the greatest consternation. In the room adjoining to the King's cabinet, was the Queen in tears, with the King's aunt and sisters, endeavouring to devise means for consolation. She appeared too deeply affected to be sensible of their efforts.—The person that spoke to the King, received this answer—"I am exceedingly grateful for the new proof the National Assembly have given me of their attachment. I never will separate myself from them.—I shall depart in an hour with the Queen and my children, for Paris—and there I shall have a room prepared for the National Assembly to continue their debates in."—We afterwards returned to the Assembly, where M. NECKAR's system of Finance was accepted with some few amendments. In the mean time the King departed with his family for Paris."

LONDON, OCTOBER 20.

We have, in our late publications, hinted our taking exceptions to four essential articles, which the National Assembly of France are reported to have agreed upon. It is not proper for us to object to any public act done by such a respectable, numerous, illustrious body of men, without shewing the ground of our objection, which we thus humbly attempt to perform with becoming freedom, without intending the least disrespect to that august Assembly, or any of the members, the movers of those resolutions we disapprove of.

In the first place, then, we highly disapprove of the very first act of "incorporating themselves, or constituting themselves one individual assembly, or legislative body!" Here they lost sight entirely of the Constitution of Great Britain, as a model, if ever they had it in serious contemplation, as we really flattered ourselves they had; perhaps from an over fondness we have always entertained, for what we have so often called our excellent and unparalleled constitution, considered in its purity, unmutated by ministerial dilapidations, and the inroads of corruption. By this we lost sight of them, and all their future plans and forms of government, in hopes, however, of meeting them on some other plan more analogous to the temper, habits, dispositions, and views of their fellow-subjects.

For other reasons, besides their abandoning our system, did we censure this original measure as we may call it, of this great National Assembly.

First, they are too numerous to sit together, deliberate calmly, debate freely, discuss thoroughly, and decide judiciously all the great important subjects respecting the formation of an entire new constitution or frame of civil government, as well the legislative as executive powers, and the putting them into regular, free, and easy motion, upon a permanent, and sure foundation.

Secondly, They were a body composed of such different classes or denominations and descriptions of men, such as Princes of the blood (even some who have eventual claims to the crown) nobles, from the highest ranks to the lowest, archbishops, bishops, abbots, and clergy in general, great commoners, representatives of provinces, cities, and other districts, large and small; we may suppose merchants, traders, bankers, and various descriptions of men, all assembled in one great body composed of such heterogeneous incompatible parts! It was simply impossible to preserve order and method among them, the very soul of public business! To this source we trace all that disorder, tumult, and confusion, which their proceedings are branded with by their open enemies and secret traitors.

Thirdly, They have no regular, fixed, permanent head or President of their Assembly, invested with a proper authority to preserve order, point out irregularities, correct misbehaviour, and enforce his rules, orders, and directions over refractory individuals; consequently all these dissimilar members cannot unite and harmonize in one great, noble, and practicable plan of government, as described above.

Before we dismiss this subject at present, we cannot refrain from animadverting upon a proposal recently made by one of the Members which we have read with astonishment, viz. "That the present Assembly should be dissolved, and a new one chosen, subject to this injunction, that not one of the present Members should be re-elected!" This motion, if adopted, would be a rock indeed upon which the National Reformation would split, and make a total shipwreck, without a possibility, much less a probability, of redemption; there would be an end of all their schemes and devices at once.

In the first place, who is to dissolve them? Are they to dissolve themselves? This would be truly a political suicide, and a mortal stab to their country. If they are not to dissolve themselves, then who is to do it? The King, about whose power they are now debating, or whether he is to have any power at all? Will they quietly take their dissolution from the man, whose negative voice,

to one single resolution of theirs, they are now warmly disputing? Admitting they should thus reel from one extreme to another, who is able and willing to call, convoke, and meet a new assembly, in the same manner that they have been called, &c.? Do they think the King would cheerfully do all this for them? If not, who is to do it? Are they willing to repeat the mode of calling this present Assembly, viz. a general insurrection, a resurrection of mob law, and of mob executions, the plundering of the provinces, and devastation of the kingdom? These things, and much more, would probably be the consequences of this rash measure of dissolving themselves by their own authority, or by the Royal fiat.

As friends of Liberty, and well-wishers to the afflicted, distressed and oppressed part of the French people, we deliver our sentiments freely; wishing that, if these observations reach the eyes or the ears of the leading men among them, they may attend to them carefully, and avail themselves of these friendly hints, for the benefit of the whole French nation, and for the general repose of Europe.

FOR THE GAZETTE OF THE UNITED STATES.

THE GUEST.—No. V.

In vain AVARO rolls to Heaven his eyes,
In vain his prayers ascend in groans and sighs;
For he that never felt another's woes,
Can ne'er be grateful for what God bestows.

CHARITY is the first of all the graces—the child of virtue—the first-born of Heaven!—the connecting link between divinity and humanity—the only medium of intercourse between earth and heaven: So that a mind destitute of this divine principle, knows nothing of real religion—is a total stranger to the genuine spirit of christianity, and to every anticipation of the joys of Paradise.

"Charity never faileth"—it is a perpetual current of good-will and compassion, that flows towards the whole family of mankind, and visits with particular delight, the children of sorrow and wretchedness.

Charity, despises all distinctions—it feels its connection with every son and daughter of affliction; for partiality and prejudice dampen the fire, and extinguish the very embers of humanity and love.

Charity is active and diligent, in proportion to its means of benevolence—casual opportunities of communicating, and doing good, do not circumscribe its benignity—it seeks for objects of distress in their lone recesses.

While the habitual sons of want obtrude their necessities to the public view, modest, but unfortunate merit, often perishes in its humble retreat from observation.

