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BARRUEL AMENDED.

No. I.

The Abbe Barruel, has, with great labor, compiled and published in 4 volumes, the "History of Jacobinism."—The great objection to this work, is, that instead of unfolding the principles of MAN which originate all Jacobinism on earth, and giving the whole history of its effects, he has limited his investigations to one branch of the evil. He traces Jacobinism to the Slave Curbius or Manes, who in the 3d century, founded the Manichean Sect, and afterwards through the Knights Templers, the Albigenses, the Masons, the Philosophers of the present century, the illuminati, to the Jacobin Societies in France, which have filled that country with blood and carnage.

There may be some truth in all this; altho' no man will believe that these Sects have been connected by a system or continued associations; and with regard to the Albigenses and some other Sects the author is guilty of gross calumny.—Many of the Sectaries who have dissented from the Romish Church, have been distinguished for their quiet, peaceable behavior, and have evidently had no other object in view than to reform the most gross errors and abuses.

But Barruel has never once probed the evil to the bottom.

Jacobinism is a new word, but its meaning is definite and well understood. It consists in an opposition to the established government and institutions, and an attempt to overthrow them, by private associations or by violent and illegal means.

The principles which give rise to Jacobinism are found in the human heart, and are as old as man; nay more, if we can make any thing of the few hints in Revelation on the rebellion of angels, the principles infected the higher orders of creation, before the world was made. Certain it is that not a spot on the globe has ever been exempt from principles of Jacobinism.

The source of the evil is *pride*. Every man thinks his opinions and his claims are the best founded; or at least as well founded, as those of his neighbor, he thinks he knows as much as any man, or rather more; that he has as good claim to riches, notice, fame rank and office; and he is as firmly persuaded that he could govern a country, or city, better than his neighbor.

These traits of man are universal; the consequence is no man will bear a superior or a rival without a portion of *jealousy* first, and finally of *discontent*. The man who has wealth, office, talents, and the notice attached to them, is first *envied*, and afterwards *hated* by men who have not these advantages. The difficulties attending the acquisition of these enjoyments, often prevent those who are destitute of them, from open attempts to pull down those who possess them; but the *wish* and the *spirit* to make the attempt are always in existence, and always in operation. No man ever enjoyed any of the extra blessings of life who had not numbers around him, who would strip him of them. It he could do it with safety—no man is elevated, without being surrounded with men who think they are as well entitled to elevation, and who would pull him down if they could, and take his place.

Here is the origin of *Jacobinism*. It springs from natural *pride*, and the passions resulting from it, *envy*, *hatred*, *ambition*. In short all Jacobinism is founded on *discontent*. And as the passions above mentioned are inherent in man, Jacobinism must have been coeval with him. Such is the fact. The history of Jacobinism therefore is no more than a relation of all the different modes in which the principle of pride has been operating ever since the creation.

Whether the sketches of a rebellion in heaven by the angels "who kept not their first estate," are to be understood in a literal sense, according to the common opinion, or are merely a divine allegory intended to depict the character of man, is not material in this place. Suffice it to say, that the relation furnishes an illustrious picture of the natural principles which give origin to Jacobinism. A large number of beings, headed by a discontented demagogue or angelogue, SATAN, became uneasy with the government over them. Democratic meetings were held in heaven, to contrive means of dethroning God Almighty; plans were formed in secret, for it will be observed that *secrecy* is the main ingredient in *crime* and *Jacobinism*; a civil war was commenced in the celestial regions, a bold effort made to wrest the sceptre from the king of heaven. This story, which has been the basis of an excellent poem, is full of *practical truths*, and Milton's Paradise Lost is the finest satire upon Jacobinism in the English language.

No. II.

The second instance of Jacobinism on record, is related in the third chapter of Genesis. My polite and

fashionable readers must excuse me for citing the Bible as an authority; for no book extant furnishes more useful lessons on this subject.

Man was no sooner made and placed in Paradise, with an agreeable companion, and surrounded with blessings, than that arch jacobin, Satan, either the old devil, who raised an insurrection in Heaven and the father of the sect, or one of his pupils and emissaries, began to envy the quiet, tranquil, life of Adam and Eve, and to plot their ruin.

It may seem a little strange, what motive could induce Satan to wish to destroy the happiness of the first pair, as it does not appear that he had any expectations of enjoying Paradise himself after he had ousted them. It is true that in many instances, the jacobin who attacks the possessor of wealth and office, does it because he wishes and expects to obtain the same advantages; but the history of jacobinism furnishes parallel instances of men who plot day and night, to ruin the happiness of others, when they have no idea of ever coming in possession of it themselves. That is they do mischief for the sake of mischief. They don't like to see any man above themselves; it is the next gratification of their malicious wishes to see others brought down to a level with their own situation.

Now mark the scheme of the arch democrat, Satan, to effect his purpose. He assumes the shape of that subtle beast the serpent.—Ah, this is jacobin to a tittle. If a jacobin has a plan to carry, he is sure to approach the people he means to betray, in the insidious shape of a friend to the people—a friend to liberty. This is the serpent form in which all democratic tricks are recommended to modern Eve—the people.

The next step was to attack Eve when, alone—Mark that, my readers.—The old intriguer set the example, which has been followed by all jacobins ever since, of beginning his attack on the person most credulous, most easily deluded by his fascinating speeches, and when absent from her husband, who might defeat his insidious wiles. Just to modern jacobins and democrats take the unsuspecting people in their work-shops, or assemble them in close rooms where no eye can penetrate, and contradict their misrepresentations.

