

A  
S E R M O N,

EXHIBITING

THE PRESENT DANGERS, AND CONSEQUENT  
DUTIES OF THE CITIZENS OF THE  
UNITED STATES OF AMERICA.

DELIVERED AT *CHARLESTOWN*, APRIL 25, 1799,

THE DAY OF THE

NATIONAL FAST.

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By *JEDIDIAH MORSE*, D. D.

Pastor of the Church in Charlestown.

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N E W - Y O R K.

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1799.

# P R E F A C E.

OF THE

DISCOURSE

THE apprehension that some parts of the following Discourse may have drawn upon its Author the censure of some for whom he feels affection, has operated with him as one inducement, among others, to permit it to be made more public. He cannot but hope that a cool, deliberate perusal of it, and a consideration, at the same time, of the interesting nature of the facts therein related, and the deep impression they must have made on the speaker's mind, who had contemplated them in all their distressing consequences to his religion and country, will effectually efface all unfavourable impressions, and produce conviction that his zeal was honest, seasonable and well founded.

It must appear strange to a man who has impartially marked the career of abominations which the French government have pursued for several years past, that they should still find *advocates* among some Americans, who in the eye of charity are considered as sincere in their profession of Christianity. Most willingly would the Author invent, for any such among his Christian Brethren, apologies which may in some degree *excuse*, though they can never *justify*, their encouraging the enemies of GOD and religion. It is not difficult to conceive that some persons of this description may yet possess honest and good hearts. It should nevertheless be remembered, that the most virtuous propensities of our nature, when misguided by prejudice, passion, and misrepresentation of facts, sometimes degenerate into the most dangerous vices. Of this nature is the attachment which some among us continue to cherish for the French Revolutionists. This originated in *gratitude* for benefits conferred by the French Monarchy; and gratitude cannot thrive in a cold, ungenerous soil. Good wishes to the French had become habitual in the bosoms of Americans. And no one felt them more strongly than the Author of the following Discourse, till he became acquainted with the history of their perfidies; till their crimes roused his indignation, and conscience forbade that he should look with partiality on the professed enemies of GOD, and the insidious destroyers of men. Those who were in situations most favourable for early discovering the atrocity of the French rulers, perhaps once looked on him with the same mixture of wonder and compassion, with which he now regards those of his Christian friends, whose prejudices and want of information, even now inflame them with honest, misguided zeal in the cause of the French Revolutionists. He flatters himself, however, that he did not obstinately refuse information, and shut his eyes against the  
light :

light; that he did not suffer his resentment against the British nation for injuries sustained during our Revolutionary war, to lead him to support the revilers of GOD, because they were also the foes of Britain. It is to be feared that there are some among us, and even Christians too, who cannot say thus. But it ought to be *solemnly* remembered that we are accountable to GOD for the use and improvement we make of our understanding; that errors are excusable, only when the means of information cannot be enjoyed; and that a *christian* who refuses to hear and read with candour, and to examine with care and diligence, and in consequence of such refusal ignorantly adheres to the cause of injustice and irreligion; and thereby aids in destroying christian piety and human happiness, commits aggravated sin against GOD, and does terrible injury to men.

WITH these impressions the Author thought it his duty to paint strongly the atrocities of the French Revolutionists; to labour if possible to arrest the attention of the people to whom he ministers, whose welfare he has deeply at heart, and to lead them to serious, candid, and solemn inquiry. He confesses that his own fears, in view of the wonderful prevalence of licentious principles, and the open and secret attacks too successfully made on our holy religion, are thoroughly alarmed; and he conceived the only prospect of effecting our salvation, so far as depends on ourselves, was to alarm the fears of others, and thus rouse them to an industrious use of the means of self preservation. Under these impressions and with this intention, he composed and delivered his discourse; and he believes that events will in a very short time evince, that he has not founded either an undue or unseasonable alarm. If in the honest and faithful discharge of his duty, he shall have lost some of his worldly friends (which, however, he does not believe) or shall have even made to himself some *unreasonable* enemies, he feels conscious that he has incurred these temporary evils in the line of his duty, and he will endeavour to bear them with a becoming fortitude.

To those who are offended at the plain declaration of the truth, he will say with PETER and JOHN, when commanded not to speak, "WHETHER IT BE RIGHT IN THE SIGHT OF GOD, TO HEARKEN UNTO YOU MORE THAN UNTO GOD, JUDGE YE."

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S E R M O N, &c.

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P S A L M XI. 3.

IF THE FOUNDATIONS BE DESTROYED, WHAT CAN  
THE RIGHTEOUS DO?

THE history of David, of his sins, of his consequent afflictions, and of his behaviour under them, was written and transmitted down to us in the volume of Sacred Scripture, for our warning, instruction, and consolation. The personal trials and sufferings of David, in many instances resemble, and were intended to prefigure, those of the Church; and she accordingly often uses his language to express her condition, her complaints, and her resolutions. The enemies of David, of Christ his Antitype, and of the Church, have ever possessed similar *dispositions*, have had in view similar *designs*, and in like circumstances, have adopted and pursued the same means of gratifying the *former*, and of accomplishing the *latter*. It is no less our wisdom than our duty to learn from the experience of others.

The psalm from which we have selected the text, seems peculiarly adapted to warn, instruct, and comfort us in the present times of serious alarm and of real danger. It was composed by David, while he was in great peril and distress from the persecuting hand of Saul. It contains a recital of the advice which he appears to have received from some of his friends, or those about him, to flee and hide himself from the destructive snares of his enemies; and also of the reasons on which they founded their advice; and a declaration of his own determination, and of the strong grounds of his hope, consolation



consolation and encouragement. In consideration of the number, the malignity, the secret artifices, the perseverance, and success of his enemies, he is urged by those about him, to give up all further opposition to them as unavailing, and to retreat to some cave in the lonely mountain. *How say ye to my soul, saith David to his advisers, flee as a bird to the mountain? For lo, the wicked bend their bow; they make ready their arrow upon the strong, that they may privily shoot at the upright in heart.\** The enemies of David are here represented truly, no doubt, as wicked and insidious; as *secretly* machinating plots to destroy both his character and his life; and as ejecting their poisoned arrows in the dark, so as to prevent his guarding against their effects. Whoever will be at the pains to read the history of Saul's persecution of David, will be convinced of the accuracy of the foregoing representation.

THE words of the text, which immediately follow the last recited verse, may be considered as a further description of the real state of things, designed effectually to discourage and dissuade David from making any further efforts to save his sinking country. *If the foundations be destroyed, what can the righteous do?*—If RELIGION and GOVERNMENT, the foundations here meant, be subverted and overthrown, what could the best of men, however righteous their cause, hope to do to any good effect in such a state of things? There appears to be a plausibility in this reasoning. Few men, situated like David, could have withstood its force. He beheld his country torn with intestine divisions; he saw hatred and violence prevailing; confidence between man and man destroyed; treacheries common; government and laws despised and trampled upon; religion neglected, and its holy precepts contemned; its most worthy and faithful ministers, not only slighted, but four score and five of them at one time, cruelly massacred by the express order of the king;† in a word, he beheld the foundations of religion and government in a state of rapid decay, and could not but have presaged their speedy and utter subversion, if not prevented by a timely reverse of circumstances. Not only was the state of his country, as to its government and religion, gloomy and distressing, his personal condition also, was extremely painful and hazardous.

He

\* Psalm xxi. 1, 2.

† 1 Sam. xxii. 17, 18.

*He knew that Saul secretly practised mischief against him ; that he hunted his soul to take it ; that his secret emissaries watched all his movements, and that Saul was kept constantly informed of them. He knew also that his friends were afraid to protect him. Trying indeed must have been the situation of David ; and Christians, at the present time, whose views and feelings in respect to their religion and country bear resemblance to those of the pious and afflicted Psalmist, must be anxious to know how he conducted. He did “ not, at “ the instigation of those about him, like a poor, timorous “ bird, either fly for refuge to the devices of worldly wisdom ; nor did he desert his post, and retire into solitude,” so long as he could be of service to the cause of GOD or of his country. No, at the period of his deepest distress, when affairs seemed to be in a desperate situation, he encouraged himself in the Lord his God.\* In the Lord, said he, put I my trust. The Lord is in his holy temple ; the Lord’s throne is in the heaven. His eyes behold, and his eyelids try the children of men. The Lord trieth the righteous ; but the wicked and him that loveth violence, his soul hateth. Upon the wicked shall he rain snares, or burning coals, fire and brimstone and an horrible tempest ; this shall be the portion of their cup. For the righteous LORD loveth righteousness ; his countenance doth behold the upright.†*

THESE sublime and just sentiments, concerning GOD and the righteousness of his government, consoled and supported the mind of David, under the pressure of his woes, and animated him to a holy zeal, diligence, and perseverance in defending and promoting the precious interests of his religion and his country. My brethren, may the same truths have a like effect on our hearts and conduct at the present time. To this purpose let me invite you to consider,

I. OUR PRESENT DANGERS.

II. OUR CONSEQUENT DUTIES.

THAT our present situation is uncommonly critical and perilous, all persons of reflection agree, though opinions greatly vary as to the sources and degrees of our danger. With all the frankness and plainness becoming an honest and faithful watchman, I intend, my brethren, to lay before you what

\* 1 Sam. xxx. 6.

