

TO TIMOTHY TINKER.

AS our worthy President to whom you have addressed your questions is no great author, altho' a very suitable person for the high and dignified office he holds among us, I will undertake on his behalf, and on behalf of the whole society, to answer the queries, and solve the difficulties you have stated.

1st. "Who are the aristocratical faction among us?"

Ans. GEORGE WASHINGTON, commander of the American army, "in our struggle through a seven years war, against a corrupt court"—and now for the second time President of the United States by the unanimous and irrefutable voice of all America. Mr. JAY, who has been dabbling in public life and employment to serve this country from the first symptom of liberty to this hour—Mr. JEFFERSON—Mr. HAMILTON, &c. who during the late war committed daily high treason sufficient to hang them and all their families—and yet, strange to tell, (O! the depravity of human nature) these men are now surpassed by obscure and unknown men, foreigners in their attachment to this country, and their knowledge of its rights and happiness.

2d. "What are the principles which they disseminate, unfriendly to the rights of man?"

Ans. That the minority must submit to the majority; and that our societies should not have a controlling power over the Congress of the United States. From pure patriotism, uncalled for, we have become the vigilant guardians of the liberties of the people—ought we not then to have a power over those who are inimical to those liberties, and to watch and controul whom is our express object and business? We hold, that by the rights of man, a man is but a man, and therefore one man is as good as another; consequently, a paper signed BLAIR MCLENSACHAN, P. D. S. ought to have the same authority and effect as a paper signed GEORGE WASHINGTON, P. U. S.

3d. "What combinations and schemes have the rulers of our country formed for the destruction of our liberties?"

Ans. Do not these aristocrats sit and combine together every day in Congress Hall, both up stairs and down? and do they not there form schemes destructive to the liberties of those who only wish to do as they please, and who ought not to be controuled in so reasonable a desire? Most of our societies are formed of foreigners, who have fled from the despotism and tyranny of their own countries; and after making so great a sacrifice; after leaving their dear homes, are they to be crossed and treated unkindly in this land to which they came in hopes of living uncontrouled? It is cruel and inhospitable. Besides, Congress combine to make us pay taxes, and nobody likes that.

4th. "Which of our temporary rulers have adopted the righteous policy, that the Swinish Multitude are unequal to the task of governing themselves; and that public measures are only to be discussed by public characters?"

Ans. All of them.

5th. "Have any attempts been made to proscribe the liberty of the press?"

Ans. Yes—they will not let the people believe what we tell them; and they might as well prevent us from publishing any thing, since nothing we say is believed.

6th. "What rights have been sifched from the people without the shadow of reason or of justice?"

Ans. The right of making peace and war which ought to be vested in the democratic societies; and had it been so, we should not be in the idle, sluggish, indolent situation we now are—we should be engaged in a glorious war—in a noble contest for liberty, with all Europe.

7th. "Is it possible for human nature to enjoy a greater degree of political liberty than the people of the United States do at this present moment enjoy?"

Ans. Certainly it is. The southern and northern Indians enjoy much more; and we read in Cook's voyages of many nations of savages, who have not half the restraint on their conduct that we have.

8th. "What iniquities of public men and measures have the democratic society of Philadelphia detected and exposed?"

Ans. A detestable plot to surrender this country again to the power of Great Britain—to sell our wives and families to Geo. 3d.—to sacrifice all our merchants and trade to Pitt and Co.—to give some of the States to the British, some to the Spaniards, and Pennsylvania to the Devil. We know that preliminary articles with all these powers were actually signed, and would ere now have been completed, and *sedes in delivery* made, if we had not interposed and prevented it.

9th. "What actions and proceedings of the government are kept secret from the people, &c.?"

Ans. All the wicked and treasonable plots and counsels aforesaid—for not one of them have yet transpired; and would never have been thought of by any body, if we had not *suspected*, detected, and disclosed them.

You say "the will of the people is the law."

10th. "How is that will to be expressed? By the democratic societies—or by their representatives freely chosen?"

Ans. By democratic societies—because we are disinterested citizens, who have associated ourselves for the purpose of watching the representatives of the people; and therefore, if we have not a power superior to them, we had better never have existed. Besides, we are self-created, independent societies—responsible to no power on earth—perfectly free and unrestrained in our debates and decisions, and therefore more to be relied on by free citizens, than a constituted, slavish machine, like Congress—who are the mere legal agents of others, and act not for themselves—who have no intrinsic power or will; nothing but what is derived from those that send them. We have no such restraints; we act by ourselves and for ourselves; we acknowledge no superior but God, and hardly that. Whose sentiments then can be more unconfined and independent?

