

Cap^t Roger

Treaty of Peace with the Creek Indians

Acct of the Creek Nation

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[WHOLE No. 140.]

FOR THE GAZETTE OF THE UNITED STATES.

DISCOURSES ON DAVILA.—No. XVII.
(CONCLUDED.)

Ses mains, autour du trône, avec confusion,
Semaient la jalousie, et la division.

THE Admiral Gaspard de Coligni, had two different governments; that of the Isle of France, and that of Picardie; but as the laws of the kingdom, permitted not the possession of more than one dignity, or one government at the same time, the late King had destined that of Picardie, to the Prince de Condé, to appease his resentment and soften his complaints. The Prince earnestly desired this favor, to which, indeed, he had just pretensions. His father, and the King of Navarre, had successively held it; and the Admiral had resigned it, in consideration of the Prince. But the death of Henry III. happening near the same time, had hindered the effect of this arrangement, which had already been made public. Francis the III. had no regard to it. At the solicitation of the Guises, and by a manifest injustice to the Prince, he granted this place to Charles de Cossé, Marechal de Brissac, a captain of high reputation and great valor; but who having been promoted by the favor of the Princes of Lorraine, was closely attached to them and served them with zeal. Nor was there more attention paid to Francis of Montmorencie, the eldest son of the Constable. He had married Diana, natural daughter of Henry III. In consideration of this marriage, he had been promised, the office of grand master of the King's household, a place which had been long held by his father. From the first days of the reign of Francis III. the Duke of Guise, took it for himself, that he might add this new éclat to his other dignities, as well as deprive of it, an house which he wished to depress. Thus the Duke and the Cardinal, embraced with ardor, every occasion of mortifying their rivals, and aggrandizing themselves. The Queen mother, who foresaw that this unlimited ambition and this violent hatred, must have fatal effects, desired that they should act with more moderation, management and dexterity; but she dared not, in the beginning, oppose herself to the wills, nor traverse the designs of those, whose influence was the principal support of her authority.

At this time the Bourbons, excluded from all parts of the government, banished from court, and without hopes of carrying their complaints to the foot of the throne, beginning to reflect upon the situation of their affairs, and the conduct of their enemies, who, not content with their present grandeur, labored by all sorts of means to perpetuate it, resolved, to remain no longer inactive spectators of their own misfortunes, but to prevent the ruin that threatened them. To this purpose a convention was called, and we shall soon see what kind of convention it was. Anthony King of Navarre, after having left in Bearn his son, yet an infant, under the conduct of the Queen his wife, as in an asylum, at a distance from that conflagration, which they saw ready to be lighted up, in France, repaired to Vendôme, with the Prince of Condé, already returned from his embassy; the Admiral, Dandolot, and the Cardinal of Chatillon his brothers, Charles Comte de la Rochefoucault, Francis Vidame de Chartres, Antony Prince of Portien, all relations or common friends, assembled also, with several other noblemen attached for many years to the houses of Montmorencie and Bourbon. The Constable, who, altho to all appearance wholly engaged in the delights of private life, secretly set in motion all the springs of this enterprize, had sent to this assembly at Ardres, his ancient and confidential Secretary, with instructions concerning the affairs to be there agitated. They took into consideration the part which it was necessary to act in the present conjunction of affairs. All agreed in the same end, but opinions as usual, were divided concerning the means. All equally felt the atrocious affronts committed against the Princes of the blood, from whom the Guises had not only taken the first places in the government, but the small number of dignities which had remained to them. They saw evidently that the design was nothing less, than to oppress these Princes and their partizans. All perceived the necessity of preventing so pressing a danger, without waiting for the last extremity. But they were not equally agreed concerning the measures proper to ward it off.

PHILOSOPHICAL REFLECTIONS
ON THE LATE
REVOLUTION IN FRANCE,
AND THE CONDUCT OF
THE DISSENTERS IN ENGLAND;
IN A LETTER TO
THE REV. DR. PRIESTLEY.

By J. COURTENAY, ESQ. M. P.

QUO, QUO SCELESTI CRITIS?—HOR.

London, printed 1790.

CONTINUED FROM OUR LAST.

I SHALL now proceed in demonstrating, that the Christian religion is to all intents and purposes abolished in France—and that the National Assembly have covertly and insidiously introduced a system of atheism in its stead. The senate of democrats have commenced their impious scheme by abolishing tythes—a provision appropriated and sanctified, *jure divino*, for the comfortable support of the clergy, by Heathens, Jews, and Christians. They have sacrilegiously presumed to seize on the ancient revenue of the church, under the impious pretext of public good—of encouraging agriculture, by easing the peasants of an unequal and oppressive ecclesiastical *corvée*—and of providing a better and more suitable maintenance for the secular and parochial priests, who alone perform the respective duties of their function: Thus have the National Assembly reduced atheism into a system, by seizing on the lands of the clergy, with an avowed design of either pledging them as a security for the national debt, or selling them to Turks, Jews and Infidels, for the discharge of it. Besides, if bishops, arch-bishops, abbés, and the superior and dignified ranks of the hierarchy, are deprived of riches, immunities, power, and grandeur, how can they shew their contempt of them? You insidiously snatch from these *Seneca's*, these Christian stoics, the sublime merit of optional virtue, by compelling them to practice temperance and moderation, not from choice, but necessity.

