

Rev^d John Taylor

from
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MR. LEWIS'S

ORATION

On the 4th of July, 1799.

T O
COLONEL BENJAMIN TALMADGE,
PRESIDENT
OF THE CONNECTICUT SOCIETY OF
CINCINNATI,
THIS ORATION
IS RESPECTFULLY INSCRIBED,
BY THE AUTHOR.

YALE-COLLEGE, JULY 8th, 1799.

AN
ORATION,

ON THE
APPARENT, AND THE REAL POLITICAL
SITUATION OF THE
UNITED STATES,

PRONOUNCED

BEFORE THE CONNECTICUT SOCIETY OF

CINCINNATI,

ASSEMBLED, AT NEW-HAVEN, FOR THE CELEBRATION OF

AMERICAN INDEPENDENCE,

JULY THE 4th, 1799.

BY ZECHARIAH LEWIS, *K*
A TUTOR OF YALE-COLLEGE.

NEW-HAVEN:

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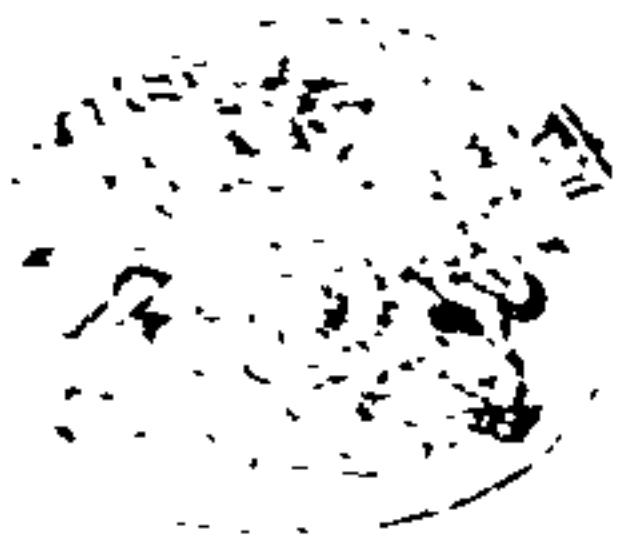
1799.

At a Meeting of the Connecticut State
Society of Cincinnati, at New-Haven,
on the Fourth Day of July, 1799.

VO T E D, *That Mess. NATHAN BEERS,
and HENRY DAGGETT, jun. be desired
to return the Thanks of this Society to Mr.
LEWIS, for his elegant and well adapted Orati-
on, delivered this day, at the request of the PRE-
SIDENT, and solicit of him a copy that it may
be printed at the expence of the Society.*

Extract from the Minutes.

NATHAN BEERS.



AN
ORATION.

INVITED, by the President of the Cincinnati, to address my Fellow-Citizens, on this occasion, I must solicit their attention, for a few moments, while I survey the apparent and the real situation of our Country.

SUCH, happily, appears to be our present political situation, that we are not called, as were the Orators of the last Anniversary, to urge our Countrymen to arm against immediate invasion. It is to be regretted, however, that the present does not, like former years, invite the Speaker to congratulate his hearers on a continuance of undisturbed peace and prosperity—to enumerate the blessings of a free, enlightened and tranquil government—and to predict the future glory of our rising Republic. It is also to be regretted, that truth will not enable him to trace the happy progress of republican principles; to conduct your attention over the Nations of Europe, and show you my-

riads of our race freed from the bondage of superstition and despotism—blest with governments, established without blood-shed, which protect alike the cottage and the palace, and which guard equally the lives, the property, and the freedom of all—and possessed of the blessings of permanent peace, of unstained morality, and of genuine religion. But, how widely different are the facts ! How have the visionary principles of liberty and equality triumphed over every human right ! How have devastation, misery and oppression marked their progress ! What incalculable loss of blood and treasure has been incurred ! How has christianity been assaulted, and morals polluted ! How have the freest governments, on the earth, been overthrown ; the richest Countries desolated ; and the choicest productions of nature, and of art, trampled under foot ! What havoc has been made of human happiness !

