

Gentlemen,

THE late and so ardently attacked upon the character and conduct of General Wayne...

ing the volunteers of Kentucky; during my stay, I found him with great sobriety and extreme attention to the duty of the Army...

With esteem and regard, I have the honor to be, Your obedient servant, CHARLES SCOTT.

THE Hon. Mr. Gen. Knox, Secretary at War.

Extract of a letter from a gentleman at Fort Le Beau, dated June 27, 1794...

A FRIEND TO TRUTH. The Printers who have published the piece filled with falsehoods...

PITTSBURGH, July 15. Extract of a letter from a gentleman at Fort Le Beau, dated June 27, 1794...

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Northampton, (Massachusetts) PRINTED AND PUBLISHED BY WILLIAM BUTLER. WEDNESDAY, AUGUST 13, 1794. [NUMB. 415.]

ROBERSPIERRE'S REPORT. THE INSTITUTION OF NATIONAL CREDIT AND FESTIVALS IN FRANCE.

Robespierre's report on the institution of national credit and festivals in France, detailing the state of the Republic and the need for reform.

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event that he might derive equal advantage from their fall or success, and rally all the enemies of liberty against the Republican government.

It is but recently that we have seen developed in its fullest extent, that horrid system, planned by our enemies, to corrupt public morality; that they might be more forcible in their attacks, they established a system of professors of it; they intended to disgrace and confound every thing.

What we then conclude from what we observe? That immorality is the effect of despotism, as virtue is the effect of a Republic. The Rev. Lib. who has endeavored to establish it, is nothing more than a puppet from the reign of vice to that of virtue; from hence have proceeded the numerous errors of the King and conspirators.

All those who regarded the ancient government, and who have launched into the career of the revolution, only to find it a charge of despotism, have tried themselves from the commencement; to check the progress of public morality; for what difference was there between the friends of Orleans or York, and those of Lewis, the XVI. except that the former may have discovered a higher degree of baseness and hypocrisy.

The chief of the factions which divided the 15th former Legislature, too late to prevent the idea of the Republic, and to consent to it, they had established a system of vice from the hour of man, the most detestable principles which their own policy had first obliged them to proclaim.

Consequently they dignified itself under the cloak of a pretended moderation, which professed vice and destroying virtue, brought back by an oblique road to tyranny.

When the Republican energy had conquered this vile system, and founded a new, foreign, arbitrary, tyrannical plan, and corrupt every thing.

They have themselves under the form of despotism, to dishonor it by excesses as if they were ridiculous, and to fill it with crime.

Liberty was attacked at the same moment by moderatism and fury; in this attack of the two factions, opposite in appearance, but the chiefs of which were united by secret plans, public opinion was degraded, the representation disgraced, and the revolution appeared to be a ridiculous farce.

The projects of the chiefs of the party who appeared to be the most divided was very similar, their principal characteristic political hypocrisy.

La Fayette invoked the constitution to support the Royal power; Dumouriez invoked the constitution to protect the Girondins; the Girondins invoked the constitution to support the Royal power; Dumouriez invoked the constitution to protect the Girondins.

They have introduced immorality not only as a system, but as religion; they have endeavored to extinguish every genuine sentiment of nature, as well by their examples as by their precepts.

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and affecting to believe that this was the character of the French people, they appeared to say to them, what would you gain by flouting your yoke? You see that Republicans are no better than we.

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what advantage do you derive from perceiving a man that a blind force presides in his destiny, and strikes by chance his virtues or his vices; and that his soul is only a transient breath which is extinguished at the tomb?

Will the idea of his annihilation inspire him with more pure or more elevated sentiments than that of his immortality? Will it inspire him with more respect for his fellow men or for himself? more attachment to his country, more firmness in braving tyranny, more contempt for death or pleasure?

You who regret a virtuous friend, do you not delight to reflect that the most valuable part of him has escaped decay? You who weep over the corpse of a son or a wife, are you consoled by him who tells you that nothing more than remains than a vile heap of dust? Unfortunate man! who expire under the frowns of an assassin—your last light is an appeal to eternal justice! Innocence on the scaffold makes the tyrant turn pale in his triumphal car: would it have this ascendancy, if the tomb put you on a level the oppressor and the oppressed?

Miserable sophist! from whence do you derive this right of freedom from immortality, whereas the force of habit, and of education again in the hands of vice, to show melancholy evil over nature, to drive nature to despair; to encourage vice, to afflict virtue, to degrade humanity? The more a man is endowed with sensibility & genius, the more he is attached to those ideas which aggrandize his being, and which elevate his mind; and the doctrine of men of this character should become that of the universe.

Ab! how can these ideas differ from truth? As I have I cannot conceive how nature could have assigned to man any other more useful than these realities; & the existence of a God, if the immortality of the soul were only dreams, they would fill the realm the most splendid of all the conceptions of the human mind.

It is unnecessary for me to observe, that it will be of no advantage to arrive at this time any philosophical or private opinion, nor to deny that a philosopher may be virtuous, whereas he may be his opinion, and even in opposition to them, by the strength of a happy disposition, or a superior reason. The present object is only to consider atheism, as national, and attached to a system of conspiracy against the Republic.

But, of what importance to you, Legislators, are the different hypotheses, by which certain philosophers explain the phenomena of nature? You may abandon all these objects to their eternal disputes: It is neither as Metaphysicians or Theologians, that we address to them. To us, as men of a Legislature every thing which is useful to mankind and good in practice, is true.

The idea of the Supreme Being, and the immortality of the soul, is a continual invitation to justice: It is then Social and republican. Nature has placed in man a sentiment of pleasure and pain, which forces him to avoid physical objects which are harmful to him, and to seek those which are proper to him.

The main object of society, should be to create in him, for moral virtues, a mind inclined, without the help of the assistance of reason