

SPECIAL
COLLECTIONS
DOUGLAS
LIBRARY



QUEEN'S UNIVERSITY
AT KINGSTON

KINGSTON ONTARIO CANADA

152
11779
The Second Edition.

Jacobinism Displayed;

IN

AN ADDRESS

TO THE

PEOPLE OF ENGLAND.

BIRMINGHAM:

PRINTED BY E. PIERCY. 1798.

AC 911. 1798. A58

1798

de

Jacobinism Displayed, &c.

My Countrymen and Fellow-Citizens,

I HAVE no doubt, were you convinced that the calamities you now labour under, in consequence of the war, and the alarming prospect there is of the maldy increasing, originated from a conspiracy not only to destroy the Christian Religion (which you profess) but to extirpate all Religion from the face of the earth, that you would exert your utmost endeavours to counteract such an impious project. If your zeal for true Religion did not prompt you to this, yet the preservation of your lives, your liberties, and your country, must compel you to it!

This dark conspiracy has now been discovered, and can be proved by such incon-

trovertible facts, that even the diabolical conspirators themselves do not deny it : the origin, progress, and success of it, have been detected and published in the Memoirs of the Abbè Barruel, the abstract of which I will endeavour to give you as briefly as possible, and you may refer to the originals should you entertain any doubts of my fidelity in the task.

About sixty years ago, the infidel, Voltaire, with D'Alembert, and Diderot (two other Frenchmen) in conjunction with Frederick the second, king of Prussia, formed an alliance to subvert Christianity. They did not venture to begin their attack by an open assault, but by sapping the foundations. Ridicule was the first engine they employed, which succeeded well amongst the libertine part of mankind : with sophistry they ensnared the vain and self-opiniated philosophers : and with the expectation of enriching themselves with the plunder of the churches, they enlisted the mass of the people. This plot was carried on principally by correspondence ; and it is owing to their letters being miscellaneously published

lished in Voltaire's works, that the proofs are brought to light.

It is necessary for every conspiracy to use artifice, to conceal the main object in view. In conformity to this, they adopted fictitious names for themselves and for the object. Christianity they denominated "the wretch;" and the watch-word or private signature, to their letters was, "crush the wretch." (P. 29.) Frederick was called Duluc; D'Alembert, Protagoras, and sometimes Bertrand; Voltaire, Raton; Diderot was called Plato, or Tomplat; and the general term for the conspirators, was Cacouac. (P. 37.) They also gave peculiar imports to whole phrases of their enigmatical language: for example; "the vine of truth is well cultivated;" was to say, we make amazing progress against Religion.--- (P. 37, vol. 1st.)

The arch-fiend, Voltaire, is perpetually advising his associates to use secrecy; and instructs them to act as "conspirators," not as "zealots." (P. 45.) "The mysteries of Mytra (he observes) are not to be divulged; the monster, Religion, 'must
A 3
" fall

“ fall,” pierced by a hundred invisible
 “ hands: yes, let it fall beneath a thou-
 “ sand repeated blows.” (P. 39.) And
 again he says, “ I am weary of hearing
 “ people repeat, that twelve men have been
 “ sufficient to establish Christianity; and I
 “ will prove that one may suffice to over-
 “ throw it:” and a little after that, ex-
 claims, “ Could not five or six men of
 “ parts, who rightly understood each other,
 “ succeed after the example of twelve
 “ scoundrels.” (meaning the Apostles)
 “ who have already succeeded?” (P. 28).

Frederick, in one of his letters to D'A-
 lembert, has the following passage: “ Oh,
 “ my philosophers, we should march closed
 “ as the Macedonian phalanx: it was van-
 “ quished only when opened. Let the real
 “ philosophers unite in a brotherhood, like
 “ the Free-masons; let them assemble and
 “ support each other; let them be faithful
 “ to the association. Such an academy will
 “ be far superior to that of Athens, and to
 “ all those of Paris.” And at another time
 he writes to Voltaire, that “ to undermine
 “ the edifice in silence, is to oblige it to
 “ fall of itself.” (P. 53.)