† Psalms xi. 1, 4, 5, 6, 7.

what I humbly conceive to be our real and most alarming dangers; those which have a malign aspect, both on our religious and our political welfare. Believing, as I firmly do, that the foundations of all our *most precious interests* are formidably assailed, and that the subtil and secret assailants are increasing in number, and are multiplying, varying, and arranging their means of attack, it would be criminal in me to be silent. I am compelled to sound the alarm, and I will do it, so far as GOD shall enable me, with fidelity. I fear that holy BEING, who said to one of his ancient prophets, and who through him addresses the same language to the successive Ministers of his Word, *Son of man I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.\**

It is not my intention to give offence to any one, unless the *truth* shall offend; and the short lived and honourable reproach of such offences, I am willing to bear. Those whose opinions, religious or political, may not exactly coincide with my own, will do me the justice to believe that I mean not to wound their feelings, and that I am as honest in maintaining my own opinions as they can be in theirs; and that a sense of duty only, in the public station which I hold under GOD, prompts me at this time freely to declare them. After these observations, which I have thought proper to premise, I proceed to lay before you, what I conceive to be our present most threatening dangers.

OUR dangers are of two kinds, those which affect our religion, and those which affect our government. They are, however, so closely allied that they cannot, with propriety, be separated. The foundations which support the interests of Christianity, are also necessary to support a free and equal government like our own. In all those countries where there

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is little or no religion, or a very gross and corrupt one, as in Mahometan and Pagan countries, there you will find, with scarcely a single exception, arbitrary and tyrannical governments, gross ignorance and wickedness, and deplorable wretchedness among the people. To the kindly influence of Christianity we owe that degree of civil freedom, and political and social happiness which mankind now enjoy. In proportion as the genuine effects of Christianity are diminished in any nation, either through unbelief, or the corruption of its doctrines, or the neglect of its institutions ; in the same proportion will the people of that nation recede from the blessings of genuine freedom, and approximate the miseries of complete despotism. I hold this to be a truth confirmed by experience. If so, it follows, that all efforts made to destroy the foundations of our holy religion, ultimately tend to the subversion also of our political freedom and happiness. Whenever the pillars of Christianity shall be overthrown, our present republican forms of government, and all the blessings which flow from them, must fall with them.

FROM these observations we may perceive the propriety of the following passage in the President's excellent proclamation, which comprises and expresses our dangers of both kinds mentioned, viz. *that the most precious interests of the people of the United States are still held in jeopardy, by the hostile designs and insidious arts of a foreign nation, as well as by the dissemination among them of those principles, subversive of the foundations of all religious, moral and social obligations, that have produced incalculable mischief and misery in other countries.*

THIS passage contains solemn and affecting truths, which merit our principal, our immediate, and deep regard. The violent opposition that has been made to this article in some of our Newspapers, is among the strongest proofs that it contains an accurate statement of our dangers. The public disclosure of the dark designs of our enemies, always excites their resentment. Yes, my brethren, it is a sacred truth, that our most precious religious and political interests are at this moment imminently endangered, by *the hostile designs, the insidious arts and demoralizing principles of a FOREIGN NATION* ; and I plainly declare to you that I mean the FRENCH NATION.

Do you ask for proofs of all this ? They are so abundant,  
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and



and so flagrant, that I scarcely know which to select. To say nothing of their long continued, and very successful war upon our defenceless commerce, because this is well known to all, and is not altogether peculiar to the French nation, I pray you to consider their inhuman, and, in some instances, worse than savage treatment of those of our fellow citizens who have fallen into their hands. They have not only wrested from them their property, but have in many instances grossly insulted, beaten, and wounded them, and thrust them into loathsome prisons and dungeons, where multitudes have perished by disease or hunger.

If these things are insufficient to evince the hostile designs of France towards this country, let me ask your attention to the following fact, not generally known, and which I state from authority on which full reliance may be placed. “ Some  
 “ time ago the French Directory sent to St. Domingo, their  
 “ principal West-India possession, an agent of the name of  
 “ Hedouville. This man on his arrival, you may recollect,  
 “ made some professions of justice and amicable conduct to-  
 “ wards the United States; he notwithstanding soon equalled  
 “ his predecessors in depredations on our commerce. Last  
 “ summer, while Mr. GERRY was still in Paris, and the Di-  
 “ rectory was still employing every artifice to keep him there  
 “ and to draw him into an endless negociation, Hedouville  
 “ was preparing to invade the Southern States from St. Do-  
 “ mingo with an army of blacks; which was to be landed  
 “ with a large supply of officers, arms and ammunition, to  
 “ excite an insurrection among the negroes, by means of mis-  
 “ sionaries previously sent, and first to subjugate the country  
 “ by their assistance, and then plunder and lay it waste. For  
 “ the execution of this scheme, he waited only till the English  
 “ should evacuate a certain port in the Island, which lay most  
 “ convenient for the expedition. But he was interrupted by  
 “ a black general by the name of Touissant, who drove him  
 “ from the Island, compelled him to embark for France, and  
 “ took the authority into his own hands.”\*

THIS intelligence comes through a channel which entitles it to credit. And it instructs us how to understand the pacific professions and overtures of the French Government; and  
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\* See note (A.)

clearly proves, what has long been believed by some, that they have been, and still are, designed only to veil the hostile and detestable designs of this Government against us; to lull us into a fatal security, that we, in due time, may fall an easy prey to their ambition and avarice. This is the way they have conquered other countries; and thus they are now attempting to destroy us. And, my brethren, they will assuredly effect their purposes, if we are not *speedily* aroused from our slumbers, and vigorous, active, and united in opposing their insidious and seductive *arts*. It was her slumber and her divisions, both effected by French "diplomatic skill," which ruined Switzerland.\*

THAT such arts are now practising upon us there is no room to doubt. It has long been suspected that *secret societies*, under the influence and direction of France, holding principles subversive of our religion and government, existed somewhere in this country. This suspicion was cautiously suggested from this desk, on the day of the last National Fast, with a view to excite a just alarm, and to put you on your guard against their secret artifices. Evidence that this suspicion was well founded, has since been accumulating, and I have now in my possession complete and indubitable proof that such societies do exist, and have for many years existed, in the United States. I have, my brethren, an official, authenticated list of the names, ages, places of nativity, professions, &c. of the officers and members of a Society of *Illuminati*, (or as they are now more generally and properly styled *Illuminees*) consisting of *one hundred* members, instituted in Virginia, by the *Grand Orient* of FRANCE. This society has a deputy, whose name is on the list, who resides at the Mother Society in France, to communicate from thence all needful information and instruction. The date of their institution is 1786, before which period, it appears from the private papers of the European Societies already published, (according to PROFESSOR ROBISON) that several societies had been established in America.† The seal and motto of this society correspond with their detestable principles and designs. The members

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are

\* See Mallet Du Pan's "Hist. of the Destruction of the Holy Roman Empire;" a work which every American ought to read, with application to its own country.

† Robison's Proofs, p. 153, Phila. Edit.

are chiefly Emigrants from France and St. Domingo, with the addition of a few Americans, and some from almost all the nations of Europe. A letter which enclosed this list, an authentic copy of which I also possess, contains evidence of the existence of a society of the like nature, and probably of more ancient date, at *New-York*, out of which have sprung *fourteen* others, scattered we know not where over the United States. Two societies of the same kind, but of an inferior order, have been instituted by the society first mentioned, one in Virginia, and the other at St. Domingo. How many of equal rank they have established among us I am not informed.\*

You will perceive, my brethren, from this concise statement of facts, that we have in truth secret enemies, not a few, scattered through our country ; how many and, except in three or four instances, in what places we know not ; enemies whose professed design is to subvert and overturn our holy religion and our free and excellent government. And the pernicious fruits of their insidious and secret efforts, must be visible to every eye not obstinately closed or blinded by prejudice. Among these fruits may be reckoned our unhappy and threatening political divisions ; the unceasing abuse of our wise and faithful rulers ; the virulent opposition to some of the laws of our country, and the measures of the Supreme Executive ; the Pennsylvania insurrection ; the industrious circulation of baneful and corrupting books, and the consequent wonderful spread of infidelity, impiety and immorality ; the arts made use of to revive ancient prejudices, and cherish party spirit, by concealing or disguising the truth, and propagating falsehoods ; and lastly, the apparently systematic endeavours made to destroy, not only the influence and support, but the official existence of the Clergy.