11th. "Are our rulers the servants of the democratic societies, or the people at large?"

Ans. Unfortunately of the people—Were they our servants, we would make them do better.

A DEMOCRAT.

For the Gazette of the United States.

MR. FENNO,

In proportion as virtue and learning were disseminated among us; our prosperity will be either advanced or impeded. Subordinate, as well as the higher departments, except they are filled by men, who reverence the first, and possess a competency of the latter; are in effect, occupied by traitors to society.

I have read many sensible essays in your paper; and other cotemporary publications, replete with instruction for our rulers; and expected the interests of learning would have been advocated by some of your Correspondents; prompted by patriotic motives; and impressed with the importance of the subject.

These reflections were partly occasioned by circumstances that occurred in the course of my tour in the Country last summer. At D—s I diverted myself in discoursing with my Host; and alternately glancing at the advertisements, I observed at my entrance. I began with "notis to the offerors that have had leave to affine my name to warrants that there no longer leave given for reafens certified by me."

YAZA CAVE. J. P."

I was proceeding to two or three other originals, when I overheard my Host, giving his account of a feat of "Learning" lately established in the neighbourhood. Here said he (pointing to an half sheet of paper) "here are the writings"

As these were the first of the kind I had met with in all my researches, I took a Copy "for the style's sake and the phrase."

"This agreement maid the first day of May, in 1794, by L. W. scoler mester, and sinners to the seame. The said mester undertakes to educate the scolars for foul tarm of six months at the prize of twenty shillins each parson, in reedia, righten, and casteng accoumpts, and the sinners is to send in the hole twenty scolars, and finde the mester bord and logging, and in ceafe the mester gits drunk on scole days, to forfitt ten shillings out of his wegges. The scole to be kept at squire N—s meeting hous, excep sabbeth finde and passe the abuv deate."

L. W. &c. " J. M. &c."

Most of rural academies are headed by professors, as ill qualified for the office as our Country undertaker, whose literary accomplishments are exhibited in the foregoing covenant. Is it then, from the hands of such paltry pretenders, we should receive our Jurors, Magistrates and Representatives? Certainly not: and yet it has been too notoriously the case; and the grievance is likely to continue.

What a reproach it is to us, that the teachers profession is treated with so little distinction: even those of eminent abilities are in a great measure banished from Society: Wherefore? Prejudice and custom (in plainer terms empty pride) combine against this useful and necessary class of men. To this absurd treatment we may in a principal degree trace the difficulty of en-

gaging those who are capable of instructing our youth. Rather than submit to the humiliating station a deserving man shall hazard every expedient for a living.

The greatest offences human turpitude is capable of, are committed with impunity. The laws cannot pursue vice through all its stages. The crimes of ingratitude, perjury; disobedience; a desire of revenge; lying; avarice; and idleness pass unchecked hourly in countless instances. To curb these enormities the Legislature should establish free schools universally. This is I conceive one of the chief steps to preventative justice "Which is upon every principle of reason, of humanity and of sound policy, preferable to punishing justice." The oath prescribed by our Constitution is the key-stone of the Federal Arch. All our citizens should therefore be early impressed with the importance, and sacredness of this indispensable Test. Many ignorant persons go through the solemn ceremony under no other impressions than those which the dread of discovery inspires. Upon this score of reasoning alone it is evidently the duty of the Legislature to patronize free schools upon principles coincident with the spirit of our government.

I hope what I have presumed to enforce is anticipated by the considerate part of the representatives of the people, and that the present Congress will bestow a portion of its time and attention on the expediency of establishing free schools in the United States.

X.

The Wonderful Works of God are to be remembered.

A SERMON, DELIVERED ON THE DAY

OF ANNUAL THANKSGIVING, November 29, 1794.

BY DAVID OSGOOD, A. M. PASTOR OF THE CHURCH IN MEDFORD.

PSALM CXI. 4.

He hath made his wonderful works to be remembered.

The works of God are usually distinguished into those of creation, and those of providence. By the former, we understand the stretching forth and garnishing of the Heavens, the forming and replenishing of the earth, and the originating of the present order and course of nature. By the latter, are meant the continued preservation, the upholding and governing of all these things; and the superintending of all events, both in the natural and moral world. All these are great and wonderful works, worthy to be had in constant remembrance by every rational spectator. They make God to be remembered; may they are so many memorials of him, witnessing his eternal power and Godhead, his overflowing benignity, and his care of, and kindness towards his creatures.