ON these gloomy facts I will not dwell. Nor will I call your attention to the connection between the miseries of Europe and the American revolution. Suffice it to remark, that whatever calamities the *abuse* or *perversion* of liberty may have produced, incalculable blessings, to this Country, have risen from the event, which we are now assembled to celebrate.

FOR many years we have enjoyed that most rational and perfect liberty, which is equally remote from oppression and anarchy. It is unnecessary to observe, that this liberty, with

all its attendant blessings, has lately been threatened with ruin. The danger is, to appearance, now wearing away; and our political affairs are assuming a brighter aspect. This appearance, it is however apprehended, will be found to be, in a great measure, fallacious and imaginary.

AMONG the circumstances which have taken place, apparently favorable to the continuance of our peace and safety, ought first to be mentioned the increasing union of sentiment, and the approbation and support which have been liberally proffered to the administration of our government. Many of our Countrymen have been roused from their lethargy. They have been enabled to discover the intriguing and deceitful arts which have been industriously used to lull us into security, and to attach us to the cause and interest of France. A noble spirit of unanimity and firmness, during the past year, has spread extensively through the Continent. The Executive of the union has wisely discerned, and firmly pursued, "in the most trying moment," the true interests of our country. The federal Legislature has adopted wise and spirited measures of national defence. Individual States, which were the most warm and violent in the opposition, are also, evidently, growing more friendly to the measures of the general government. These are facts, not in appearance only, but in reality, favorable to our peace and safety. They are facts, without the existence of which, we should speedily fall a prey to the intrigues and the force of our ene-

mies. They are also facts which should, on this occasion, call forth our united acknowledgement and gratitude.

THE wish of the French government to form an amicable adjustment of affairs with the United States, as represented by the Minister of foreign relations to the American Consul at the Hague, is, in the opinion of some, a circumstance favorable to the continuance of our peace and safety. Many of the disaffected part of the community profess to view this circumstance as a strong mark of the pacific disposition of the government of France. The failure of the late embassy to that government they attribute wholly to the virulent and hostile feelings of our Envoys. For this opinion there is not the least *semblance* of reason. Every person of candor, and of common understanding, who will read the instructions of the Executive, view the exertions of the Envoys, and consider their character as men of known talents, of tried patriotism, and of established integrity, must acknowledge that every justifiable effort, on the part of our government, has been made to accomplish a reconciliation. He who throws the blame on the American administration must be either ignorant of facts, or blinded by passion. And he, who believes the Directory to be sincere in its professions of a pacific and friendly disposition, must shut his ears to the voice of truth; must be deluded by the false representations of designing men; or must be an enemy to his country.

ON bold assertion I wish not to rest. The facts, which warrant my remarks, are well known to all. The whole system of French politics is a system of gross deception. Some of the first movers of the revolution, it is acknowledged, were actuated by humane and benevolent motives. They embarked in a good cause—a cause in which our feelings were warmly engaged. The nation at large, perhaps not sufficiently enlightened for a free and rational government, soon lost sight of the true object of pursuit. The friends to true liberty, good order, and humanity were driven from their posts ; and men of a totally opposite character usurped the government. From that period, health and fraternity have been written on all their declarations ; but deception has been stamped on all their conduct. The same base motives have given rise to every counter-revolution ; and the same vile system has been uniformly pursued by every succession of rulers. Ambition and avarice constitute their ruling passion. To subjugate their enemies, and to plunder the world, is obviously their real object. To accomplish this object they sacrifice all those moral and religious principles, which are the very soul of civilized society, and the only ground of social happiness. They renounce the laws and even the existence of God, and acknowledge no rule of right but power.

“ IN all their declarations, manifestoes, and constitutional codes, they have solemnly pro-

tested that they renounced all conquests ; that their only triumphs should be those of philosophy ; that, instead of oppression, they would establish liberty and equality ; in the place of a persecuting superstition, universal tolerance ; of individual will, general law ; of literary servility, unqualified liberty of opinion ; of ignorance, the institution of a national education which should redeem the human race from error, and advance the improvement of their intellectual powers and moral sentiments."* In no one instance have these promises been performed ; but, in every particular, totally the reverse has taken place. Instead of renouncing all conquest, they have conquered Belgium, Holland, Italy, and Switzerland. These conquests they have gained incomparably more by intrigue and duplicity than by force of arms. Solemn professions of friendship, and a desire of peace, have been made a shield to cover the dark designs of plunder, conquest, and carnage.