The destruction of the *Clergy* in all countries is evidently a part of the French system,† and all their engines are now at work to accomplish it. The Clergy have been among the first victims to that sanguinary revolutionizing spirit which  
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\* See note (B.)

† As early as December, 1793, a member of the National Convention, publicly avowed it to be a part of their plan to *annihilate all privileges, and to ABOLISH every ECCLESIASTICAL incorporation.*



now convulses the world. In France, and in the countries which she has subdued by her intrigues and her arms, the Clergy have been in almost all instances either deprived of their livings, separated from their people, plundered, imprisoned, banished, or inhumanly massacred. I have a letter from a respectable correspondent in Europe, informing me, that when the French, some years ago, entered Holland, a protestant country, and blessed with as pious and learned a ministry as any on the globe, one of their first objects was to displace some of their most respectable and influential Clergy, and to concert measures for depriving ministers and university professors of their legal salaries. How far they have proceeded in this disorganizing business I am not informed.\*

The same malignant spirit is visibly at work to destroy the Clergy in these United States. And what have they done to provoke this hostility? Why they have "*preached politics*."† This, so far as I know, is the principal, if not the only charge alledged against them. But is this any new crime? No; it is as old as Christianity; nay it is as old as the priesthood itself. The priests and prophets under the Old Testament dispensation; Christ and his Apostles under the New; the faithful Christian Clergy in every age and every country, have *preached politics*; that is, they have inculcated subjection to civil magistrates, and obedience to the laws; have cautioned the people against animosities and divisions; warned them of their dangers, whether from foreign or domestic enemies, and have exerted their talents and influence to support the religion and lawful government of their country. I appeal to the Sacred Scriptures, and to history for the truth of what I have asserted. And what have the  
Clergy

\* See note (C.)

† My idea of the *politics* which become the pulpit, I have heretofore given in an extract from *Boucher's Discourses*, which it may not be amiss here to repeat. By *politics*, I do not mean "the wrangling debates of modern assemblies; debates, which far too often turn entirely on the narrow, selfish, and servile views of party. The term has been, and in discourses from the pulpit, ought to be used in a much more extended and more dignified sense; as comprehending all that long list of duties which every man owes to society in his public capacity. Every man is at least as much concerned to be a good subject, as he is to be a good neighbour; and so far is a preacher from being chargeable with being guilty of a confusion of duties, or of assuming a character which does not belong to him, that he acts strictly within the line of his profession, when he explains as well as he is able, and enforces on the people committed to his care, their *public* as well as their *private* duties. Such *politics* are literally *the healing voice of christian charity*."


Clergy of the present day done more than we have just stated ? What have they done more than the Clergy in this country have always done in times of danger ? What more than has heretofore been required and expected from them ? And yet, for doing what only twenty years ago they were called upon to perform as a *duty*,\* they are now censured and abused, and represented as an expensive, useless, nay, even noxious body of men. In some of our newspapers, which are read by too many with more avidity, and more faith than the Holy Bible, they are continually reproached and vilified ; and every low artifice is used to lessen their influence and usefulness ; and what is deeply to be lamented, this poison is greedily swallowed, and assiduously disseminated by some even, who profess to be the warm friends and supporters of Christianity, and of the Christian Ministry. Little are these good people aware of what they are doing. Little do they believe that, blinded by their prejudices, they are in fact aiding with all their influence, the adversaries of religion in subverting its foundations ; that they are acting a part directly contrary to their prayers and their professions. I would to GOD the veil might be speedily torn from the eyes of such Christians, as are ignorantly assisting to pull down the pillars which support the christian fabric, lest they too late deplore their folly amidst its ruins !

So numerous indeed and bold have the adversaries of the Clergy become, so confident of their strength, that even in our legislature, they have lately ventured to bring forward and strenuously to advocate measures, and publicly to avow opinions, tending directly and almost infallibly to deprive a great part of the present Clergy of regular support, and to discourage and effectually to prevent young men from entering into the work of the ministry.† How can we account for this general, uncommon, and determined opposition to the Clergy ? The deep interest which they have taken in the political welfare of their country, surely, for the reasons we have mentioned, cannot be considered either as a good, much less as an adequate cause for such a mighty effect. It cannot

\* See a circular letter addressed to the Clergy of Massachusetts, by the Provincial Congress, inserted in the appendix to my late Thanksgiving Sermon, page 65.

† See note (D.)

cannot with truth be alledged against them that they are deficient in patriotism ; - that they are inimical to freedom, or that they have any interest to serve separate from that of the people. No, my brethren, the true ground of opposition to the Clergy of America, at the present time is, they are decidedly opposed to the *hostile designs and insidious arts of the French Government*. They are opposed to those atheistical, demoralizing, and detestable principles, which their emissaries are endeavouring to disseminate in *our* country, as in others, to prepare the way for our overthrow. They are a phalanx in the way, to prevent the execution of their impious designs upon us. These are the true causes of the present warfare against the American Clergy. And I pray GOD we may never shrink from so glorious a contest. I earnestly entreat you who love Christianity and its holy institutions, to consider the nature and consequences of this contest. Suppose the Clergy vanquished, their influence destroyed, and their office abolished, agreeably to the wishes and designs of their enemies ; what becomes of public worship ? of the holy sacraments ? and of the Sabbath ? Without a regular Clergy, the two former cannot be maintained, and the latter would soon cease to be regarded. And when these institutions shall be abolished, the foundations of Christianity sink of course, and then *what will the righteous do ?*

I AM aware that for these gloomy forebodings, and for this vindication of the Clergy, I may, by some, be called visionary, splenetic, credulous, and selfish ; but, feeling as I do for my religion and my country, reproaches of this kind, I thank my GOD, are to me harmless things. Conscious that I declare to you only solemn and seasonable truths, I am perfectly fearless of the consequences. Reproaches for vindicating my own profession against the calumnies of the enemies of Christ and his religion, I shall always deem honorable. I am only concerned, my brethren, lest the situation of the American people generally, be like that of the poor deluded *Swiss*, previous to their awful and deplorable overthrow, and which is thus described by their energetic historian :† “  The inhabitants, he says, seemed fearful of being roused from their indifference, and were offended at predictions meant to put

† Mallet Du Par, p. 109.



put them on their guard. Woe to him who disturbed the general quiet by peevish reasoning on the future, and on the danger of connexions in which they were sinking deeper and deeper. The majority of the Swiss were like those patients who are angry with the physician for describing to them their disorder."

THE contest which now engages the attention, and fills with fearful apprehensions all the civilized world, is singular in its kind. "It is a contest of liberty against despotism ; of property against rapine ; of religion against impiety ; of civilized society against the destroyers of all social order. These terms feebly express the calamities which the principles and the arms of France have produced in their baleful progress ; and which the wounds of a bleeding world will attest."

THESE same principles, my brethren, which *have produced incalculable mischief and misery in other countries*, are deeply rooted and widely spreading through our own, and are preparing the way for the armies which have desolated Europe. Of the effect of a French army, co-operating with their partizans in this country, we may form some idea if we look at Switzerland. May a merciful GOD save us from such awful calamities !

I FULLY concur in opinion with an able and pious divine, as expressed in a late discourse on the fulfilment of the prophecies, that "we are come to what the scripture emphatically calls THE LAST DAYS ;" that "the last tyrannical form of government is falling to pieces ;" that "the fourth beast is now dying, and with his pangs convulsing the world ;" that "during his last agonies the miseries of mankind will every where be great, and greatest on those nations which have contributed most to the support of the civil and religious tyranny of the beast." And I would fain impress on my own mind, and on yours, the solemn exhortation which he subjoins, "☞ Let us not come near it, for its dying breath is contagious. It is the body of Daniel's fourth beast that is dying, and infidelity with its natural consequences, war and disorganization, are the plague by which it is consuming. All wise people will  
" withdraw

“ withdraw their embraces, both from the dying body, and  
 “ the disease by which it perisheth.”\*

In this connection I cannot forbear inviting your attention to a passage in a late excellent discourse of the Bishop of Quebec, which is too pertinent to our present purpose, and too valuable not to be here introduced. The candid reader, I presume, will need no apology for its length. “ Judicious  
 “ commentators upon the prophecies, he says, have directed  
 “ our attention to the conclusion of the present century, as  
 “ the beginning of a period of great trouble and suffering to  
 “ the nations, and of much danger to the general faith of  
 “ Christians. They have even explained the particular na-  
 “ ture of those troubles with an exactness which is truly  
 “ astonishing. These interpretations of the predictions, it  
 “ should be remembered, were given, some long ago, and  
 “ all of them before the commencement of that series of  
 “ events which has so much agitated Europe and the world.”