D'Alembert,

D'Alembert, ever active and strenuous in the cause, formed the plan of composing the Encyclopædia, or universal dictionary. This great work proposed to comprehend all the arts and sciences; even the very minutiae of the different trades, from the manufacturer to the labourer. It was of itself to be an immense library, and to supply the place of one; but, in fact, it proved an emporium, or collection of all the sophisms, errors, or calumnies, which ever had been invented against Religion, from the first schools of impiety, until the day of their enterprize; and these were to be "so artfully concealed, that the reader
 " should insensibly imbibe the poison with-
 " out the least suspicion." (P. 55.) And Voltaire, in one of his letters, says, "I can
 " be concerned for a good dramatic per-
 " formance; but could be far more pleas-
 " ed with a good philosophical work, that
 " should for ever 'crush the wretch.' I
 " place my hopes in the Encyclopædia." (P. 61.)

When this mass of impiety was completed, all the trumpets sounded, and the

journals of the conspirators teemed with the praise of this literary achievement. The learned themselves were duped; every one would have an Encyclopædia. Numerous were the editions of all forts and sizes, and universally dispersed. (P. 67.)

The next step they took was to annihilate the order of the Jesuits. To this the avarice of Frederick inclined him to accede, foreseeing that it would lead to the demolition of all other religious orders; and that a great part of their rich possessions would fall into his hands. In this they succeeded. The whole of this is clearly proved in chap. 5, and 6. They then proceeded to acquire the academic honours at Paris. At that time those honours were possessed by men of erudition and genius; but by artifice the conspirators duped them; and after D'Alembert had gained his seat, with the united exertions of Voltaire, he got his colleague-infidel Diderot, elected a member; and by means of Choiseul, who was then prime-minister, got their nomination approved by the king. By degrees they gained so many proselytes amongst the members, that the academy became a Pandemonium, or council

cil of Devils. Their pens were then set to work to disseminate their principles; and Choiseul, and Malesherbes*, were the great promoters of these grand means of robbing the people of their Religion, and of insinuating the errors of philosophism. The former, with all the assurance of ministerial despotism, silenced the Sorbonne † with all the weight of his indignation, when, by their public censures, they sought to guard the people against those infidel publications. It was this strange exertion of authority, that made Voltaire exclaim, “ Long live the ministry of France; above all, long, live the duke of Choiseul.” (P. 141.) And further, in order to disseminate their pernicious principles, they abridged their essays, and compressed them into so small a compass as to cost only five pence; “ thus to be fitted for the pocket and the reading of every cook-maid.” (P. 140.)

* Malesherbes had the management of the Press.—— See Page 141.

† Sorbonne, a College of Divines, that answered all atheistical Books.

Not content with this, Voltaire applied to the king of Prussia, to permit the book-sellers at Berlin to reprint the anti-christian pamphlets; to which he replied, " You may
 " make use of our printers as you please :
 " they enjoy perfect liberty; and as they
 " are connected with those of Holland,
 " France, and Germany, I have no doubt
 " but they have means of conveying books
 " whithersoever they may think proper."

(P. 142.) Even at Petersburg, Voltaire had found hawkers of these impious productions. Under the protection, and by the influence of Count Schouvalow, Russia was to petition Diderot, for leave " to be
 " *honoured* with the impression of the En-
 " cyclopædia;" and Voltaire is commissioned to announce that triumph to Diderot. The most impious and seditious work Helvetius had written, was then reprinting at the Hague; and the Prince Gallitzin dared to dedicate it to the Empress of all the Russias. Here Voltaire's zeal was outrun by his success. He could not help remarking, with what amazement the world would see such a work inscribed to the most despotic sovereign upon earth. But whilst he
 smiled

smiled at the imprudence and folly of the Prince adept, he exultingly beheld the flock of sages silently increasing, since Princes themselves were no less eager than himself in the circulation of these anti-christian writings, This account is three different times related, in his letters to D'Alembert; so confident was he of annihilating all idea of Christianity in the minds of the people by these means. (P. 143.)