To the truth of these remarks volumes of melancholy facts bear testimony. Those volumes you have read, and you have blushed for the honor of the human character. You have seen the grossest falsehoods, the blackest deceptions, the most artful persuasions, the most alluring promises, and the basest threats marshalled in systematic order to seduce the inhabitants of Geneva into a dishonorable union with France, and thus to defraud them of their li-

* A letter written by Henry York, Esquire.

berties, and their treasures. When neither art, nor persuasion, nor threats could shake the integrity of the government, nor the firmness of the people—when all ranks of citizens resolutely adhered to the declaration—“WE WILL NEITHER BETRAY, NOR SELL OUR COUNTRY”—the army, which had been long ranging the streets prepared for that disgraceful purpose, guarded the gates, took possession of the city, and compelled one fourth only of the Commissioners to vote for the Union, while the remaining three fourths, altho’ not at liberty to oppose the measure, were too faithful and firm to consent to surrender their national Independence. The Resident of France at Geneva, ashamed that his wickedness should see the face of the sun, instantly published to the world the infamous falsehood—“That Geneva is now JOYFUL and HAPPY—that her union with the French republic was UNANIMOUSLY declared—and that, in the name of the Directory, he had accepted the WISHES of the Genevan people.”*

In Switzerland also, they diligently pursued the same delusive system. I forbear to give a farther detail of those hateful deceptions which have uniformly preceded French conquests. They are universally known in this Country, and have already too often wounded the virtuous and sympathetic ear. When we read the history of their duplicity, we cannot but pronounce with a respectable Genevan—“That,

* The conduct of the government of France toward the republic of Geneva by D. Chauvet.

in the use of her means, France is more audacious, more regardless of morality, and especially more fraudulent, and more false than all which, to the present time, has ever disgraced the most scandalous and iniquitous reigns of kings.”*

The destruction of tyranny, and the establishment of freedom have been the professed objects of the rulers of France. They styled themselves the enemies of monarchs, the promoters and even worshippers of liberty, and the defenders of the rights of man. It is however a memorable fact, that, their own unfortunate sovereign excepted, not a monarch fell from his throne until every republic in Europe was subjected to their control.

WITH these facts in view, shall we blindly credit the sincerity of their professions? Shall we believe the declaration of their perjured minister—“That the French government has listened to nothing but justice, and has not ceased to offer the exact justice it demands”? Shall we believe them sincere in expressing a wish for a fair and mutual adjustment of differences? Shall we not, on the contrary, view the renewal of their pretences as an unfavorable omen? They know that we have been recently roused from our delirium: And are not their renewed professions a fraudulent effort to quiet our alarm, and to draw us again into security? “After a long series of insults—said a distinguished poli-

* D. Chauvet.

tician*—After a long series of insults unresented, and a patient endurance of injuries aggravated in their nature and unexampled in their extent, that nation expected our final submission to its will. Our resistance has excited its surprize ; and certainly increased its resentment. With some soothing expressions is heard the voice of wounded pride. Warmly expressing its desire of reconciliation it gives no evidence of its sincerity ; but proofs almost innumerable demonstrate that it is not sincere. From standing erect and in that commanding attitude requiring implicit obedience, cowering it renounces some of its unfounded demands. But it ought ever to be remembered that the Tyger crouches before he leaps upon his prey.”

WE have seen the infamous deception which the French government has practiced on other nations—we have also seen the credulity, the timidity, and the consequent miseries of those nations ; and if we will not profit by their example, we shall richly deserve to share in their calamities.

HOWEVER flattering therefore may be the *apparent* situation of our Country, its *real* situation is imminently critical and dangerous. The danger arises, not only from the source already mentioned, but from others also which, on this occasion, particularly demand our attention.

