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[WHOLE No. 141.]

FOR THE GAZETTE OF THE UNITED STATES.

## DISCOURSES ON DAVILA.—No. XVIII.

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

**I**N the assembly, convention, caucus, or conspiracy, at Ardres, call it by which name you will, the Prince de Condé, the Vidame de Chartres, Dandelot and others, of a character more irritable and violent, were of opinion, that without leaving to the Guises the time to augment their credit and their forces, they should fly to arms as the remedy the most expeditious and the most efficacious.

"In vain," said they, "shall we wait for the King of his own motion to determine, to restore us the rank which is our right. This Prince, incapable of deciding for himself, will never come out of that lethargy, in which he has been stupified from his infancy. Governed by his mother and the Guises, he will never dare to demand the power which he has so blindly abandoned to them. How can the just complaints of the Princes of the blood, and the nobles, the best affectioned to the welfare of the state, ever reach the ear of a monarch, who, even in the service of his person, is constantly surrounded with spies, stationed by his ministers and sold to their tyranny? What dependance can we have, on the resolutions of a Prince, to whom they will represent our requisitions under the blackest colours, and the odious appellations of revolts, conspiracies, and plots? Can we hope that the Queen mother and the Guises will dismiss themselves, in favor of their enemies and rivals, from a part of that power which has cost them so much labor and so many artifices? This expectation would be more chimerical than the former. Men do not weakly abandon an authority, which they have once usurped with so much boldness. Whoever arrives, by slow and secret intrigues, to unlawful power, enjoys it haughtily, and preserves it at all hazards. The power and authority of the laws, may impose on private persons; but they give way to force, which alone decides the rights and interests of Princes. So much reserve and timidity on our part, will only serve to augment the confidence and temerity of our enemies. To begin by complaining, would be to sound an alarm before an attack, and to advertise our competitors to put themselves on their guard. The promptitude of execution, alone decides the success of great enterprises. Sloth and irresolution, debases the courage, enervates the forces, and loses the opportunity which flies so rapidly away. Let us hasten then to take arms, and overwhelm our enemies before they have time to collect themselves; and let us not ruin our own hopes and projects, by cowardly precautions, and unseasonable delays."

The King of Navarre, the Admiral, the Prince of Portien and the Secretary of the Constable in the name of his master, rejected with horror, counsels so extreme, and proposed remedies less violent. "Whatever protestations we may make," they replied, "that we take arms only to deliver the King from the tyranny of strangers, and that we aspire not to his authority, our conduct will be ill interpreted. All good Frenchmen, religiously attached to the person of the King, will see our enterprise with indignation. Is it permitted to subjects to lay violence or constraint on their sovereign, under any pretext or for any reason whatever? Do the laws of the kingdom authorize us, to force our master, to confide to us, any portion of his authority? He has passed his fourteenth year, and ought no longer to be in tutelage. Thus our pretensions, formed only on decency, propriety and simple equity, had better be urged with delicacy and moderation, than by ways so violent as those of arms. By employing the means which prudence and address may suggest to us, let us not despair of gaining on the inclinations of the Queen mother. As soon as she can see her safety in our party, we shall see the power of the Guises dissolve, and we shall open to ourselves a way, equally honorable and easy to the execution of our designs. The Princes of Lorraine have had, hitherto, no obstacle in their way: perhaps when they see a formidable opposition arising, they will determine to cede to us a part in the government. We will then avail ourselves of opportunities, to secure us against the dangers which threaten us, and the outrages with which they overbear us. Is it not better to be satisfied with reasonable con-

ditions, than to expose all to the inconstancy of fortune, and the hazardous decision of arms? Have we in France, forces to oppose to our lawful sovereign? What succour can we expect from foreign powers, who have lately renewed their alliances with the King? To take arms at present, would be to precipitate the house of Bourbon into the deepest misfortunes, rather than to open to us, an honorable reception into the government." This last sentiment prevailed, and it was resolved that the King of Navarre, as the chief of the house, and the first Prince of the blood, should repair to Court, and negotiate with the Queen mother, and endeavor to obtain some part in the administration of government, for himself, and for his brothers and partisans, the governments and dignities of which they had been deprived, or others equivalent.

(To be continued.)

### 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 SCELLESTI RUITIS?—HOR.

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CONTINUATION.