“ THE images made use of by the sacred writers are dis-  
 “ tinctly interpreted to predict *a great destruction*, approaching  
 “ to *annihilation of those lawful powers* that, at the time under  
 “ contemplation, *should reign in the earth* : a dreadful dimi-  
 “ nution of the *dignity and splendour of all greatness* ; a sub-  
 “ version of *social subordination and of civil government* ; and a  
 “ contempt of *all lawful authority*. They are interpreted to  
 “ predict that *men should be let loose upon each other in defiance*  
 “ of *civil power, just rule, and legal restraint*. They are con-  
 “ sidered as intimating that *irreligion, vanity, a total absence*  
 “ of *serious principle, and a misapplication of the refinements of*  
 “ *civilization, were to produce these mischiefs precisely in these*  
 “ *times.*†

“ What shall we say then to these things ? These are the  
 “ *interpretations* of the PROPHECIES, interpretations made  
 “ all of them before the commencement of the events that  
 “ they describe !”

“ Certainly at no period in the history of mankind, has  
 “ the hand of GOD more clearly appeared to overrule the acts  
 “ of nations and empires, than in the circumstances which

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“ distinguish

\* See note (E.)

† See more particularly, Mr. KING's Criticisms, tending to illustrate some pas-  
 sages in the Holy Scriptures.

“ distinguish the present times ; and in the very striking and  
 “ wonderful manner in which the occurrences which are dai-  
 “ ly taking place in the world, *are fulfilling the PROPHECIES*,  
 “ as those prophecies have been *previously understood*, and  
 “ interpreted, by men most conspicuous for learning and  
 “ genius !”

“ Under *this* view of the subject, we appear to be directly  
 “ led to consider the *revolutionists* of France as specially ap-  
 “ pointed to execute the Divine counsels ; as ordained to be  
 “ instruments of punishment ; acting with fearful severity upon  
 “ the more abandoned of mankind ; and purifying, like a re-  
 “ finer’s fire, the hearts of those who continue *to hold fast the*  
 “ *profession of their faith* as it was once delivered to the  
 “ Saints.”

“ The wonderful series of successes which have so long dis-  
 “ tinguished the arms of a people beyond example impious,  
 “ and the facility with which they have spread their pernicious  
 “ principles, and opened a way for their ambitious projects  
 “ among other nations, must have equally perplexed and  
 “ alarmed the mind of every reflecting man who has confi-  
 “ dered the subject in *this* light ; but viewing them as a  
 “ SCOURGE in the hand of Heaven, to chastise the wickedness  
 “ of an ungrateful world, his fears will change their object,  
 “ and his perplexity will cease.”

“ By what steps they arrived at this dreadful pre-eminence,  
 “ is now sufficiently understood.\* The long and infamous  
 “ labours by which they introduced infidelity and anarchy ;  
 “ the *conspiracy*, directed with remorseless treachery, with en-  
 “ venomed malice, and with unwearied perseverance, not only  
 “ against all established forms of *Christian worship*, but against  
 “ the *Religion of Jesus Christ*, are now known to the world.  
 “ The progress which they have made in this diabolical war-  
 “ fare is recorded in characters of blood.”†

If the foregoing representations be correct, we shall perceive  
 that it is our lot to live in *perilous times* ; in the period when  
 there shall be “ *upon the earth distress of nations with perplexity,*  
*the sea and the waves roaring ; men’s hearts failing them for fear,*  
*and for looking for those things which are coming on the earth.*”

I have

\* See BARRUEL’s Hist. of Jacobinism, and ROBISON’s Proofs of a Conspiracy.

† Bishop of Quebec’s Thanksgiving Discourse, preached Jan. 10, 1799.



I have thus endeavoured, my brethren, to exhibit a faithful picture of some of the dangers with which our religion and our country are now imminently threatened. Admitting the reality of these dangers, it is natural to inquire, What are our CONSEQUENT DUTIES?

We are not to be dismayed or disheartened at the prospect before us. It is gloomy, I acknowledge, but far from being hopeless. A state of things like the present has been long expected by many pious, reflecting and enlightened Christians. The Wise and Mighty God is accomplishing his grand designs; and the winding up of the awful and tremendous scene now acting in our world, will doubtless be glorious to himself. If then dangers multiply around us; if the foundations of our religion and government are assailed and shaken; (GOD be praised they are not yet, as in many European countries, destroyed) let us not like cowards desert our posts, and *flee like a bird to the mountain*. But, after the example of David, let us *encourage ourselves in the Lord*, and quit ourselves like men in the cause of GOD and our country. To comfort and animate us in the glorious conflict, let us reflect, with the exemplary Psalmist, that *the Lord is in his holy temple; that His throne is in the heavens; that his eyes behold and his eyelids try the children of men; that He trieth the righteous, but the wicked and him that loveth violence his soul hateth; that The ultimate portion of the wicked shall be snares, fire and brimstone, and an horrible tempest; and that The righteous Lord loveth righteousness, and his countenance beholdeth the upright*.

This doctrine of a Divine superintending Providence, so precious to David, and to the people of GOD in every age, and so necessary to support us in these eventful and distressing times, it is deeply to be regretted, is, with other important truths connected with it, falling into discredit and neglect before the impious principles of the *new philosophy*. Our pious ancestors saw the hand of GOD in every thing, more especially in all signal events, such as pestilence, famine, earthquakes, war, and other calamities. But it has become fashionable of late to ascribe these things to the uncontrouled operations of *natural* causes, and to keep out of view the Divine agency. This has been remarkably the case in respect to the desolating sickness, which has proved a severe and increasing calamity to

our country. From the disagreement among physicians as to the origin, nature, and methods of preventing and healing this malignant disease, and from its remarkable progress and increase, it is very evident that it is brought upon us in *judgment*, by the special hand of Providence, to *punish us for our sins*. And however attentive and careful we may be to remove *natural causes*, which ought by no means to be omitted, yet we can have no good reason to expect that this calamity will cease from among us, till the *moral causes* be removed, till we acknowledge the righteous hand of GOD in it, and are truly humble for our sins and reform our lives.

The history of some of the heathen nations, will instruct and shame us on this point. The Romans ascribed their good or bad success to their strict observance, or their neglect of the public and private duties of their religion. “They received *public prosperities*, or *public calamities*, as blessings conferred or punishments inflicted by their *Gods*.”

We have the testimony of Cicero, that the Romans “passed all nations in the only point which can be called *true wisdom*, viz. *a thorough conviction that all things here below*” “are directed and governed by a *Divine Providence*.” While the Roman people felt the influence of this first principle of all religion, they were virtuous, free, and invincible. But when the *Atheistical* doctrine of *Epicurus* had insinuated itself among them under the fascinating title of *philosophy*, it by degrees undermined and destroyed this great principle, and with it that “individual simplicity of manners, and enthusiasm of public virtue; that chaste regard to the union of the sexes by marriage, and pious attention to the improvement of the morals of the people by religion, which, in all countries are the strong pillars by which every political society is sustained, and its component parts cemented.” The spread and influence of the *Epicurean philosophy* was the real cause of that rapid depravity of the Roman manners, which terminated in the ruin of the empire itself.\*

This same *philosophy* which ruined Rome has been revived in the present age, and is now widely spreading its desolations over the world. Its contagious influence has reached us, and is visibly marring the foundations of all our most precious interests.

\* See note (F.)

interests. The principles of this philosophy “destroy all before them; and though they may first inflame the *palace*, they will in the end consume the *thatched cottage*.”

I have strong and consoling hope that the reign of this impious philosophy will not be general, or of long continuance, in our own country, and particularly in this part of it. We have, I trust, many to stand in the gap who, in the name of the Lord of Hosts, are already opposing themselves with zeal and firmness, in the use of the proper means, against the destructive torrent. And this number I trust is increasing and will increase. The alarm is given, the ruined *republics* of Europe are exhibited before our eyes as so many *beacons* to guard us against the rocks on which they have been shipwrecked; and the American people in consequence are rousing, too slowly and reluctantly indeed, from their slumbers. Many good people, however, are still asleep, and insensible to our present dangers. The Lord in his own time and manner will open their eyes, and conquer their unreasonable prejudices; and then they will cordially join their prayers and their efforts against the common enemy. But before this shall be generally the case, there is reason to fear we shall be obliged to drink deeper than we have yet done of that cup of calamities, mingled by a just GOD, of which many of the European nations are now drinking even to the very dregs.

To prevent this as far as in us lies, it behoves us to listen to the voice of Providence in the present events, which loudly warns us to avoid all political connection with those nations which seem devoted to destruction; to watch the movements, and detect and expose the machinations of their numerous emissaries among us; to reject, as we would the most deadly poison, their atheistical and destructive principles in whatever way or shape they may be insinuated among us; to take heed that we partake not of their sins, that we may not receive of her plagues. “Let us fear the Lord; live in all due subjection to our rulers, and meddle not with them that are given to change.”