* The report of the Secretary of State on the transactions relating to the United States and France. Jan. 18th, 1799.

FROM foreign attachments, and foreign influence, this Country has much danger to fear. In free governments, they have ever produced immeasurable evils. Where the mind is warped by foreign attachments, and guided by foreign influence, true patriotism, that guardian of national liberty, cannot live. The public sentiment is divided—national resources and strength are diminished—party spirit rages with violence—internal convulsions shake the nation to its centre—and subjugation, by some domestic tyrant or some foreign power, accompanied with the slaughter of many valuable and distinguished citizens, closes the tragic scene.

To confirm the truth of these observations how many instances are recorded in the history of Nations ! I need not, however, carry you back to the empires of antiquity, nor point your attention to the late fatal instances in a distant quarter of the world. Unhappily, our own infant Republic can furnish sufficient facts to prove that foreign attachments and influence are pregnant sources of mischief. Within the period of five years, this Country has seen a Randolph and a Blount, urged on by foreign gold, aiming at her dishonor, and her ruin. Within the same short period, she has also seen two insurrections of a malignant and alarming character. Were we to trace these insurrections to their origin, we should find them to have proceeded from foreign attachments and influence. That the disaffected people were deluded by influential and artful men, whose

feelings are embarked in the cause and interest of France, is established beyond debate. It is equally well established, that the Directory, or its friends, had sent secret emissaries, wandering over many parts of the Union, to spread a spirit of discord and disaffection to public measures. It is well known that the French government, when speaking of this Country, openly boasted of its “diplomatic skill.” It is also well known, that it attempted, by unjustifiable and infamous means, to change the administration of our government. How ought we to be on our guard against such baneful infection!

HAPPY would it be for this government, could its citizens be persuaded to relinquish all foreign attachments and local prejudices—to throw aside the rancor and bitterness of party, and to unite in the common cause of their Country. They ought to be attached—not to France, nor to England—but to America. They ought to feel, and to act like Americans: and to feel the interest and prosperity of the nation to be the interest and prosperity of every individual. They ought to be ambitious of establishing a dignified national character. They ought to resist, with the spirit of freemen, every infringement of their rights, and every attempt to draw their attachment from their own government, to introduce or cherish party feelings, and to involve them in the contests, or attach them to the interest of other nations.

I CANNOT here forbear to suggest how loudly the voice of expedience, in our present

situation, forbids the admission of foreigners into offices of profit, or of trust.

THIS Country is also greatly endangered by the introduction and spread of demoralizing principles. In Europe, a vain and delusive philosophy, fraught with doctrines equally malignant in their effects on morals, government and religion, has been laboriously taught and greedily imbibed. New opinions, dangerous to every interest, but flattering and fostering every passion and appetite of man, have been triumphantly advanced. Every former opinion, every standard of belief and of conduct, has been questioned, ridiculed, and trodden under foot. Thus the moral world has been convulsed, the minds of mankind shaken, and their spiritual, as well as temporal interests, set afloat on a troubled and boundless ocean. To revolutionize every christian country—to destroy every moral institution—to abolish the sabbath and its attendant blessings—and to root out from the world the christian religion, are the primary objects of these illuminated philosophers. These objects they have already too far accomplished. They have already carried their detestable and ruinous principles over a considerable part of Europe, and are spreading them still more widely over the world. In their zeal to poison every human enjoyment, they have not been blind to the happiness of our Country. They have had the sagacity to trace our prosperity to religion and morals, which are indeed its true source and to *that*

source they have labored to convey infection and death. How far they have succeeded is yet unknown. There is, however, too much ground to believe that societies of Illuminism, those engines which have produced, in other Countries, such fatal mischiefs, have actually existed, for several years, in the United States, and are now in "secret and extensive operation." A letter from one society to another, bearing evident marks of authenticity, has lately been discovered and published.* From this letter we learn, that the infection, since its commencement, has rapidly progressed.—Were these "workshops of Satan," as they have been forcibly styled, (seventeen of which it is said are already established in America)—were they to continue thus rapidly to increase, within a few years this happy christian Country would become the Theatre of French anarchy, immorality, and atheism. Our civil, moral, and religious institutions, which are the distinguished privileges of civilized Society, secretly undermined, would sink into the dust—and with them would also sink all our social and rational enjoyments. But the same Almighty arm which has thus far been our defence, which has conducted us through so many difficult and trying situations, is now assisting us to ward off the present danger, by unfolding the secret plots and devices formed for our destruction.

