

Fayetteville Gazette.

A TOWN AND COUNTRY PAPER; PRINTED every TUESDAY, BY LANCELOT A. MULLIN, FOR JOHN SIBLEY.

(VOL. II.)—[NON ACTI PARTE] TUESDAY, NOVEMBER 19, 1793. [JUSTITIAM SPECULAMUR]—(No. 65.)

For the Fayetteville Gazette.

(Continued from No. 53.)

ANATIONAL established Church and Clergy arose also on the same ground, and is continued for the same reasons. The great influence which men of education (especially those who assumed a sacred character, and became the spiritual trustees of the people) had over the minds of the ignorant and superstitious, excited a jealousy and fear, lest some men of candor and good sense should promulgate the truth, and disclose the artifice and deception of monarchy, and excite the people to oppose the crown. This most probably suggested the idea of attaching the clergy to the interest of the monarch, as an essential aid and support. A church was therefore established as a national church, and a clergy employed, which created another separate interest; and by being incorporated into the system of government, became one of the chief pillars in the support of monarchy, tho' a source of oppression to the people.—And that monarchy might secure all the benefits and advantages that could be derived from an ecclesiastical establishment, the churches are denominated the only true churches, the religion the only pure and most holy religion, and the clergy servants of the most high God, commissioned, dedicated and set apart by the divine spirit to maintain and teach the truth, to minister in holy things, and conduct men to eternal happiness. To such devices, calculated to influence & confirm the public opinion in favour of such national religions, is added bribery.—Honours, wealth and special favours, are held out and proposed by the government to all conformists, as encouragement and reward; on the other hand, excommunications, penalties and punishments are denounced against, and insisted on non-conformists. Thus much for the people. The clergy are bribed, if possible, much higher—they are distinguished by ranks, clothed with dignities, ornamented with titles, and rewarded with the toils, and hard-earned wages of the dependent, industrious poor. Let him who will believe all this is for the special purpose of leading men to eternal happiness—the unprejudiced, unshackled mind cannot but consider the object to be of a very different nature, viz. to secure the abilities and influence of the clergy to the interest of the crown. Royal favours—serve loyal and grateful returns. Hence we find, the national clergy, never contradict the will of the monarch, nor oppose the measures of the crown, however unjust, oppressive and void of truth and reason. But on the contrary we find, that most matters of real religion—doctrines, which tend to enlighten and enlarge the mind, to promote enquiry and investigation, and to warm the heart with sentiments of brotherly love, universal peace, and good will towards all men, are either neglected, or swallowed up in dogma and creeds, or concealed in ambiguity and mystery, while the principal doctrines and precepts explicitly taught & inculcated, are the excellency of their most holy religion, the duty of respect and submission to their spiritual teachers and guides, loyalty to the monarch, passive obedience and non-resistance, the excellency of the government, and the excess of royal goodness and virtues; and frequently exciting in the minds of the people a spirit of contempt, disgust and intolerance against people of other nations, and other religious persuasions. By a due consideration of these particulars, we shall be led to a discovery of the original true cause of all the persecutions which have taken place in the world.

National religion, recommended by such powerful arguments as wealth and honor, managed by men of address and abilities, who are specially interested in

the success of the scheme, and the whole passed off in pompous ceremony, form and show, could not but have its intended effect on the minds of those, who do not in matters of religion, act from conscience or rational principles, and therefore it was to be relied upon, that such establishments would attach most, if not all the influential and ignorant people of the nation to the system of church & state, and so unite the interest of the nobility, and interest of the clergy, in the support and defence of the monarch, as to be sufficient to keep the people secure in a state of subjection.