The following are some few of the horrid doctrines advanced in these atheistical pamphlets: " That the fear of God is the
 " beginning of folly : " --- with many other expressions to this purport, too shocking and impious to be repeated! That " All
 " ideas of justice and injustice, of virtue
 " and vice, of glory and infamy, are purely
 " arbitrary, and dependent upon custom.
 " That conscience and remorse are nothing
 " but the foresight of those physical penalties to which crimes expose us. That
 " the man who is above the law, can commit, without remorse, any dishonest act
 " that may serve his purpose. That it little imports whether men are vicious or
 " not, if they be but enlightened. That
 " the

“ the commandment of loving and ho-
 “ nouring our parents, is more the work
 “ of education than of nature: and that
 “ the law which condemns married persons
 “ to live together, becomes barbarous and
 “ cruel on the day that they cease to love
 “ each other.” (P. 127.)

If my readers can wish to see more of
 these ruinous and wicked doctrines, I must
 refer them to the original publications.---
 Suffice it to observe, that after such asser-
 tions, describing Religion to be supersti-
 tion, and Morality, Folly, it was no diffi-
 cult matter to persuade the multitude, that
 an unlimited toleration of principles and
 opinions (however base and mischievous)
 was right, and that to restrain the will of
 man was to *enslave* him. In promoting
 this idea, the conspirators were indefatiga-
 ble. They dismissed their emissaries to the
 different courts; and actually insinuated
 themselves into the confidence of all the
 Potentates. Amongst the list are to be
 found the names of Joseph the Second, Em-
 peror of Germany, seduced by Frederick,
 King of Prussia; the Empress of Russia, by
 Voltaire; the King of Denmark, the Queen
 of

of Sweden, and her son, and the King of Poland. (P. 198.) Amongst all the various conspirators, his Britannic Majesty is not once mentioned, although he was beset by them: but they found him beloved by his subjects, and deservedly so; they found him good, just, compassionate, beneficent, jealous of maintaining the liberty of the laws, and the happiness of his empire: he was too wise to coalesce with vile conspirators, who knew no merit but impiety. (P. 211.)

By way of appendage to the royal conspirators, we must add the list of inferior Potentates; in which will appear the Duke of Brunswick, Louis-Eugene Duke, and Louis Prince, of Wirtemberg; Charles-Theodore, Elector Palatine; the Princess of Anhalt-Zerbtz; and her royal highness, Wilhelmina, Margravine of Bareith. In short, Voltaire, in one of his letters, says, "There is not a German Prince that is not a philosopher." (P. 237.) It seems a paradox that these Kings and Potentates should espouse a cause that must subvert all government; but it can be accounted for, from many of them having received
 their

their education under these very conspirators; and that they were influenced by their ministers and nobility. Amongst these are the names of Amelot, Duke de Praslin, Marquis D'Arginson, Duke de Choiseul, and Malesherbes. (P. 235.)

The plot now went on so rapidly and prosperously, that Voltaire could not help exclaiming, "Victory declares for us on all sides. I do assure you that in a little time, nothing but the rabble will follow the standard of our enemies." (P. 269.)

It would be superfluous to recite the different men of letters who engaged in the conspiracy: --- but one in particular ought to be adduced, viz. Condorcet; whose character is thus delineated by the Abbe: --- "Above all the adepts, far more than Voltaire himself, did a fiend, called Condorcet, hate the Son of God. At the very name of the Deity, did the monster rage; and it appeared as if he wished to revenge on heaven the hurt it had given him. Cruel and ungrateful, the cool assassin of friendship, and
" of

“ of his benefactors, he would willingly
 “ have directed the dagger against his God,
 “ as he did against his friend, La Roche-
 “ foucault. Atheism was but folly in La
 “ Metrie; madness in Diderot; but in
 “ Condorcet, it was the phrenzy of hatred,
 “ and the offspring of pride. It was im-
 “ possible to convince Condorcet, that any
 “ thing but a fool could believe in a God.”
 (P. 290.)