They who have any taste for intellectual and moral pleasures, who are capable of relishing what is grand and sublime, will delight in prying into, and contemplating those great and wonderful works of creation and providence. To this purpose it is observed in the context, that the works of the Lord being great and honorable and glorious, they will be sought out or investigated by all them who have pleasure therein. By these works the Psalmist has special reference to the more signal dispensations of Providence in his dealing with his covenant people, the descendants of Abraham his friend. In these dispensations he set before them the most striking illustrations of his character and glorious perfections. They often saw him, on one occasion and another, triumphing over the false gods of the heathen around them, executing judgment upon their vain idols, and confounding their stupid worshippers. They saw his infinite power displayed in an almost continued series of miraculous operations; his justice in the exemplary punishment of cruel oppressors; his mercy in numberless affecting instances towards themselves; and his truth and faithfulness in the exact fulfilment of his promises and predictions. These things were intended to make lasting impressions on their minds—such as might not be easily or speedily effaced. The wonderful works of Providence are wrought for this very purpose, that by beholding them, men may be so affected, as to have God continually in their thoughts, and thereby be led to fear and serve him.

The text may teach us, that the more signal mercies of Heaven towards us, and those more remarkable deliverances which at any time, have been wrought in our favor, ought to be gratefully remembered, and thankfully acknowledged by us.—These things are some of the chief beauties and most brilliant pages in that book of Providence, which it highly concerns us daily to read and study. This book indeed contains the whole history of God's dealings with mankind, from age to age; in which he displays his moral perfections to the view of his rational offspring.—The clear light of eternity will show every part of this volume to be full of meaning; and such an explanation will be then given to those passages, which are now esteemed dark and mysterious, as will induce en-

raptured souls, with astonishment to exclaim, O the depth of the wisdom and knowledge of God! But while we dwell in this land of shadows and obscurity, we see only but a small proportion of what God does; and having such limited views of his dispensations, it is no wonder if we be unable to comprehend the meaning of particular events.

There are many, however, which contain such striking illustrations of the divine attributes, especially of the divine mercy and goodness, that we can be at no loss about them. Not a few of these have fallen within our own observation; and many others our ears have heard, and our fathers have told us. God expects and requires, that we gather them up as treasure, and carefully preserve them in our memories. They are in themselves memorable; and he hath done them, that they might be remembered by us. Of course, he is highly offended when men forget his works and the wonders which he hath shewed them: Such behaviour reflects upon the Divine Majesty, as though his method of governing the world, and his dealings with his creatures, were not worthy of our attention. The misery and destruction of men are, in some instances, attributed to their not regarding the work of the Lord, nor considering the operations of his hands. And it is certain, that the frequent review of the more striking dispensations of Providence is of excellent use to confirm us in the belief, and to excite us to the practice of true religion. Through the weakness and darkness of their minds, and the strength of their corruptions, mankind are prone to unbelief. Some, under every advantage for light and conviction, do notwithstanding, indulge in sceptical opinions. And they would generally, perhaps, be in danger of such opinions, and of calling in question the first principles and fundamental articles even of natural religion, the being, perfections, and moral government of the Deity; were it not for those less common appearances of his Providence, by which they are awakened to consider the manifest proofs of a Supreme Almighty Ruler working in the midst of them, and sitting as Governor and Judge among the nations.

At certain periods of time, through the several ages and among the different nations of the world, God breaks forth in signal and remarkable dispensations for the relief of the righteous, or for the punishment of the wicked. His providence is seen justifying its own procedure in vindicating and delivering oppressed innocence, or in precipitating prosperous guilt from its lofty seat. On these occasions, God is known by the glory that surrounds him. Beholding these extraordinary proofs of his presence and power, men are constrained to say, *Verily there is a reward for the righteous: verily there is a God that judgeth in the earth.*

And when we are once established in the belief of such a great and glorious Being, this faith will naturally prompt us to fear and serve him. Convinced of his power and justice by the awful manifestations of them in his works, we shall be led to stand in awe of him, and heedfully to shun whatever we apprehend to be offensive in his sight. Struck with the more signal displays of his mercy and goodness, and excited by them to the more fixed contemplation of his unbounded beneficence we shall be satisfied, that our happiness must consist in the enjoyment of his favour.

This persuasion will render us anxious to know what the Lord our God requires of us; and solicitous to approve ourselves to him, by a patient continuance in well-doing.