At times, however, and notwithstanding these walls of defence which monarchs have erected for their security, the people have been so oppressed, that they have been obliged to oppose for the purpose of redress; and sometimes these insurrections have been so powerful, that the crown has been obliged to compromise. This is the second cause of the modifications and limitations which have obtained in some nations. By this the excesses of monarchical power have been circumscribed, and in some measure put under the controul of law and established rules, whereby the people have been relieved in some degree, from the evil effects of despotism, particularly with respect to exactions, penalties and punishments. But, although there is an apparent, and in some particulars a real difference between absolute and limited monarchies, yet the difference is not such as to change the nature or peculiar qualities of the government. The principles fundamentally, the spirit and objects, are the same in both. The aggrandizement of the monarch and his satellites, is the grand object of all monarchs; to attain which, it is equally necessary in all, to debasate, subjugate and oppress the people. To support the unbounded pride and ambition, luxuries and vices of the few well born, high favoured, require a sacrifice of the liberty, the interest, welfare and happiness of the many. For proof of this, consider the condition of the people in the most limited and best modified monarchies. Observe the palaces, the style of life, the profligacies, ostentation and haughtiness of deportment, together with the lascivious enjoyments of the king, nobility, and beneficed clergy. On the other hand, observe the cottages of the labourer, the workshops of the mechanic, their means of subsistence and mode of living—take notice of their ignorance, bigotry, and servile habits of mind. By observations of this nature, we shall find a small proportion of the people, exalted to the extreme height of power, wealth, & temporal happiness; and the great body of them debased, reduced, and sunk to the extreme depths of wretchedness, crouching and bowing under monarchical power, and aristocratic ascendancy; and suffering all the evils, of which a state of vassalage is susceptible. And what renders their condition still more deplorable is, that this wretchedness is entailed on them from generation to generation. There is, it is true, in limited monarchies, no law nor any direct exercise of power, confining them thus in such a state of servility. But all the avenues by which they might escape and attain to circumstances more eligible, are secured and occupied by friends, minions, and the spurious brood of royalty and nobility, which is as effectual as absolute power or positive law. The difference between these two descriptions of men in external circumstances is extremely wide; and considering they live in the same country where nature holds out benefits and advantages equally alike to all men, a question naturally arises—By what means was this difference made? Since it is manifest the extreme wealth of the one, did not result from superior abilities, industry and prudence, or the wretchedness of the other, from no want of them. The answer is at

hand. It is the natural and necessary consequence of the principles and spirit of a monarchical government, whether absolute or limited.

I before observed, that one object of monarchy is conquest. It is so much of an object, that in history we find but very few accounts of kings governing for any length of time like reasonable men, with a view to promote the greatest interest and happiness of the people. War by long established custom and habit, is so generally considered an occupation peculiar to the dignity of monarchs, that historians have universally treated rational and peaceably disposed kings in a contemptuous manner, and considered them as useless beings incapable of governing, unworthy of a crown, and whose memoirs are scarce worthy of preserving; while those monarchs who have been engaged in the most wars, who have shed the most blood, who have laid waste the most countries, who have confiscated the most cities and towns, who have ruined and reduced to misery the most people, and who have been guilty of the most injustice, oppression and inhumanity, are handed down to posterity by historians in the highest strains of panegyric, as the best and greatest of men, and the most splendid of characters. Popular error and prejudice, influenced by motives of private interest, having entertained and adopted the spirit of monarchical pride and vanity, and snatched a value on martial achievements, it may always be expected and relied upon, that so long as there are monarchs in the world, so long wars will be prosecuted, as the most ready and effectual, and in fact, the only method of raising a monument of immortal fame.

These considerations, with others, have persuaded me that all monarchical systems of government are partial, and more or less hostile to the interest, welfare and happiness of the people, and therefore I cannot approve of them; for I conceive that the only object of government ought to be the equal good and benefit of all the people, and for this reason, because I am clearly of opinion that the principles of republicanism are better adapted to the genuine ends of government, and in their free operations are more productive of social happiness—I embrace them, as constituting the best system hitherto proposed to mankind. Without a minute consideration of the particular excellencies of a republican system (for I conceive it unnecessary) I shall only observe one essential quality of it, which is, that its spirit and natural tendency is to peace. Mankind are naturally friends and not enemies to one another; and if they live under such a government as will permit them to pursue their own interest and own happiness, they never would, even were they so inclined, risk their welfare and happiness to the uncertain issue of a war; and so far am I convinced that a republican government tends the most effectually to the preservation of peace, that was such a system established throughout the world, I am persuaded a national war would never again happen. The few instances which might be mentioned, strongly favour such an opinion. The Cantons of Switzerland, formerly the most perfect republic in Europe, have for ages preserved a neutrality, amidst the rage of numberless wars which has surrounded them: And I am convinced there is not a man in the United States, but deprecates a war as the greatest of human calamities, unless there be some, whose avarice or ambitions turn their views to the plunder of private property.