It is a duty specially incumbent on us at this time, to promote to offices of trust and influence such men only, as have good principles and morals; who respect religion and love their country; who will be a terror to evil doers, and will encourage  
such



such as do well. -- If ever the time shall come when the *new philosophy* shall obtain ascendancy over public opinion, and men who have embraced its principles, shall be able to controul our state and national counsels, "America must drink the cup of Babylon. Then she will become a limb of the beast, whose body GOD hath said shall be given to the burning flame."\*

Let us not then become enamoured of this vain and impious philosophy, nor imagine that infidelity is any mark of profound thinking, or of acute penetration. "A *little* philosophy (saith Lord Bacon) inclineth men's minds to *atheism*; but *depth* in philosophy bringeth men's minds about to *religion*." Christianity can reckon among her supporters and advocates many of the brightest ornaments of our race, men of the most shining talents, the deepest research, and the most profound and extensive learning that the world ever witnessed. Let this religion then, which strengthens all the motives of virtue; binds together the members of society, and whose doctrines and precepts tend in the highest degree to promote universal happiness, be the "ANCHOR of all our hopes; and let us never forget the inseparable connection that exists between the *virtues* which flow from it, and the prosperity of our country."

\* STRONG.

A M E N.

# NOTES.

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Note (A.) page 10.

THE foregoing Extract is from the honourable R. G. Harper's *Sketch of the principal acts of Congress, during the session which closed the 3d of March last*, and is dated at Philadelphia, March 20, 1799. He adds,

“ This scheme came to our knowledge in the following manner. A very rich ship from the East Indies, valued at nearly seven hundred thousand dollars, was taken last summer by one of Hedouville's privateers. The owners, merchants of this town (Philadelphia) employed a man of honor and character, well known here, and well acquainted in the West Indies, to go and endeavour to purchase the ship, at a low rate. He went to St. Domingo for that purpose; and while there, conversed with some of the black officers who were to be employed in the expedition. As he spoke their language well, he was led to cultivate an acquaintance with them; and from them, in their moments of conviviality, he learned the project. *I have it from him, through a person of the highest confidence.*”

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Note (B.) page 12.

In my discourse on the National Fast,\* May 9th, 1798, after giving some account of ROBISON's *Proofs of a Conspiracy, &c.* a work which had then just arrived in America, I said, “ There are too many evidences that this order (*the Illuminati*,) has had its branches established, in some form or other, and its emissaries secretly at work in this country, for several years past.”

Being often publicly called upon for evidence to support this insinuation, I engaged, when my health and leisure would permit, to lay it before the public. This engagement was in part fulfilled, in the Appendix of my Thanksgiving Sermon of Nov. 29, 1798, Note, (F.) p. 73, to which I refer the reader.

Since this I have received a letter from President DWIGHT, confirming the fact which he had asserted in a note to his Discourse on the 4th of July, 1798, viz. that “ *Illuminatism* exists in this country; and the impious mockery of the Sacramental Supper, described by Mr. ROBISON† has been acted here.” Knowledge of this fact was received by President DWIGHT from an unquestionable source. He says that, “ his informant, a respectable Free Mason, declares, that among the *Higher Orders* of Masons in this country, this piece of *Illuminatism* (meaning the mockery of the holy Supper) is, *at times*, I know not how often, *practised*. The gentleman from whom I have the intelligence informed me, that this fact was a decisive proof of *Illuminatism* in America, as the celebration of the Sacred Supper, was not, in any sense, a part of the rites of the original Masonry.

\* Page 23.

† P. 137, and 138, Phila. Edit.

Masonry. Of this I know he must be certain ; as being one of the principal officers of the Masonic Brotherhood."

But if all this evidence, added to that which arises *prima facie* from the existing state of things ; from the wonderful and alarming change which has been suddenly and imperceptibly produced too generally in the principles and morals of the American people, be insufficient to convince and satisfy candid minds of the actual existence, and secret and extensive operation of *Illuminatism* in this country, the following documents which were received through a most respectable channel, and for the authenticity of which I pledge myself, must, I conceive, remove every doubt remaining on the minds of *reasonable* men. If any branches of this Society are established in this part of the United States, the members no doubt will feel irritated at this disclosure, and will use all their *secret* arts, and open endeavours, to diminish the *importance* of these *documents* and the *reputation* of him who makes them public. As to the latter, I feel little concern, having made up my mind to sacrifice every thing I possess, and even my life, if necessary in the cause of my religion and my country. But I am anxious to guard the public against the artifices of designing persons which may probably be used to lessen the importance of evidence adduced in confirmation of facts of infinite moment to their welfare. I earnestly invite the readers unprejudiced attention to the following documents.

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#### TRANSLATION OF THE ORIGINAL LETTER.

At the East of the Lodge of Portsmouth  
in Virginia, the 17th of the 5th month,  
in the year of (V.: L.:) True Light  
5798./.

The (R.: L.: Ple.: Ffe.:) respectable French  
Provincial Lodge, regularly appointed under  
the distinctive title of WISDOM, No. 2660 by  
the GRAND ORIENT OF FRANCE.

TO

The (T.: R.: L.:) very respectable French  
Lodge, *The UNION*, No. 14, constituted by  
the *Grand Orient* of NEW-YORK.

S.: F.: V.:

TT.: CC.: and RR.: FF.:

The plate or opening (*la planche*) with which you have favoured us in date of the 16th of the 2d month of the current year (Mque.:) Masonic, came to us but a few days since. It was laid before our (R.: L.:) respectable Lodge, at its extraordinary session on the 14th inst.

We congratulate you TT.: CC.: FF.: upon the new Constitutions or Regulations which you have obtained from the Grand Ori-  
ent



ent of New-York. We will therefore make it our pleasure and duty to maintain the most fraternal or intimate Correspondence with your (R.: L.:) respectable Lodge; as also with all the regular Lodges who are willing to favour us with theirs.

It is on this ground (*a ce titre*) that we think it our duty to inform you of the establishment of two new Masonic Workshops (*atteliers*) regularly constituted and installed according to the French ritual, by our Provincial (R.: L.:) respectable Lodge; one, more than a year since, under the title of FRIENDSHIP in the East side of the Petersburg in Virginia; the other more recent, under the title of PERFECT EQUALITY, in the East of Port de Paix in the Island of St. Domingo.

We herewith transmit to you some copies of our list (*Tableau*) for this year, which our Lodge prays you to accept in return for those which it hath received from your Lodge with thankfulness.

May the Grand Architect of the Universe bless your labours, and crown them with all manner of success. With these sentiments we have the favour to be

P.: L.: N.: M.: Q.: V.: S.: C.:

TT.: CC.: ATT.: RR.: FF.:

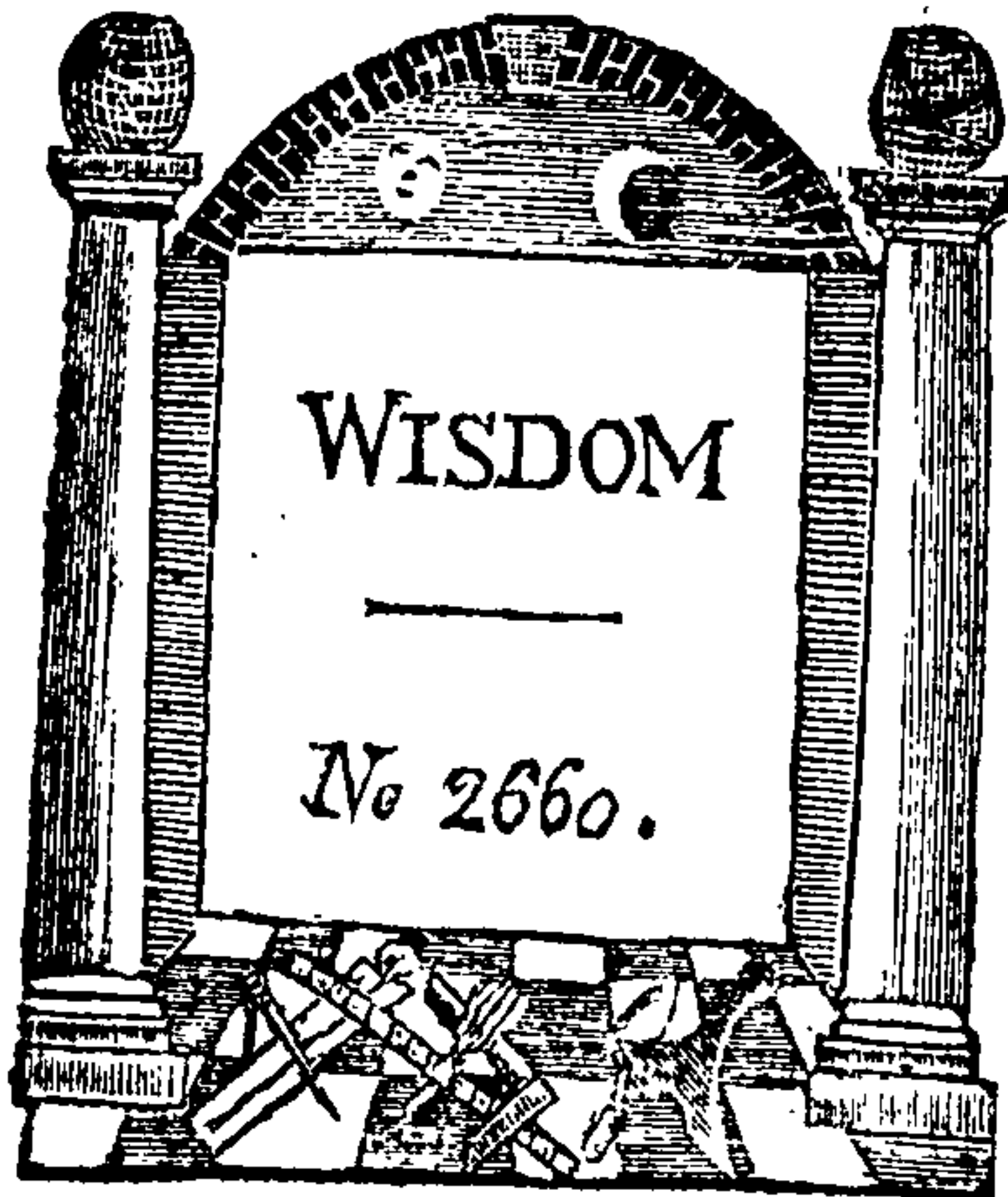
Your very affectionate FF.:

By order of the very respectable  
Provincial Lodge of Wisdom,

GIEU,

Secretary.

TRANSLATION.



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T A B L E

*Of the BRETHREN who compose the PROVINCIAL*

FRENCH LODGE,

UNDER THE DISTINCTIVE TITLE OF

W I S D O M:

IN THE EAST OF PORTSMOUTH IN VIRGINIA, STATE OF

NORTH AMERICA.

In the Epoch of St. John, 5798.

---

NORFOLK:

PRINTED BY WILLET AND O'CONNOR.

*F. F. Dignitaries.*

VENERABLE—PETER VALENTIN DAVEZAC, inhabitant of St. Domingo, born at Aux Cayes, aged 44 years, member of the lodge *Perfected Reason*, O. (East) of Petit Tron. R.

1st OVERSEER—LOUIS PATRICOT BORDENEUVE, inhabitant of St. Domingo, born at Lavaur, aged 47, member of the lodge of *Solitude*, O. (East) of Terrier Rouge. R. ✱.

2d OVERSEER—JOHN BAPTIST FOULON, merchant, of St. Quentin, aged 54. R. ✱.

ORATOR—JOSEPH ANTHONY DUFORT, doctor of medicine, inhabitant of St. Domingo, born at St. Marcelin, aged 41. R. ✱.

SECRETARY—JOHN ANTHONY GIEU, notary at Port-au-Prince; born at Marseilles, aged 44. M.

TREASURER—VINCENT PARLATO, physician, (Md.) born at Naples, aged 41. R. ✱.

MASTER OF CEREMONIES—JOSEPH MAGAGNOS, physician, (Md.) born at Toulon, aged 25.

TERRIBLE—LOUIS SAUTEJEAU, physician, (Md.) born at Nantz, aged 30. M.

1st EXPERT—JEAN BAPTISTE CAPAMAGY, physician, (Md.) born at Constantinople, aged 42. R. ✱.

2d EXPERT—JEAN BAPTISTE MARIE BONNEAU, inhabitant of St. Domingo, born at Marseilles, aged 39. M.

STEWARD—GEORGE FERTE, doctor in medicine, inhabitant of St. Domingo, born at Ham, aged 71. M.

ASSISTANT SECRETARY AND KEEPER OF THE SEALS AND ARCHIVES—LOUIS DECORMIS, Senior Director of the French Hospital, born at Toulon, aged 38. R.

*Ex-Venerable.*

L. T. C. F.

*Undoubtedly intended for le tres cher frere,*

*The much esteemed Brother,*

PIERRE JULIEN, jun. chief engineer of State, inhabitant of Port-au-Prince, born at Bourdeaux, aged 46 years. M.

*Resident Members.*

BERNARD MAGNIEN, merchant, born at Lunenville, aged 42. R. ✱.

ALEXIS REMOUIT, Senior Sea Captain, Merchant, born at Toulon, aged 54, Member from the L. of St. John of Scotland, to the O. (East) of Marseilles. R. ✱.

GEROME DUBORD, born at Meulam in France, aged 39. M.

PIERRE GERMAIN, Inhabitant of St. Domingo, born at Marseilles, aged 37. R. ✱.

THOMAS CROWZEILLES, Merchant at Cape-Francois, born at Laguen, aged 50. R. ✱.



JEAN PIERRE LA PIEROUSSE, physician, (Md.) born at Boleme, aged 38 years, ✕.

AUGUSTIN PIERRE TAXIS BLAIREAU, Lawyer, born at Paris, aged 53. M. Ecc.

JOHN COX, Sea Captain, born at Bermuda, aged 40. M.

ANNE FRANCOIS BRIFFAULT, Notary of St. Domingo, born at Loche, near Tours, aged 32. M.

HENRY DICKSON, Sea Captain, born in England, aged 49. C.

WITRE WILLIS, Sea Captain, born at Bermuda, aged 40. R. ✕.

GEORGE MORPHY, Sailing Master, born in Ireland, aged 32. M.

WILLIAM WARD, Master Taylor, born at Princess Ann in Virginia, aged 31 :

MATTHEW HAREY, Physician (Md) born at Langeindhall in Scotland, aged 31 : M : P :

LOUIS MARECHALL, Watch-Maker, born at Bruxelle, aged 40 : C :

JOSEPH MEYFREN, inhabitant of St. Domingo, born at Aix in Provence, aged 47 : M : P :

HAUSE MILLER, Ship Captain, born in Denmark, aged 43 : M :

PIERRE ARMAND LANDRY, Jeweller, born in Connecticut, in America, aged 44 : M :

CHARLES BAILLE, Physician (Md) born at Senne in Provence, aged 39 : M :

ROBERT DIEUDONNE GAGNERON, inhabitant of Guadalupe, born at the same place, aged 62. M : Ecc :

ETIENNE FAURE, Baker, born at St. Domingo, aged 32. M :

JAQUE LAROQUE, Doctor in Medicine, born at Mazelle de Mirande, aged 50, M : Ecc :

ROBERT SHELTON, born at New County in Virginia, aged 24 :

LOUIS ETIENNE DURAND, Merchant, born at the Island of St. Croix, aged 28 years. C :

JOHN TRIMBLE, inhabitant, born in Ireland, aged 49 years. M : P :

JOHN SMITH, inhabitant, born at Norfolk, aged 64. Ecc :

RICHARD OWENS, Ship Captain, born in the County of Norfolk, aged 29 years. C :

HUGUET, Senior Military Officer, born at Versailles, aged 42. M :

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*F. Servant.*

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LOUIS SENECHAL, Taylor, born at Abra on the Summit in Picardy, aged 40 years. Ap :

*Delegates*

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*Delegate from the Lodge at the Grand Orient of France.*

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The very dear Brother LAURENT, Ship Builder, Officer of the Grand Orient.

*Address of the Lodge Wisdom.*

To the very dear Brother Secretary of the Lodge Wisdom at his usual Residence at Norfolk in Virginia.

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*Injunction.*

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The Provincial Lodge of Wisdom, assembles itself regularly every first Monday of each month.

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*Non Resident Members.*

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LOUIS VALETIN, Doctor of Medicine, born at Soulange, aged 40. R. ✱.

LOUIS CLAUD HENRY MONTMAIN, Inhabitant of St. Domingo, born at Tonnere, aged 57—. R. ✱.

JEAN JAQUE DARRAS, inhabitant of Guadaloupe, born at Pont St. Esprit, aged 43. M.

JOSEPH VINCENT, inhabitant of St. Domingo, born at Maltre, aged 54: C:

LOUIS MAXIMILLIAN MILLET, Commissary, employed in the service of the French Republic, born at Paris, aged 26. M.

JEAN JAQUE LATOUR, employed in the service of the French Republic, born at Luire, aged 28. M.

ANNE NOURRI, employed in the service of the French Republic, born at Rochelle, aged 26: M:

DON JEUX, senior captain of infantry, merchant at Northampton, born in Lorrain, aged 45.

JOSEPH BERMOTTE, merchant at Charleston, born at Arras, aged 46: M: P:

CLEMENT RICHARD, trader at New Castle, born in France, aged 51: M: P:

HONORE NELLE, merchant at Edenton, North Carolina, born in France, aged 61: C:

JOHN CONTON, chemist, resident at Charleston, born at Marseilles, aged 63. C.

MATTHEW WILLIS, inhabitant of Virginia, born in the county of Norfolk.