Now see how exactly the old devil marked out the plan of intrigue which has been since pursued. He begins by holding up to view an object of desire, which was prohibited under penalty of death; and then contradicting God who had denounced the crime and declared the penalty.—That is, he declared God had deceived them—the prohibited fruit was desirable and if they should eat of it, they would be die.

This is democracy to perfection. The modern Satans in the disguise of serpents, pretended friends of liberty, begin their attack on government, by telling the governed, that their rulers have deceived them, that they are tyrants, enacting laws which are not necessary, which abridge their liberty and pleasures, and if they eat of the forbidden fruit, they shall not die; that is, they may violate the laws with impunity.

The whole story of the fall of man, whether literally true, or an allegory, designed to represent the beginning and progress of evil in the human heart, is a sample of jacobinism. The "forbidden fruit," was restraint imposed on man for his safety and happiness—or in other words, a prohibition of all moral evil. The objects of Satan was to tempt man to reject that restraint. Well, what is all jacobinism but the same thing. Government is restraint—it confines men to their duties, and prohibits whatever will annoy their neighbors.

The jacobin holds up *liberty and equality* and the rights of man, as the temptation to induce the people to throw off restraint. And what is the consequence? Why they are "driven from paradise." That is, they rob, steal, plunder, and cut throats.—They turn a Paradise into a Hell upon earth.

Now comes the flaming word which points every way to prevent the refugee transgressors from returning to Paradise. Just so, is the political fall of nations, where restraint is removed, crimes succeed; injury treads up on the heels of injury, till every man finds an enemy at his door.—Then to close the catastrophe, the flaming sword, faction, is planted to guard every avenue against returning peace and confidence. Quod erat pro bandum.

No. III.

The third example of Jacobinism mentioned in history, is in the 4th Chapter of Genesis.

While Adam and Eve were the only inhabitants on the Globe, they had very few motives for contention, and lived in peace, till another being, a foreigner by birth, intruded himself into their abode and undertook to direct their affairs. This was the origin of foreign influence. Satan thought he could take better care of our first parents, than they could of them-

selves. This is precisely what happens in modern days. Foreigners are very efficacious in helping us to a good government, and the foreign intruder into Paradise was the father of all the Genets, the Gallatins and the Porcupines, that have cursed nations from that day to the present.

No sooner had the number of people on earth increased to four, than Jacobinism began to lift its accursed head. The story in short is this. Cain and Abel, two brothers who had the least occasion imaginable for a quarrel, brot each his offering to the Lord; and the Lord had respect to the offering of Abel, but not to the offering of Cain. The Almighty knew their hearts—he knew that Cain was not sincere; that his heart was not right, and therefore did not accept his services. What was the consequence? "Cain was very wroth and his countenance fell."

All this is very natural; but mark the issue. Cain, like an arrant jacobin, began to plot the ruin of his brother. Why? had Abel injured him? not at all; but Abel was more the object of God's favor; and was a better man and more beloved, than himself. And how did Cain contrive to get rid of this offensive brother? Did he accuse him and bring him to trial before his father Adam? Was he public and candid in his measures? No, no: he took the steps of all pure jacobins—he took a private opportunity, in the field, alone, when he thought himself secure of impunity, and slew him.

What an exact model of the Jacobins of modern times! Ask these plotters against public peace, what objection they have against men in office? They will reply, perhaps, that the men are not friends to liberty or the Constitution—but, reader, the true reason lurking at bottom, is, that men in office enjoy public favor, and they themselves do not. Abel is respected and Cain is not, and Cain is envious and angry. Cain cannot bear to see his brother's incense rising to heaven, and to gratify his malignant jealousy, he determines to put him out of his sight. Infernal pride! Infernal envy! Infernal discontent! These are the passions that introduced murder into the world; as soon as man was made, and which under the various forms of intolerance, fanaticism, and Jacobinism, have been covering the earth with blood and confusion from the days of Cain to this hour.

Look to facts; study the human heart; and in every spot on the globe, it will be found that a main motive of all the democratic schemes for revolutions in government has been that the Lord had respect to the offering of Abel, and not to that of Cain.—The men who enjoy the public confidence, power and office, however upright and excellent their hearts, are incessantly the objects of jealousy and hatred, among the multitude of Cains that infest the earth.

Look to our own examples. When Washington proclaimed neutrality in 1793, and the Democrats found themselves on the unpopular side, "all their countenances fell." When a treaty was made with Great Britain, "their countenances fell." When Adams was elected President, was there a Jacobin countenance in our country that did not fall? And was there a man among them that did not, in his heart and desires, imitate Cain of old, take John Adams into the field and knock him on the head.

One word as to the fate of Cain. When this murderous Jacobin was questioned about his brother, he was very insolent "am I my brothers keeper?" But like other guilty wretches, he was finally obliged to yield to his fate. He was driven from the face of God and became a vagabond in the earth, with a mark set upon him. This is the usual fate of Jacobins. They begin their career with violence, enjoy, for a short time their ill-forgotten confidence, strutting their day amidst blood and ruins, till justice overtakes them, stamps a mark of infamy on their foreheads, and drives them from notice, power and influence into the "land of Nod," the Region of obscurity and contempt, where they dose away their lives.

Sic transit gloria Jacobinorum.

No. IV.

The most remarkable example of Jacobinism, recorded in history, Barruel to the contrary, notwithstanding, is that of the Arabs, whose origin we have in the 16th chapter of Genesis. It seems that Sarah, Abram's wife, had become discontented on account of her barrenness: That is, she thought her condition in life less favored than that of other women. To remedy the evil, she had recourse to illegal means. This is an epitome of all Jacobinism. She substituted her maid-servant in her own place, who became pregnant by her husband. Now mark another Jacobinic trait. No sooner had this servant maid been honored with