(To be continued.)

WANTED, an Apprentice, to the PRINTING BUSINESS—Enquire of the Printer.

LETTERS remaining in the Post-Office Fayetteville, Nov. 5, 1793.

I JOHN ANTHONY, Martin county, Joseph Anderson, Esq. Nolachucky, Jefferson county, Alexander Ayers, Averasborough.

B.—John P. Swan, Fayetteville, Samuel Balding, Cape-Fare, Med. Jordan and Burk, Fayetteville.

C.—Matthew Clark, Fayetteville.

D.—Charles Duckett, Mackay's ferry, James O'Donald, Sullivan county, Gabriel Derbuntz, Fayetteville, Joseph Deaz z.

E.—Edward Elting, care of Perry and Tarbe, John Elliott, Cumberland county, George Elliott, Little-River, Jacob Edy, Fayetteville.

F.—Francis Farrall, Chat. county.

G.—James Groves, John Gilchrist, Ruff-Swamp, Ann Gallowell, Fayetteville, James Glasgow, Fayetteville.

H.—John Haddock, Orange county, Isaac Hawley, Fayetteville, John Mezzant, Bladen county.

J.—Nathaniel Jones, Esquire, Wake county, Elias Jones, Duplin county, Mr. Jackson, Sen. Fayetteville, Samuel Jekatten, Esq. Martin county, John James, Stokes county.

K.—Edward King, Fayetteville, Hester Kelly, Bladen county, William Kerr, Esq. care of John Rea, Captain Kervis, Big Stony-Run.

L.—William Lee, Randolph county, Joseph Lillibridge, Swanborough.

M.—Duncan M'Farland, Richmond county, Archibald M'Bride z, Moore county, Donald M'Kay, Richmond county, John Moore, Caswell county, Gilbert M'Linnes, Robeson county, Captain Lewis M'Nair, Martin county, Robert M'Kay z, Iredell county, Rev. Augustus McDearmid, Fayetteville, Jas. M'Milla z, Robeson county, John M'Neil, care of Daniel Ray, Murdo M'Queen, Chatham county, Capt. Archibald M'Kay z, Fayetteville, Patrick M'Arthur, Fayetteville, Hector M'Queen, Fayetteville, Alexander Macalister, Esq. Cumberland county, Andrew M'Kearce, Rowan county, Malcolm M'Pherson, Fayetteville, John M'Leod, Fayetteville, Adam M'Intosh, Fayetteville, Dr. Archibald M'Donald, Fayetteville, John M'Fedra, Fayetteville, Daniel M'Kay, Richmond county, Ronald M'Pherson, Beekhorn Swamp, Stephen Merritt, Colefbridge.

N.—Richard Nall, Wake county, Alexander Neilson, Onslow county.

O.—Col. Thos. Overton, Fayetteville
P.—Burrill Perry, Franklin county, Joseph Pyne, Fayetteville, James Patterson z, Chatham, Jesse Potts, Cambelton, Richard Powell z, Lumberton.

R.—Walter Rand, Fayetteville.

S.—Wm. Stewart, Davidson county, Stephen Smith, Duplin county, Robert Smith, Moore county, James Steven, Fayetteville, Benjamin Smith, Blue Banks, John Smith, Black River, Return Strong, Little Pedee.

W.—Robert Willey, Erella county, Sarah Willis z, Cumberland county, William Wilkes, Fayetteville, Arthur Walker, Yefwell county, Benjamin Walker, Rowan county, John Williams, Wake county, Joseph White, Cumberland county, Henry Wesley, Elean county.
J. SIBLEY, P. M.

TEN DOLLARS REWARD.

RAN-AWAY from the subscriber on Sunday, 30th June last, a **NEGRO MAN**

Named *Charles*—he has a yellow complexion, bushy hair, is about six feet high, well made, of an indolent disposition, of few words, and about 35 years of age, he was purchased last fall from a Mr. Solomons, Black creek, S. Carolina. Whoever apprehends him, and give notice to the subscriber, shall be entitled to the above reward, and all reasonable charges. **JAMES BRENNAN,** Fayetteville, July 5, 1793.