WILLIAM HOFFLER, residing in the county of Norfolk, born in Virginia, aged 46 years. M.

PIERRE DABADIE, senior, ship captain, born at Bayonne, aged 51: R: ✱:

MAYER DARKIN, Merchant at Petersburg, born at Berlin in Prussia, aged 61: M:

BLQUET,

BLOUET, curate of Jacmel, in the Island St. Domingo, born in Britany, aged 43 : R : ✱ :

OLIVER AIMABLE COURSAT, born at Havre, aged 43 : R : ✱ :

CHARLES HERVIEUX, sea captain, born at Dieppe in Normandy, aged 38 : R : ✱ :

JACOB ABRAHAM, merchant at Richmond, born in Poland, aged 65 : El :

JOHN SANS, inhabitant of York, born at Bayonne, aged 40 : El :

PIERRE VERGNE, merchant at Philadelphia, born in France, aged 61. R. ✱.

ANTOINE TROUIN, merchant at Richmond, born at Toulon, aged 41. R. ✱.

NICHOLAS PETIT, ship captain, born at Sanmur, aged 34. R. ✱.

M. MORDECAI, chemist and merchant at Richmond, born at Poland, aged 66. M. P.

AUBIN DE LA FOREST, merchant at Richmond, born at Rochefort, aged 58. M.

FRANCOIS VIGIE, merchant, born at Montpellier, aged 36. M :

FRANCIS GRUAU, inhabitant of Petit Goave, in the Island of St. Domingo, born at Paris. R. ✱.

FRANCOIS DOMENGEO, inhabitant of Miragouane, Isle of St. Domingo, born at the Isle of France, aged 39, R : ✱ :

GABRIEL DESIRE NICHOLAS, inhabitant at Aquin, in St. Domingo, born in the same quarter, aged 32, M :

JOSEPH NICHOLAS DUHAMAU, inhabitant of Miragouane in St. Domingo, born (au fond des Negres) the same quarter, M :

PIERRE FRANCOIS ELIE LOLAIGNE; inhabitant of Miragouane, St. Domingo, born at Logan, the same Isle, aged 37, M :

JOSEPH MARTIN, Merchant at Alexandria, born at Digne in Provence, aged 48, M : P :

JEAN MARAULT DUPONT, Merchant at Miragouane St. Domingo, born at Castell, Moron, aged 49, M :

GUSTAVUS ADAMUS RESTINIUS, Sea Captain, a Swede, born at Distad in Sweden, aged 45, M :

JACQUES BOUTEILLIER, Lieutenant of a French vessel; born in the Department of the Moselle, aged 50, M :

FORZI, Doctor in Medicine, born in Ville Entardenois, Department of Maine, aged 37, C :

FRANCOIS BERTHOME, Doctor in Medicine, born at Pellerin near Nantes, C :

JOSEPH NATHAN, Merchant, Aux Cayes St. Domingo; born at Libourne in Tuscany, aged 29, R :

NICHOLAS HENNEQUIN, born at Metz, department of Moselle, aged 25, M : P :

CESAR



CESAR AUGUSTÆ DERVEZ, doctor in Medicine, born at Lochelle, department of Aisne, aged 35, M :

JEAN BAPTISTE CABRIT, Doctor in Medicine, born at Cabrit, department of Loz and Gironde, aged 35, M :

LOUIS PROUVEUR, merchant, born at Havre, aged 29, M :

JEAN JOSEPH BONNAUD, inhabitant of Fort Dauphin St. Domingo, born at Tourbes in Province, aged 38, Ap :

ETIENNE ROCQUE PLANE, merchant at St. Domingo, born at Siotat in Province, aged 28, App :

PIERRE RESCANIERE, inhabitant of St. Domingo, born in Languedoc, aged 35, Ap :

CHARLES DE SAINT LAURENT, Marine officer of France, born in Brittany, aged 31, M :

JEAN CLEMENS, doctor in Medecine, born at Lille, aged 37, M : P :

JEAN FRANCOIS XAVIER DANIEL, Marine Officer, born at St. Malo, aged 37, C :

LOUIS GINAT, Marine Officer, born at Geneva, aged 29, M : P :

JUETTE, Merchant at Baltimore, born in Normandy, aged 34, Ap :

MARTHURIN PIERRE COUSSY, inhabitant of St. Domingo, born at Nantes, aged 40, M : P :

LOUIS HAMEL, Sea Captain, born ——— aged ——— M :

RICHARD RIMBAUD, Merchant, born at Bourdeaux, aged 31, Ap :

HONORE MONIER, Sea Captain, born at Marseilles, aged 39, M :

BERTRAND LANGE, jun. born at Bayonne, aged 29, M : Ecc :

FRANCOIS FRAISSE, born at Toulon, aged 28, M :



*Men believe their eyes  
farther than their ears.  
The way by precept is long,  
but short and efficacious by  
example.*

*By order of the very Respectable  
Lodge.*

GIEU,

*Secretary.*

## EXPLANATORY REMARKS.

FROM the preceding documents we learn that the Lodge of *Wisdom*, established at Portsmouth in Virginia, is a branch of the *Grand Orient of France*; and consists chiefly of *foreigners*, and these *Frenchmen* from France or her West-India dominions; that it was instituted as early as 1786,\* and was at that period the TWO THOUSAND SIX HUNDRED AND SIXTIETH branch from the original stock.

We further learn that there is a sister Lodge at New-York, called the *Grand Orient of New-York*, which from its name and the number of Lodges it has instituted, is probably the first and principal branch which the Mother Club in France has established in America. From this New-York Lodge issued the *French Lodge*, called the UNION, to which the preceding letter was addressed, which appears to have been constituted about a year ago, and was the *fourteenth* branch from its secondary stock. The places where these 14 branches exist we are left to conjecture from their fruits.

From the documents it also appears that there is maintained an intimate and fraternal correspondence between the various branches of this society in America and St. Domingo, and also with the *Grand Orient of France*, where there is a regular *deputy* from the Lodge of *Wisdom* in Virginia; and that they interchange lists of the names of their members, with such descriptions annexed, as are well calculated to make them known to each other.

The best informed Free Masons among us, who have seen the preceding documents, disclaim these societies. The titles of some of their Dignitaries, their seal and motto, they declare are not *Masonic*. These societies have presumptuously assumed the *forms* of Masonry; but are not of the order of true and good Masons. They are impostors.

The Lodge of *Wisdom*, a list of whose members is here given, consists of *one hundred*. It appears that there are *sixteen* other Societies, including the Masonic Work-shop at Petersburg in Virginia, which seems to be of an inferior grade, somewhere among us; admitting that they all consist of an equal number of members, there are no less than *seventeen hundred* of these *Illuminati* among us, all bound together by oath and the most intimate correspondence. Nay there is too much reason to fear that the many thousands of Frenchmen who are scattered through the United States, particularly southward of New-England, are combined and organized (with other foreigners, and some disaffected and unprincipled Americans) in these Societies; and are regularly instructed and directed by their masters in France, and that they are in concert, systematically conducting the plan of revolutionizing this country.

The principles and objects of this Society are in part deducible from their Latin *Motto*, and their horrid *seal*; but more fully from a recurrence to Professor Robison's and the Abbe Barruel's accounts of the institution, principles and objects of the *Grand Orient of France*;

\* This appears from the Seal.

France ; for the streams must always partake of the qualities of the fountain.

The *Motto* of this society is remarkable. *Amplius homines, oculis quam auribus credunt. Iter longum est per precepta, breve et efficax per exempla.* Literally rendered, it is thus : “ Men believe their eyes farther than their ears. The way by precept is long, but short and efficacious by example.” The *spirit* of the motto is better expressed in the following more liberal translation, “ Men more readily believe what they *see* than what they *hear*. They are taught slowly by *precept*, but the effect of *example* is sudden and powerful.”

This inscription, it may be presumed, was chosen as indicative of the primary objects of the Society. It was formed then, not for *speculation* but for *activity*. *Precepts* are scorned, while *actions* are considered as the only effectual mode of teaching mankind, and of producing a change in their *opinions*. This is clearly the object, if the inscription has any meaning. If the *opinions* of men respecting government and religion are not those which are to be changed by the scenes now passing before their eyes, what is the object ? The Society alone can answer. Their own actions as a society surely cannot be intended, for the very existence of the Society is designed to be a *secret*. The changes which they can produce by *secret influence and intrigue*, the novel arts which they can thus exhibit before the eyes of men, are doubtless to be the *efficacious* means of teaching men the new system of philosophy, which sets at defiance, and contemns all old and settled opinions, by which the government of nations and the conduct of individuals have heretofore been directed.

The *Seal* of this Society is doubtless intended as a further indication of their designs ; and an inspection of it in this view, will induce one to believe they must be of the most horrid nature. I have caused an exact copy from the original to be annexed, because no description of mine can do it justice. It may probably be *emblematical* of one of the rituals of the Grand Orient of France, which I here recite from Professor ROBISON, as the best comment upon it.