**A** CENTURY ago, an attempt to violate the sacred of a priest's garment would have been deemed the highest impiety;—but that happy period is long past. A new sect of philosophers has brought all the present calamities on France, by insidiously varying and adapting their writings to the taste, and comprehension, of all ranks of society. They have perverted their understandings and corrupted their morals, by fatally persuading them that justice and benevolence were the essential duties of man, and that without bewildering themselves in the teasing perplexities and inextricable mysteries of theology, they should "look through nature up to nature's God." They have rent the sacred veil asunder, and falsely and presumptuously taught, that all power originates from the people;—that Kings are only the first magistrates of the state, and indebted to the meanest peasant for the splendour, magnificence, and majesty that surrounded them; and that the greatest and meanest subject should be equally bound, and equally protected by the laws. Under the specious pretext of checking and exposing superstition and bigotry, they have profanely maintained, that the ordination of the priest does not alter the nature of the man; and that the sole utility of his function consists in instructing the people in the moral and social duties of life. They have calumniated the ambassadors of Heaven, by charging them with having monopolised a third of the landed revenue of the kingdom, by artfully working on the consciences of the weak and credulous, and extorting from them on the bed of sickness, and even at the hour of death, a share of their property, as a propitiation of their sins. Their avowed principles, say these apostles of impiety, their uniform practice, the very spirit of their profession, mark them as implacable enemies to science, philosophy, and intellectual liberty. A constellation of genius seemed united in propagating these dangerous atheistical tenets. They were diffused in every species of writing, and the dulcet poison was greedily imbibed in every part of Europe. The most poignant ridicule, the finest sallies of wit, the most brilliant traits of imagination, threw a false lustre over this deceptive system. The pernicious dogmas of their schools, captivated the attention, and were conveyed to the heart in the enchanting page of a novel, amidst the feigned adventures and passionate endearments of lovers. An article of faith was exposed in an epigram; scepticism allured proselytes by a *bon mot*; and creeds were confuted in a song. The luminous scrutinising genius of Montesquieu; the splendid levity of Voltaire; the impassioned and fascinating eloquence of Rousseau; the precision and depth of d'Alembert; the bold and acute investigations of Boulanger; the daring paradoxical spirit of Helvetius; the majestic sublimity of the systematic Buffon; the profound astronomical researches of Bailly; the captivating elegance of Marmontel; the impressive condensed thoughts of Diderot;—all these with com-

bined force assailed and unsettled the consecrated opinions of ages. The venerable Gothic structure was shaken from its very foundation; the sacred edifice is now laid low, and the madness of democracy has vainly dedicated a temple to liberty on its ruins.

And are we not at this instant menaced with similar calamities, by a dangerous combination of fanatical literati? Have not our prophetic Elijahs observed a cloud in the east, pregnant with inflammatory particles, and just ready to burst on this devoted land?—But to drop the metaphor. Has not a *catechism* gone forth, teaching us, that churches are houses built of wood and stone, which do not change their nature, though rendered holy by those sanctimonious ceremonies which the hierarchy have ordained? Are we not likewise told, that neither episcopacy nor tythes are of apostolic institution; that bishops are not chosen by the people, but appointed by the mockery of a royal *conseil d'elire*?—Are we not told in this catechism, that the primitive church consisted solely of the people, their leaders, and the ministers or deacons? Can you, Sir, then, have the effrontery to deny that the exalted character of the lords spiritual is depreciated, and their sacred authority contemptuously treated, in this abominable catechism? Is it not recommended by a plotting and dangerous synod, consisting of four or five hundred turbulent heretical non-conformists, who proudly denominate themselves the Eastern Association? Their enthusiastic zeal makes them truly formidable; their fame has gone forth into all lands. Their missionaries have excited tumults and insurrections as Tibet and Constantinople; for they detest every mode of ecclesiastical jurisdiction, and equally hate the *Muffi*, the grand *Lama*, and the Archbishop of Canterbury. Have not these catechumenical lectures been translated into all languages? Has not the present emperor of China issued an edict to have them seized and burnt, with every mark of ignominy, as containing seditious and irreligious doctrines, highly injurious to the rational and moral precepts of Confucius? The great inquisitorial council of Japan have proceeded with their usual vindictive impetuosity, and have actually impaled six of those mischievous zealots, who were dispatched by the Eastern Association, at an enormous expence, to disperse this alarming tract through every nation and country under Heaven! Nay, so inveterate is the malignancy of this synod, that they have lately made up this catechism into a specific, which, agreeable to their accustomed cant, they call *spiritual regenerating pills*. These are prescribed to be taken by nurses, and women during pregnancy; that children may suck in these curied doctrines with their milk, the embryo ideas of infants be contaminated before they are born, and a new stimulative be added to original sin. By this diabolical invention, faction, rebellion, and anarchy, may be disseminated over the globe, and the flourishing empires of China and Japan be overturned by a future generation of Arians, Socinians, Pelagians, Necessarians, Antinomians, and Materialists!

"The babe ere yet he draws his vital breath,  
"Receives the lurking principles of death;  
"The young disease, that must subdue at length,  
"Grows with his growth, and strengthens with his strength."

If some vigorous and coercive measures are not adopted to check these audacious proceedings, I would not give the *NIV* of a straw for our constitution, in church and state.

From the first ages of Christianity, celibacy in both sexes has been esteemed the sublimity of virtue: its merit is derived from the difficulty we feel, in this frail state of mortality, in resisting the instinctive impulse of animal sensation. Hence, the monastic life became early the divine test of corporeal purity, celestial fervor, and spiritual devotion. But these new reformers have rashly absolved both monks and nuns from the solemn vows by which they had devoted themselves to heaven, and impiously encouraged them to abandon their peaceful and sanctimonious retreats, and expose themselves to the "pomps and vanities of this wicked world, and the sinful lusts of the flesh." However, it were well indeed if the mischief ended here;—but alas! this fatal step will eventually prove the ruin of England, as it is calculated on the most moderate computation, that the fleets and armies of France may soon be manned and recruited from this new source of population. Their manufactures and agriculture will no longer be distressed by a war,