IN guarding against this danger, which is levelled at every interest that can be dear to a

* Rev. Dr. Morse's Sermon on the National Fast, April 1799.

rational mind, let each one be vigilant and faithful. Let those, especially, whose province it is to instruct and warn their fellow men, cease not to "caution them against the cold and flippant scepticism which damps our hopes, removes the sanctions of morality, chills domestic happiness, destroys the obligations of social order, and builds up the philosophy of vanity on the subversion of the altars of God."*

FROM the prejudices and passions of many of our own citizens, much danger is apprehended. These citizens are of two classes. Of the first class are open and professed enemies to their Country. From these, comparatively little is to be feared. When men come forward with boldness, as has been the fact, even in this firm and patriotic State, and publicly profess a wish "that the French government may fight, conquer, and enslave America; and that French philosophy may pervade and regenerate the world," we know on what ground to meet them. — Incomparably more dangerous are men of a different class—men who are friends to their Country, who indeed wish for the security of our peace and happiness, but who disapprove of the measures adopted for their security. These are principally men of ardent feelings, who were warm friends to the American contest, whose hearts early beat in "freedom's cause," who, long accustomed to detest the British, and to love and revere the French, refuse to listen to the voice of reason and truth, and suffer themselves to be still con-

* Henry Yorke, Esq.

controlled by the same prejudices and passions.— Not a small number, perhaps, are ambitious of promotion, and wounded and soured by disappointment. When men proclaim aloud their warm attachment to their Country, and their extreme anxiety for its safety and happiness—when they mourn that the love of monarchy is fast increasing in this part of the Union—when they lament the morose and uncharitable disposition of the friends to the administration—when they are deeply wounded that christians, who have long prayed for the downfall of Antichrist, will not rejoice at his destruction—when they paint, in dark colours, the dangers with which we are threatened by the increasing navy of England—when they pronounce, with confidence, that we are in no danger from France, the destroyer of Antichrist; that as we are not of Antichristian origin the Almighty will protect us, and will never suffer us to be subjugated and destroyed—when they represent that false alarms have been sounded; that the whole cry of danger has proceeded from a plot of our government and its friends, to unite with the Kings of Europe, to save the sinking cause of monarchy—when they deny the existence of an antichristian and antisocial conspiracy, and declare that every effort to throw light on the subject is the offspring of the same tyrannic spirit—and when they call God to witness the sincerity and candor of their remarks, persons who are unaccustomed to reflect for themselves, and who rest implicitly on the opinion of others, are insensibly led into error. They are led to believe, that they have

indeed been unnecessarily alarmed. They are made gradually to relinquish their vigilance and firmness. They are lulled into a security which may soon prove fatal.

LET us, for a moment, examine these popular remarks, and discover how far they are founded on truth. “The *love* of monarchy, it is said, is fast increasing in this part of the Union.” Of this assertion I know no proof. It is, however, a fact, that the vices and miseries, which attended and succeeded the French Revolution, have taught us to be no longer carried away by the false glare of Republicanism, nor to view, in the name of monarchy *only*, a hideous spectre productive of every evil and subversive of every good. They have taught us that neither the merits nor defects of government exist solely in the name. They have taught us that a Republic can be as ambitious, as deceitful, as arbitrary, and as tyrannical, as any monarch that ever existed on the earth.

