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WEDNESDAY, JUNE 8, 1791.

[Whole No. 220.]

TRANSLATED
For the GAZETTE of the UNITED STATES.
A DISCOURSE OF STEPHEN BOETIUS,
Concerning voluntary Servitude: Or the Anti-One.

(Continued from No. 8 of this Gazette.)

BUT if, by accident, there should be born at this day a nation wholly new, not accustomed to subjection, nor habituated to the delicacies of liberty, and if they were ignorant of both, and scarcely knew their names: if you presented to them the offer, either to be subject, or to live in liberty, to which would they devote themselves? We ought not to make any difficulty, in believing that they would love better to obey reason only, than to serve any man: at least every people would make this choice, except the Israelites, who without constraint, and without any necessity made themselves a tyrant: of which people I never read the history, without feeling such a resentment as to become almost inhuman, and rejoice in all the calamities that befel them. But certainly all men, who have in them any thing of the real character of men, before they suffer themselves to be subjected, they must be either constrained or deceived: constrained by the arms of strangers, as Sparta and Athens, by the forces of Alexander; or by factions, as the domination of Athens had once before come into the hands of Pisistratus. By fraud they frequently lose their liberty: and in this, they are not so often seduced by another as they are deceived by themselves. Thus the people of Syracuse, the master city of Sicily, which is called at this day Saragossa, being pressed by wars, inconsiderately adopting no order, but against danger elevated Dionysius the first, and gave him the charge and command of the army: and took no precautions, till they had made him so great, that this brave fellow, returning victorious, as if he had not conquered his enemies, but his fellow citizens, made himself of a captain a king, and of a king a tyrant. It is not credible, how the people as soon as they are subjected, fall suddenly into so profound an oblivion of their franchises, that it is not possible they should awake to regain them: Serving so frankly and so voluntarily, that one would say, at the sight of them, that they had lost not their liberty, but their servitude. It is true, that in the beginning they serve by constraint, and overcome by force: but those who come after, having never seen liberty, and knowing not what it is, serve without regret, and perform with a good will what their predecessors did by constraint. It is thus, that men born under the yoke, and afterwards nourished and elevated in servitude, without looking forward, contenting themselves to live as they are born, and not thinking that they have other rights, nor other property, than such as they have found, they mistake for their nature, the state of their birth. Yet there is no heir so prodigal and careless, as not to cast his eye sometimes upon his parchments, to see whether he enjoys all the rights of his succession, or whether any one has trespassed or intruded on him or his predecessor. Certainly custom, which has in all things a great power over us, has in nothing so great a virtue as in this, to teach us to serve: and, (as they say of Mithridates, who familiarized himself to drinking poison) to teach us to swallow and not to find bitter the venom of servitude. It cannot be denied, that nature has a great power over us to draw us as she will, and to make us properly be called well or ill born: but we must confess that she has less power over us than custom: because the natural disposition, however good it is, is lost, if it is not cultivated: and nurture and education makes us always what it will, in spite of nature. The seeds of good, which nature has planted in us, are so slender and delicate that they endure not the smallest injury from a contrary education. They grow not with more ease in their natural shapes than they are bastardized, transformed and brought to nothing, like the fruit trees, which have all some natural contexture, which they preserve well, if you suffer them to grow: but they yield themselves with equal ease, to bear a foreign fruit and not their own, as soon as you graft or inoculate them. The herbs have every one their peculiar properties, their natural singularity: but the frost, the season, the soil, or the hand of the gardiner, can either add or diminish much of their virtues. The plant which we have seen in one place, we are scarcely able to know in another.

FOR THE GAZETTE OF THE UNITED STATES.

ELEGY II.

WHAT unknown Beauty so majestic moves!
Soft—let me pals her, on her charms to gaze;
The look of loveliness my heart improves,
Dear to my soul is female virtue's face.

Heavens! tis the woman of my hopelefs love!
Tis she! tis she! the sovereign of my soul!
Time's unrelenting trials cannot prove
Of force energetic passion to controul.

Blest be this hour of new-creating joy—
Haste—let me follow where her beauty leads;
Despair no more shall happiness destroy—
Delightful extacy my grief succeeds.—

—Where will my trembling transports bear me on!
Reason thy power is banish'd from my breast.—
Delusion's momentary reign is gone,
Known but to break with agony my rest.—

Such is the fortune of my wayward days,
With frantic woe, convulsive sorrow, fraught;
With peace that, flattering, to despair betrays;
And all the keener pangs of torturing tho't.

O I have strove, with carefulness, and pain,
This haplefs passion from my soul to rend;
Have bent to study, sleepless toil'd for gain,
And hail'd wild dissipation for my friend.—

Rich in ourselves, with mutual fondness blest'd,
We could have lived, the envy of the age;
With equal love, caressing and caress'd,
Have smiled regardless of affliction's rage,

For wealth to me is joylefs and despis'd,
I ask not riches, as I love not care;
By me the smile of competence is priz'd,
It gives contentment if it charms my Fair.

On us, what greater joy could gold bestow
But that it gave us liberty and ease;
The power to heal the broken heart of woe,
And human pleasure, human weal increase?

Then, while the look of cheerfulness, and praise,
The prayer of gratitude, thy footsteps blest'd;
To fold thy beauties in a last embrace,
And, life resigning, sink upon thy breast;

Would be my earnest, and my only, prayer.
But now remembrance, exquisite in grief,
Fills all my anguish'd bosom with despair,
And wreths from Mercy's hand all kind relief.