When the plot grew nearer to maturity, the conspirators thought it necessary to seduce even the lowest classes of the people; and for this purpose they established free-schools, dispersed their anti-christian pamphlets, by means of pedlars, through the villages; and selling them at a low rate, the school-masters joining in the league, they instilled the pernicious principles into the minds of their pupils; and a secret committee was instituted † for the management of all their impious publications. (P. 323.) For twenty-three years

† Secret Committee, held at the Hotel D'Holbach, Reviewers of all periodical publications: and not improbably connected with some of our Reviewers who favour Jacobinism.

preceding the revolution, this clandestine business was carried on, to seduce the people from their allegiance to their God and their King. About the year, 1757, Voltaire prophesied to D'Alembert, that "in
 " twenty years more God will be in a
 " pretty plight, that is to say, twenty
 " years more, and not an altar of the
 " God of the Christians shall remain." (P. 337.) Indeed, every thing now seemed to forebode the reign of universal atheism throughout Europe. The district, in particular, which had fallen to Voltaire, was making such an awful progress, that eight years afterwards, he writes, that "not a
 " single Christian was to be found from
 " Geneva to Bernè;" every where else (to use his own expressions) "the world was
 " acquiring wit apace, and even so fast,
 " that a general revolution in ideas threat-
 " ened all around." And Frederick writes, that Philosophy was beginning to penetrate even into superstitious Bohemia, and into Austria, the former abode of superstition. Similar accounts of its progress were received from Russia, Spain, and Italy; and
 " they made but little doubt but *England*
 " would soon become an easy prey; for they
 " were

“ were informed from their atheistical a-
 “ depts, that England was over-run by
 “ Socinians, who scoffed at, and hated
 “ Christ.” (P. 337.) Query, Which of
 our Socinian writers could send them that
 intelligence? But the time drew near when
 their great leader began to wax faint: the
 fatal hour of his dissolution approached: he
 confessed his errors -- he repented -- but, alas!
 (it must be feared) his sins were of too great
 a magnitude to be wiped away by a death-
 bed repentance; the horrors he suffered were
 too great to be related: that “ wretch,” whom
 he had been labouring to “ crush,” through
 his whole life, could afford him no comfort,
 and he departed in the most extreme ago-
 ny!! The surviving conspirators soon fol-
 lowed him; and their exit was attended
 with similar horrors. (P. 341.) But tho’
 they were gone to answer for their enor-
 mous sins, they left the poison they had dis-
 seminated, lurking behind them; and it
 will be seen in the sequel, how fatally it
 operated!

Voltaire was the father of the sophisters
 of *impiety*; and before his death he became

the chief of the sophisters of *rebellion*. He had said to his first adepts: " Let us crush
 " the altar; and let not a single altar, nor
 " a single worshipper be left to the God
 " of the Christians." And his school soon
 resounded with the cry, " Let us crush the
 " sceptre; and let not a single throne, nor
 " a single subject be left to the Kings of the
 " earth." And it was from the mutual suc-
 cess of these two schools, that the revolu-
 tion was to be generated in France; which
 grasping the hatchet, was at the same time
 to destroy the altar of the living God; and
 imbrue its steps with the blood of its Pon-
 tiffs; to overturn the throne, and strike off
 the head of the unfortunate Louis the 16th.
 (P. 387.)