A similar sacrilegious attempt to abolish tythes in Ireland, is a melancholy proof of the turbulent and innovating spirit of the present times. The depressed state of the clergy too evidently appears by the style of their writings. Their arguments are singly founded on the impolicy and injustice of depriving them of a provision, sanctioned by antiquity, and solemnly entailed on them by the laws of the land. They have given up the vantage ground on which they stood, stripped themselves, of the celestial armour, the panoply divine, with which they were clad, and have rashly ventured into the field naked and unarmed.

They have succeeded accordingly. If the clergy once weakly admit the profane interference of parliament; if they once admit, that this provision may be modified, and even abolished by the same authority; if the contest is merely to rest on the fallacious deductions of human reason, it would indeed be difficult for the church to maintain the argument. Even the specious statement of the celebrated author of the *wealth of nations* has little weight with me; for granting that tythes are often a fifth, and even a fourth, instead of a tenth; though they are a check to industry, &c. still the more unequal and more oppressive this sacred burthen may be, the more meritorious it is in those who submit to it from a conscientious motive, without murmuring and repining. A leading member of the Irish House of Commons (Mr. Grattan) has expatiated in his usual style of energetic, but delusive eloquence, on the great advantage which the church would derive from an act of commutation.—Law-suits, Bickerings and animosities, he asserted, would cease at once; and the mild spirit of peace and Christian charity, would mutually endear the pastor and his flock to each other. The clergy, no doubt, are perfectly sensible of this; and only persist in claiming tythes, as being their exclusive property by divine institution; and thinking that by accepting any commutation, however beneficial, they would betray the cause of God and religion.

And now, Sir, permit me to address you, in the most serious manner, on the most serious subject. What can the madness of democracy alledge against episcopacy? Were not bishops instituted by the apostles themselves, to enlighten and govern the primitive church? Though they soon displayed an exterior pomp and splendour in their vestments, and in the celebration of divine worship; though they assumed imperial grandeur, inhabited palaces, ascended their thrones, though

they censured, controled, and excommunicated emperors; yet they only submitted to this pageantry, and reluctantly exercised this temporal power, merely to impress the congregation of the faithful with a holy awe and veneration for the MAJESTY of the church; well knowing that sound morality and the social duties could rest securely on no other basis. Dr. Mousheim's misrepresentation on this very interesting point, is deservedly treated with contempt.—That bold and insidious writer, under the specious pretext of candour and moderation, inspires his readers with an aversion to all ecclesiastical power, and with indignation against the clergy, for having invariably fomented religious controversy on mysterious unintelligible tenets; for encouraging persecution, and promoting the misery of mankind in this world, by infusing into their minds a spirit of hatred, malice, and uncharitableness; which at last became the theological characteristic of every various discordant sect of Christianity. But if this ecclesiastical historian had been candid, [even allowing the fact,] he should have fairly acknowledged that the unrelenting virulence and embittered rancour of persecution are the most infallible criterions of true belief, and the best proof of a fervent and sincere zeal for religion. As each sect stigmatized its antagonist by the odious denomination of heretic,—Arians and Athanasians, mutually actuated by the purest motives of brotherly love and affection, inflicted a momentary and transient punishment on the bodies of each other, either by the sword or the stake; lest by continuing too long in their respective schismatic opinions, they might forfeit all hope of salvation.

Thus the same actions, erroneously considered on mere abstract notions of philanthropy, may well appear unjust, cruel, and barbarous; but their very essence is changed when viewed through this just theological medium; for the genuine and beneficent spirit of orthodoxy consecrates the apparent inhumanity of the action, by sanctifying the motive. (To be continued.)

FRANCE.
NATIONAL ASSEMBLY.
Sittings of May 26.

THE incendiary protestations of those who style themselves Catholics of Nismes, and the declarations of those disaffected to the Assembly, become more and more despicable. The city of Louis-le-Saulnier seems still to lay some stress on these writings, in declaring all those traitors to their country who dare to sign them.

Clermont Ferrand, who had subscribed five millions to buy National domains, has by an Address read this morning, offered to double the value of its former donation.

M. Tour du Pin made some complaints, 1st. Against the Municipality of Haguenau, which kept in the prison a hussar, for whose liberty this minister says he had given orders. This business was sent to the committee of reports. 2d. Against the Municipality of Lyons, which has written to him, that they think at present there is some danger in putting into motion the troops of the line, in consequence of which they refuse to let the detachment of the Royal Guienne set off. The intention of the Minister of the war department was to fill their place by a detachment of the Penthievre dragoons. The Assembly made no decree on this grievance.

M. Bailly rising, exposed the disorders which for these three days past have troubled the capital. A number of foreign vagabonds swarm at the bar: the people incline to the most cruel executions. On Monday two men accused of theft were hung without any form of law. Yesterday another who was accused, had the fatal cord already fastened, when M. de la Fayette came up and saved his life: and when one of these madmen, who stirred up the multitude, cried out, that the unhappy wretch ought to be retaken, the illustrious commander himself immediately seized the disturber and conducted him to the Chatelet. A new species of courage, and a sublime homage paid to the laws!

MAY 29.

The debate on the order of the day, relative to the Ecclesiastical plan, was about to be opened, but it was interrupted by the entrance of M. Neckar, who read a discourse on the present state of the Finances. The tone of that Minister was changed.—He no longer presented those gloomy and desperate pictures, which, since the