Our present trust in the divine mercy is also encouraged by the remembrance of former favours and deliverances. For this purpose, among others the Israelites were enjoined to teach their children the praises of the Lord his strength, and his wonderful works—that the generation to come might know them—even the children, which should be born: who should arise and declare them to their children; that they might set their HOPE in God.

The honour of God, the interests of religion, and the comfort and consolation of good men, being all promoted by the memory of the divine dispensations; it is highly agreeable to reason, and consonant to scripture, that public days should be set apart, on which a whole people may unite in celebrating the goodness of God; recollecting the instances of his providential care of, and kindness towards, them; and talking of his wonderful works in their favour. Such institutions serve as pillars of remembrance, to revive and perpetuate a sense of our obligations to Heaven. The thoughts of the great body of the people are so taken up about their own private affairs, that they are prone to pay but little attention to the concerns of the public. After the first impression is worn off, they soon forget, at least practically, national mercies and deliverances, as well as national judgments. They need to have their minds stirred up by way of remembrance. And when God, by a long and continued series of remarkable interpositions,

has multiplied, blessed, and prospered any people—has, on one occasion and another, repeadly rescued them from great and threatening dangers—put them in full possession of their rights and liberties, laws and religion and from year to year continues them in the quiet enjoyment of these privileges, together with the usual bounties of his munificent providence, they cannot too frequently recollect, nor too fervently and gratefully acknowledge, these signal instances of the divine benignity. It sure becomes christian magistrates, and is a duty they owe to God, to call upon their subjects to unite in commemorating these wonderful works of Heaven in their favour.

To be continued.

[Translated from a Paris Journal of October 3.] SOCIETY

OF THE FRIENDS OF LIBERTY AND EQUALITY,

Assembled at the ci-devant convent of the Jacobins, in Paris, Sept. 30.

A member informed the society, that a Monsieur had yesterday harangued a group of about 50 persons in the Thuilleries; and assured, that the Jacobins paid six and seven livres a day to some individuals, in order to assist them in operating a counter revolution. Pressed by the patriots to declare to the committee of general safety the names of the citizens paid by the Jacobins, our Monsieur answered, that he knew them very well, but would not denounce them. He was conducted by force to the committee of general safety. No member being there, we transported him to the new revolutionary committees: but the members of the committee refused to receive his declaration. We went afterwards to the commissary of police, who summoned the Monsieur to declare the names of the persons paid by the Jacobins. He confessed now, that he did not know them. His answers being incoherent, the commissary of police retained him, and is determined to retain him till he has provided his assertion. The same commissary assured, that affairs of the same nature were daily brought before him.

Boiffelle. I wish to know the revolutionary committee which refused to receive the declaration.

The former member.—It is the central committee of four sections, established in the section of the Thuilleries. The committee was filled with *Monsieurs*. I don't know who they are. They were dressed in black. Their heads offered the most complete collection of fashionable periwigs, from the birth of Capet's uncle to the present epoch. One of them, puffing under the weight of an enormous belly, seemed to be an engorger of provisions. Some hummed, and ha'd, and nodded; and appeared at once again so sunk in speculation, that I could not help taking them for financiers: perhaps they performed their calculation in Newton's Fluxions, and were just smelling out proper means to lead the resources of the republic into their pockets. The rest of the worthy company chattered, quarrelled, and sneered like lawyers. They told us that they had nothing to do with the affairs of the Jacobins; that their only business was to defend the convention.

The aristocrats and dilapidators intend to assist to-morrow at the decedary assemblies of their respective sections, in order to extort counter-revolutionary resolutions. I invite the citizens in the galleries, and the society, to attend at their sections, in order to counter-balance the efforts of the enemies of liberty.

Michel Pechu, of the society of Virté, in the thousand and one pamphlets published in the capital, the incentives against the patriots are not spared. They raise their voice when they congratulate the convention for having revenged some drowned refractory priests: but they don't mention the thousands of patriots who have been cruelly immolated by the brigands. They rejoice in the fate of the Jacobins who have been mutilated, tortured, and burnt alive, at Macheout, Cholet, Montagne, in every town of la Vendée, as soon as the royalists discovered them.

Who demands vengeance for the virtuous Sauveur, whom all the torments invented by tyranny, and improved upon by the Catholic army, could not induce to abjure the republic? They affect to disapprove the rebellion of Lyons: but they justify in secret the rebels, for having butchered all the zealous patriots. They applaud the treacherous inhabitants of Toulon, for having massacred or sold the members of the popular society.

The moderates call us men of blood, because we won't suffer them to elude