To promote and secure the happiness of its subjects is the true object of civil government. When we see that the Rulers of the French Republic have never made this an object of their attention—when we see, in thousands of instances, the happy domestic circle torn asunder—the father and son hurried into the field of battle, not to defend their Country, but to gratify the ambition of Tyrants—the mother and the daughter abused, plundered, and thrown into a dungeon, or dragged to the scaffold—when we see the citizens of every age and rank enjoying no security of property or of life, and subjected to the most absolute servitude—when we view

every social and moral obligation dissolved, and religion and its blessings abolished—and when we behold miseries of every description spread through the Country, we cannot but exclaim, better would it have been for that people had they never changed their Rulers. Far better would it have been had not tyrants—had not enemies to human happiness—had not impious and ungodly men, butchered their monarch and usurped the government.

IT is the love of just and rational government—a government that consults the happiness of the people, and not the love of monarchy, which is increasing “in this part of the Union.” Let the attempt be made to establish, in New-England, monarchy—or, what is more to be dreaded, anarchy—and the SPIRIT OF SEVENTY-SIX will fire every breast, and nerve every arm.

TRUE republicanism we still admire. We love that genuine liberty, which is founded on the principles of just and equal rights. But we detest injustice and oppression in every form. We especially detest them, when they assume the garb of Republicanism.

“THE friends to our administration, it is also said, are morose and uncharitable—they impute to base and dishonorable motives the conduct of those who are opposed to them in sentiment.” Many who are in the opposition, and perhaps most of them, particularly of the private characters, are, it is believed, influenced by just and honorable motives. They have the

good of their Country at heart. They sincerely wish for its prosperity. It is, however, not uncharitable to believe that they are under the influence of strong and deeply rooted prejudice—a prejudice which was long common to most of their Countrymen—which was founded on reason and propriety—but which a change of circumstances has rendered unreasonable and improper. Nor is it uncharitable to suppose that some of these honest men, having been long accustomed to view the leaders of the opposition as men of great political wisdom, having long placed unlimited confidence in their judgment, should be deluded by their sophistry, their eloquence, and zeal. But, when these leaders of the opposition, in private letters, and in public conversation, denounce the principles of Religion, of morality, of justice, and of common honesty—when they advocate sentiments which strike at the foundation of good order and social happiness—when they laboriously strive to plunge us into the war of Europe, by throwing our weight into the scale of France—and when that Nation, on her part, boldly attempts to place these men at the helm of the American government, the utmost stretch of charity cannot believe them to be honest and respectable men. We are constrained to pronounce them unfit to be the Rulers of a christian people.

CHARITY is the brightest trait in the christian character. True charity we admire. But we *pity* that *guise* of charity which is ready to cover the bold attempts of public men to

destroy the present and the future happiness of millions. We *sincerely pity* that misguided charity, which says to the watchmen on the walls, "Retire to your tents, you have no danger to fear"—when the enemy have already entered the gates, and are about to butcher the inhabitants, and burn the city.

It is again said, "that the French are an instrument in the hand of God to introduce a total reformation in the religion of all papal Countries, and as such we ought to wish them success." It is likewise "lamented that christians, and even pious ministers, who have long prayed for the downfall of Antichrist, will not now rejoice in his destruction." The French are, undoubtedly, instruments in the Divine hand, to produce some glorious event. It is the peculiar province of the Almighty to bring good out of evil. It is our business, however, to detest the evil, and to rejoice only in the good.

SHALL we wish success to the ambitious views of atheists, when we find "written on the title page of their laws, as well as on their standards, "HAVOC, AND SPOIL, AND RUIN ARE OUR GAIN"? Shall we rejoice in the destruction of so many happy and prosperous governments, when they are succeeded by oppression, anarchy, and misery? Shall we rejoice in the destruction of the papal Kingdom, when the empire of Satan is erected in its stead? "These, it is said, are necessary evils." But is this an argument why we should rejoice in the crimes of men, and in the sufferings of humanity? As well may we wish success to the high-

way robber, or the midnight assassin. As well may we rejoice at the famine, or the pestilence, which sweeps, into one common grave, thousands of our fellow mortals. As well may we rejoice at the volcano, or the earthquake, which buries in ruin, villages, cities and countries.