1790. C A R R Y L.

FROM THE CONNECTICUT COURANT.

THE PROMPTER.

When a man is going down hill, every one gives him a kick.

THIS, it is said, is very natural; that is, it is very common. There are two reasons for this—First, it is much easier to kick a man down hill, than to push him up hill—Second, men love to see every body at the bottom of the hill but themselves.

Different men have different ways of climbing into ranks and office. Some bold fellows take a run and mount at two or three strides. Others of less vigor use more art—they creep slyly along upon their bellies, catching hold of the cliffs and twigs to pull themselves up—sometimes they meet a high rock and are obliged to crawl round it—at other times they catch hold of a prominent cliff or a little twig, which gives way and back they tumble, scratching their clothes and sometimes their skin. However it is, very few will lift their neighbors—unless to get a lift themselves. Yet sometimes one of these crawlers will lend a hand to their neighbouring crawlers—affected to pull hard to raise them all a little, then getting upon their shoulders, give a leap to an eminence, and leave them all in the lurch, or kick them over. The moment one begins to tumble, every one who is near him gives him a kick.

But no people get so many kicks as poor debtors in failing circumstances. While a man is doing very well, that is, while his credit is good, every one helps him—the moment he is pressed for money, however honest and able he may be, he gets kicks from all quarters. His friends and his reputation desert him with the loss of his purse, and he soon tumbles to the bottom of the hill.

Two minutes advice to some of our readers.

Summer is the worst time for gormandizing. The stomach is relaxed, and less capable of performing its necessary functions.

In this season the body is liable to fevers from the natural warmth, and is prepared to receive the noxious infection which occasions fever by its being relaxed through heat.

Every man to go to bed sober, and with as little supper as possible.

This advice to be stuck up in every tavern in town—If the Landlord will permit it.

FROM THE FEDERAL GAZETTE.

Mr. BROWN,
I HEREWITH transmit you a very important Decree of the National Assembly of France on the subject of Tobacco—it has a tendency to prohibit the carriage of that article in American bottoms to France, and is therefore of serious consequence to our navigation and commerce—our rulers will do well to have an eye on the operations of the European governments, which one after another seem to aim at clipping the wings of our rising trade in proportion as they endeavor to protect their own—the consequences of these measures cannot but be felt in this country by and by, if not timely noticed and prevented.

Holland is about preventing the importation of teas but by their own East-India Company, in consequence of, it is thought, importations of that article from the United States to Amsterdam—Spain excludes our ships and people from all her colonies and lays heavy duties on our flour exported to them—France will shut up her colonies to us the moment her harvest shall be copious enough to enable her again to supply them—In Portugal our flour is prohibited and even our grain sold under many disadvantages and restrictions—To the Mediterranean the Barbary corsairs allow us no access, and our flag is scarce seen in that sea—Should a pacification happen between the Russians and Turks, the demand for our supplies of grain must be considerably reduced by abundant and cheap supplies from the Baltic.—But now for the Decree abovementioned, of which follows an accurate translation—

DECREE on the importation and exportation of Tobacco, and on the duties on the importation thereof.

Article 1. The importation of manufactured tobacco is prohibited throughout the kingdom, nor shall it be imported in the leaf but in hogheads through the ports and in the ships hereafter mentioned.

2. Leaf tobacco shall be only imported by sea from the United States of America, the Spanish colonies, Russia and the Levant—these tobaccos must be imported direct, that is, those from the United States in ships of the said States, or in French ships—those from the Spanish colonies in Spanish or French ships—those from the Ukraine in Russian or French ships—those from the Levant in French ships only,—all importation of the said tobaccos in other bottoms is prohibited.

3. The importation of tobacco from the United States, the Spanish colonies, the Ukraine and the Levant, shall only take place at the ports following, to wit: Bayonne, Bourdeaux, Rochefort, La Rochelle, Nantes, L'Orient, Morlaix, St. Maloes, Grandville, Honfleur, Cherbourg, Rouen, Havre-de-Grace, Dieppe, St. Valery on the Somme, Boulogne, Calais, Dunkirk, Marseilles, Toulon, Cette, Point-au-de-mer.

4. It is further permitted to import foreign tobacco in the leaf and in good order whatever be the growth of it—through the custom houses of Strasbourg, Valenciennes and Lille, paying duties thereon of 25 livres per quintal.

5. The same duty of 25 livres per quintal shall be paid on all tobaccos imported in the ships of the United States, Spain or Russia.

6. A duty of only 18 livres 15 sols per quintal shall be paid on tobaccos imported in French ships direct from the United States, the Spanish colonies, Russia or the Levant.

The Assembly suspends the consideration of the importation of tobaccos from the colonies of France—by the above regulation a hoghead of tobacco imported in an American bottom into France pays about 12 dollars more duty than the same hoghead would do in a French ship—the motion had a good deal of opposition in the Assembly, and some friends of America warmly interposed, which occasioned one member wittily to observe—"these gentlemen are so much Americans that they forget they are Frenchmen"—the Decree was carried by a considerable majority.

REVOLUTIONAL ANECDOTE.

THE PATRIOTIC BISHOP.

A BISHOP in France, immediately on the publication of the decree which suppressed titles of nobility, placed a charity box in the most conspicuous part of his hall, and obliged every one who called himself *My Lord*, to put a half crown in it.