The benevolent mind contemplates its duty in every form—it recognizes it in every adventitious circumstance of misery—and with alacrity searches out the secret abodes of the widow and the fatherless, who have none to help.

It has been observed, that of all the failings charged upon good men in scripture, the crime of avarice is never mentioned—An hard and unfeeling temper, is so contrary to the spirit of the gospel, that it may with truth be said, those who shut up all bowels of compassion towards the poor, are totally destitute of the love of God.

"The liberal mind deviseth liberal things"—and next to relieving the immediate wants of the poor, our duty is to devise plans which may abate human misery, and capacitate those of the community, who are most peculiarly liable to misfortunes, for laying such foundations in early life, as will most effectually guard the avenues of want and wretchedness in riper years: Such I conceive are, providing the means of education, upon so liberal, easy and extensive a system, as that all, of every rank, may be equally benefited by the Institution—for that is the BEST CHARITY which prevents the ills of life. Would we wish that the preaching of the gospel should not be lost labor and expence—Would we wish that the children of the poor should escape the consequences of ignorance and impiety, and become useful to themselves, and blessings to society, let a wide door be thrown open to them, for acquiring a plain, but useful education: Human wisdom and benevolence cannot contrive any expedient so competent to these objects as PUBLIC FREE SCHOOLS.

"In every age and clime we see,
The restless sons of Anarchy;
For let who will or fall or stand,
The cards are bad, till I've a hand,

THERE are characters in the world so wretched a cast, that the least disappointment in their pursuits, inspires them with chagrin and vexation—and when precipitated into despair of ever effecting their designs, in any degree, they are hurried by the impulse of malignant passions, into the most unwarrantable excesses: With such persons the happiness or misery of mankind are words without a meaning. Some of this stamp, while they felt their consequence in times which required, in one direction or another, every species of talents, or degree of abilities, however inferior, conducted in such manner, as to impress favorable sentiments of their honesty; but when the hour of cool discussion arrived, and a selection of the best endowments for important public purposes became necessary, and in consequence thereof they were neglected, an indifferent, uninformed spectator, to hear their dismal ravings, would think the world was coming to an end—that on our prospects rested horror and despair—and that the persons, to whom the management of public affairs is committed, are the most unprincipled of mankind. As "Sol's blest beams turn vinegar more sour," these persons appear to have a deeper tinge, and a stronger bitterness added to the gall of their envy, at the pleasing prospects which attend our country: A more perfect union of the States—a happier blending of their interests—the annihilation of local prejudices—and our rising to real, solid independence, and importance, in the scale of Empire, as a nation, appear to fill their minds with a horrid group of spectres, monarchy, aristocracy, and despotism: That Constitution, which is the rich reward of all our conflicts in the field, and the result of the deliberations in the cabinet, of our best, and most enlightened Statesmen and Heroes, is a rock of offence to these troublers of our Israel—and to depreciate its excellences—to embarrass its operation, and to vilify its administration, are the precious employment of a knot (a small one however) of uneasy, self-opinionated, disappointed men:—Such characters, in greater or less proportions, are to be found in every country; but if properly watched by a wise and vigilant people, their machinations, so far from producing the mischief they intend, may serve as a stimulus to keep up the vital circulations in the body politic.

The wisdom and magnanimity of the United States discovered in their peaceably adopting a free and efficient system of Federal Government, hath contributed more to exalt the American character in the view of the civilized and refined nations of Europe, than all our unparalleled exertions in effecting the late revolution; for the impulses of wisdom, in deliberate reflection, touch the finest springs in the human mind, while the influence of oppression rouses only the passions to momentary resentment: From this circumstance, more than from all others, combined, the wise and virtuous anticipate our rising glory, as a nation; but while the friends of our country exult in this prospect, so absurd and inconsistent are others, that they take delight in contemplating a picture, created by their own gloomy fancies, in which darkness and shades so predominate, that scarce a gleam of light appears: This they are continually holding up to view, that they may, if possible, degrade the people in their own estimation; but this "leaven of iniquity will not work"—peace and tranquility are so justly preferable on their own account, to tumult and insecurity—and we have suffered so much from following the advice and counsel of those who now seek to disturb the public mind, that our National Government, possessing the general confidence, shall continue to appreciate, and gather strength, till rooted and grounded in the affections of the people, all the powers of darkness shall not be able to shake it.

UNITED STATES.

FAYETTEVILLE, OCTOBER 26.

INDIAN AFFAIRS.

On Monday last, the Hon. BENJAMIN LINCOLN, CYRUS GRIFFIN, and DAVID HUMPHREYS, Esquires, Commissioners Plenipotentiary for restoring and establishing peace and amity with the Indian nations south of the river Ohio, passed through this town on their return to New-York.

Notwithstanding the Commissioners have not been able to conclude a definitive treaty with the Creeks, yet they have received the strongest assurances from Mr. McGillivray and all the other Chiefs and Head Men present, that the same tranquility which has prevailed for some months past, shall be invariably preserved on the part of their nation. The Supreme Executive of the State of Georgia are also taking efficient measures for preventing any outrages and provocations on the part of the inhabitants of the frontiers of that State.

We learn that the Commissioners sent messages to the several nations of Indians, which are at peace with the United States. We have likewise been favored with the following authentic communications:

A message to the Cherokee nations of Indians, from the Commissioners Plenipotentiary for restoring and establishing peace and amity between the United States of America, and all the Indian nations, situated within the limits of the said States, southward of the river Ohio.

BROTHERS OF THE CHEROKEE NATION,
WE have been made very happy by receiving information from the public newspapers, that on the 26th of June last, a truce was concluded with your nation, by the Commissioner of North-