“ A candidate for reception into one of the highest Orders, after  
 “ having heard many threatenings denounced against all who should  
 “ betray the Secrets of the Order, was conducted to a place where  
 “ he saw the dead bodies of several who were said to have suffered  
 “ for their treachery. He then saw his own brother tied hand and  
 “ foot, begging his mercy and intercession. He was informed that  
 “ this person was about to suffer the punishment due to this offence,  
 “ and that it was reserved for him (the candidate) to be the instru-  
 “ ment of this just vengeance, and that this gave him an opportunity  
 “ of manifesting that he was completely devoted to the Order. It  
 “ being observed that his countenance gave signs of inward horror,  
 “ (the person in bonds imploring his mercy all the while) he was  
 “ told that in order to spare his feelings, a bandage should be put  
 “ over his eyes. A dagger was then put into his right hand, and  
 “ being hood-winked, his left hand was laid upon the palpitating heart  
 “ of the criminal, and he was then ordered to strike. He instantly  
 E “ obeyed ;



“ obeyed ; and when the bandage was taken from his eyes, he saw  
 “ that it was a lamb that he had stabbed. Surely such trials and such  
 “ wanton cruelty are fit only for training conspirators.”\*

But we cannot with certainty and accuracy determine what are the principles and objects of this extensive association without recurring to the accounts which Professor Robison and the Abbe Barruel have given us of the principles and objects of the *Grand Orient of France*. This is a subject of great moment, and requires more attention than I have at present either health or leisure to bestow. I intend not to lose sight of it, however, and will, as early as possible, lay before the public such a view of the original Institution, as the two forementioned works and other documents shall furnish. I will only observe here that it appears from Professor Robison† that about eight years before the Revolution in France, the Duke of Orleans, whose character is “ stained with every thing that can degrade or disgrace human nature,”‡ had the address, by means of much intrigue and many bribes and promises to procure himself elected Grand Master of France, and to get under his direction all the *Improved* (another word for *Illuminated*) Lodges of France. “ The whole association, says Mr. Robison, was called the GRAND ORIENT OF FRANCE, and in 1785, contained 266 of these Lodges.§ Thus (adds Mr. Robison) the Duke of Orleans had the management of all those *Secret Societies* ; and the licentious and irreligious sentiments which were currently preached there, were sure of his hearty concurrence. The same intrigue which procured him the supreme chair must have filled the Lodges with his dependents and emissaries ; and these men could not better earn their pay than by doing their utmost to propagate *infidelity, immorality and impurity of manners.*”||

From a work written by a Mr. Lefranc, President of the Seminary of *Eudists* at Caen in Normandy, the 2d Edition of which was published at Paris, 1792, it appears that the Author has, from a collection of papers which had fallen into his hands upon the death of a friend, made important discoveries concerning the principles and views of this association. “ The perusal of these papers, he says, filled him with astonishment and anxiety. For he found that doctrines were taught, and maxims of conduct were inculcated, which were subversive of religion and of all good order in the state ; and which not only countenanced disloyalty and sedition, but even invited it.”¶

That there are branches and considerably numerous too, of this infernal association in this country, we have now full proof. That they hold and propagate similar doctrines and maxims of conduct is abundantly evident from what is passing continually before our eyes. They even boast that their plans are deeply and extensively laid, and cannot

\* Rob. p. 285. † 278, 279, Phila. Edit. ‡ Ibid. p. 274.

§ In this number are probably included the Lodges in France only, otherwise the increase must have been astonishingly rapid, in order to have had the two thousand five hundred and sixtieth established in America in 1786.

|| Robison, p. 279. ¶ Ibid. p. 280.

cannot be defeated, and that success is certain. If then, Americans, we do not speedily take for our motto, *Vigilance, Union and Activity*, and act accordingly, we must expect soon to fall victims to the *arts and the arms* of that nation, "on the title page of whose laws, as well as on its standards, is written the emphatic and descriptive motto of

"HAVOC AND SPOIL AND RUIN ARE OUR GAIN."§

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NOTE (C.) page 13.

A Letter from Holland, an extract of which is now before me, informs, that since the French had taken possession of that country, "the people were not called together as formerly by ringing of bells, and ministers were not permitted to wear a band or other distinctive ornaments, without the walls of the church."

Letters from a correspondent, in Edinburgh, also in my possession, dated January 27, 1797, say,

"The Rev. Dr. *Hinlopen*, a worthy minister of Utrecht, was suspended some months, by the present rulers in Holland; but this occasioned such general murmurings and disgust, that they found it necessary to replace him. The depriving all Ministers and University Professors of legal salaries from government, is a measure, of which many in power are fond. But I have not sufficient information how far they have or have not succeeded."

August 1, 1797.

"Dr. *Pierfon*, Minister in Amsterdam, has suffered severely by the Revolution. His loss is estimated at £. 3000 sterling. For about a year and an half he was in fact a prisoner in his own house. But on the 15th of April, 1797, the committee of vigilance forced him out of it, and put him in prison, none having access to him except the Jailor and his servants, and he and his lady were not permitted to write each other without their inspection. The first ten days Mrs. *Pierfon* was not allowed to send him any victuals. The 27th of April they delivered him up to the committee of justice.

A Lady writes to a Friend in Scotland that "his enemies can lay nothing to his charge."

These are among innumerable facts to prove the hostility of the French Revolutionists to the Clergy.

Anacharsis Cloots, a member of the National Convention, was wont to say—"Kings and Priests are useless things. They are despots and corrupters." And they are treated by the French and their emissaries without distinction and in every country, as if what this avowed Atheist asserts concerning them were true.

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NOTE (D.) page 14.

THE *measures* alluded to in the foregoing paragraph were proposed to the Legislature during the last session in the form of a Bill, which was supported with much zeal by some of the members. The purport of this Bill, as I have been informed, from very respectable au-

thority, was that any individual producing a certificate from the clerk of any association of men for religious purposes, that he or she, actually contributed to the support of public worship, should exempt such person from all legal assessments or requisitions, for the maintenance of public teachers.\*

Had this Bill passed into a law, it is easy to see that it would have justified and protected (as was no doubt the intention of the Bill, though by no means of all who may have voted for it)† the disaffected, the irreligious and the despisers of public worship and of the Christian Sabbath, in every town and parish, in withdrawing that support of the Christian Ministry which the laws now oblige them to give. This class of people is not small in many of our towns and parishes: and their support taken away would reduce many of the Clergy to a situation that would compel them to leave their people. The ultimate effects of such a law, it is easy to foresee, would be the division and ruin of many of the parishes in the Commonwealth. Happily the wisdom of the Legislature foresaw the evil and prevented it.

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NOTE (E.) Page 17.

SEE a Sermon, replete with sound sense and piety, entitled, "Political Instructions from the Prophecies of God's Word," preached at Hartford, (Con.) on the State Thanksgiving, Nov. 29, 1798, by the Rev. NATHAN STRONG.

"An ingenious and learned sermon, lately published by the Rev. President Dwight, hath justly explained the three impure spirits, under the sixth vial, that went out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, to mean the principles of infidelity, which within a century have risen in the old christian world. The events and the effects so precisely mark the period of prophecy, that we cannot mistake it. The causes of the present war in Europe lie in the moral world. These impure spirits have already gathered the kings or nations, to the battle of the great day of God Almighty. The battle is fighting—the blood is running, and it will run. There may be a multitude of contradicting events, but the principal features of the scene will be the same until this Babylon is fallen. It is the irresistible work of God and must go on, for the mouth of the Lord himself hath spoken it. And while the work is going on, some will see and give glory to the God of heaven; but those who are most deeply involved in these events will neither see nor fear."

*Ibid.*

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NOTE (F.) Page 20.

"It is a matter of extreme astonishment to me, (says Bishop Watson‡) how any man of sense can expect to carry on any government without the aid of religion. The Greeks and Romans had their *Elysium* and their *Tartarus*, their hopes and fears of futurity, to assist the impotency, and to extend the agency, of civil law. But when the doctrines of *Epicurus* became general at Rome; when men were taught that there was no future state; that Death was *Eternal Sleep*, the bonds of moral obligation, those sinews of society, were broken. Then, says Paterculus, *non gradu sed precipiti cursu a virtute dislitum et ad vitia transcursum est*—and Rome fell."

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\* Not having seen the Bill, I state its contents as given by one who was personally interested in the question, and confirmed by others in a like situation, and may therefore be relied on as correct as to its *essence*.

† It was introduced at the close of the session, when the house was thin, and the members present many of them, anxious to return to their homes, and some who may have given their votes in favour of the Bill, may not, on these accounts, have paid that attention to it which its importance demanded.

‡ Charge to the Clergy of the diocese of Landaff, June, 1798.