HAD we lived on the earth, at the commencement of the christian æra, ought we to have wished success to Judas in betraying, and to the Jews in crucifying the Son of God?—Had we stood at a distance, and beheld the HOLY REDEEMER expiring on the Cross, ought we to have rejoiced and gloried in his agony? No! we should have been filled with indignation at his guilty murderers, although that very event was necessary for the restoration of a fallen world.

To prepare the way for the universal spread of religion and happiness is not the object of the Rulers and the armies of the French nation. In the language of an inspired prophet, "THEY MEAN NOT SO, NEITHER DO THEIR HEARTS THINK SO; BUT IT IS IN THEIR HEARTS TO DESTROY AND CUT OFF NATIONS NOT A FEW." They are therefore, as *guilty*, and ought to be as *odious*, in the view of christians, as though no remote good were to arise. Let us learn to discriminate between the crimes of men, and the mercies of a superintending Providence. If the kingdom of the Redeemer is now to be established in those desolated countries, let the glory be ascribed to none but the Almighty, who

sits on the throne, and controls the events of the Universe.

THE last popular remark, which I shall attempt to refute, is, "That we are in no danger from France, the destroyer of antichrist—that, as we are not of antichristian origin, the Almighty will never suffer us to be subjugated, and destroyed." To this remark, time will permit me only to reply—that every government, which the French have destroyed, has cherished, in its own bosom, men of talents and of influence who have exclaimed 'PEACE,' while destruction was swiftly preparing for their devoted Country. At too late a period, these men saw their error—they were shocked, and even enraged at their own supine and temporizing spirit, which had brought such fatal calamities on their families, their friends, and their Countrymen. If we will not be awake to our own danger—if we will not guard our own interests and privileges—if we will not "work out our own salvation," it is the height of presumption to believe, that the Almighty will preserve us from subjugation and destruction. But if we are firm, and faithful to ourselves, to our Country, and our God, not the united efforts of Europe can ever subject us.—He who rules, as well among the inhabitants of the earth as in the armies of heaven, will continue to be our protector.

THESE favorite remarks, which have been long made the theme of daily discourse, are

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thus found, on a moderate investigation, to be futile and groundless. Managed with ingenuity and eloquence, they are calculated to strike the popular ear, to lead astray the unwary and the unstable, and to place our Citizens in an unguarded and dangerous attitude.

THUS, my Fellow-Citizens, foreign attachments, and foreign influence; the introduction and spread of demoralizing principles; and the prejudices and passions of many of our own people, are the principal sources of the dangers, with which our Country is so imminently threatened. Against these we should ever guard with united vigilance, activity, and firmness.

CAST your eyes again on Europe. Behold her Republics, through these sources, seduced, oppressed, and destroyed. Forget not that even happy protestant Switzerland, "where religion and freedom had reared their sacred head in the palace and in the hamlet," was deluged by the same storm, which is now gathering over your own Country, and portending its destruction. In the character of independent nations, the European Republics no longer exist. The same arts, intrigues and deceptions, which hastened their ruin, you have to oppose. Their enemies have become yours. In their mournful history, you may read your own danger, your interest, and your duty.

You will be told "that you are not in danger—that the alarm is false—a disingenuous fabrication—the mere effusion of party zeal."

Alas ! how often was this baneful lesson taught, as well by honest, as by artful and designing men, to the deluded inhabitants of Geneva and Switzerland ! How were they thus led on, from one degradation to another, until the eventful blow was struck, which stript them of their national character, their religion, and freedom—which exposed to the most brutal violence their wives and their daughters—and drenched their streets with the blood of their Fathers, their Brothers, and their Sons ! Americans ! if you do not learn wisdom from their example, your ruin is inevitable. Slumber not in fatal security, while your enemies are within your gates, corrupting and poisoning the very sources of your happiness. Remember that the unprincipled monster, which has already devoured every Republic on earth, your own only excepted, although he stalks over the world with rapid and detested strides, never shows his brazen front, until groveling through secret and filthy avenues, he has corrupted the manners, morals, and religion ; soothed, flattered, and blinded the people ; divided and enervated their government, and thus **BROKEN DOWN THEIR WALLS AND THEIR BULWARKS.**

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