Though the restraints of Religion had
 been got the better of, and morality had
 lost its influence, still an attachment to
 the laws to which they had been subject,
 was not entirely subdued. But it was ne-
 cessary to obtain that victory before a com-
 plete revolution could be brought about.
 To accomplish this grand object became
 now the principal aim of the conspirators:
 by

“ ployed all the arms with which learning
 “ and philosophy, with which wit, and the
 “ talent of writing, could furnish reason.
 “ Assuming every tone, taking every shape,
 “ from the ludicrous to the pathetic; from
 “ the most learned and extensive compila-
 “ tion, to the novel, or petty pamphlet of
 “ the day; covering truth with a veil,
 “ which, sparing the eye that was too weak,
 “ incited the reader by the pleasure of sur-
 “ mising it; insidiously caressing prejudice,
 “ in order to strike it with more certainty
 “ and effect; seldom menacing more than
 “ one at a time, and that only in part;
 “ sometimes flattering the enemies of rea-
 “ son, by seeming to ask but for a *half* to-
 “ leration in religion, or a half liberty in
 “ polity; respecting despotism, when they
 “ impugned religious absurdities, and Re-
 “ ligion when they attacked tyranny; com-
 “ bating these two pests in their very prin-
 “ ciples, though apparently inveighing a-
 “ gainst ridiculous and disgusting abuses;
 “ striking at the root of those pestiferous
 “ trees, whilst they appeared only to wish to
 “ lop

“ lop the straggling branches ; at one time
 “ marking out superstition, which covers
 “ despotism with its impenetrable shield, to
 “ the friends of liberty, as the first victim
 “ which they are to immolate, the first link
 “ to be cleft asunder ; at another time de-
 “ nouncing it to despots, as the real enemy
 “ of their power, and frightening them
 “ with its hypocritical plots and sanguinary
 “ rage ; but indefatigable when they claim-
 “ ed the independence of reason, and the li-
 “ berty of the press, as the right and safe-
 “ guard of mankind ; inveighing with en-
 “ thusiastic energy against the crimes of fa-
 “ naticism and tyranny ; reprobating every
 “ thing that bore the character of oppres-
 “ sion, harshness, or barbarity, whether in
 “ Religion, administration, morals, or laws :
 “ commanding Kings, warriors, priests, and
 “ magistrates, in the name of nature, to
 “ spare the blood of man ; reproaching
 “ them in the most energetic strain, with
 “ that which their policy or indifference
 “ prodigally lavished on the scaffold, or in
 “ the field of battle : in fine, adopting rea-
 “ son, toleration, and humanity, as the sig-
 “ nal and watch-word.”

Such (says Condorcet, in the avowal of these plots) such was the *Modern Philosophy*, so much detested by those numerous classes, whose very existence (according to this infidel) was drawn from prejudices. “The
 “Chiefs of this Philosophy (he adds) had
 “the art of escaping vengeance though ex-
 “posed to hatred; of hiding themselves
 “from persecution, though sufficiently con-
 “spicuous to lose nothing of their glory.”
 (P. 135, V. 2.) From this the extent, the means, the constancy of the conspiracy, are revealed in the clearest light. Let us consider attentively what these specious doctrines *really* had in view.

The conspiring sophisters pretend to ask but for a *half-toleration* in Religion, or a *half-liberty* in polity. Respecting the authority of Kings, when they impugned Religion, and Religion when they attacked royalty; they pretend only to inveigh against abuses: but both religion and the authority of monarchs, are but two pestiferous trees at whose very roots they strike. They are
 the

the two giants whom they combat in their principles, that every vestige of their existence might be annihilated. They assume every tone, they take every shape, and artfully flatter those whose power they wish to destroy. They spare no pains to deceive the monarch, whose throne they undermine. They denounce Religion, as the real enemy of their power; and never cease reminding their adepts, that it is Religion which covers Kings with an impenetrable shield: that it is the first victim to be immolated; the first link to be cleft asunder, in order to succeed in shaking off the yoke of Kings; and in annihilating monarchy, when once they shall have succeeded in crushing the God of that Religion! The whole of this wicked game is combined among the adepts; Their action, their union, cannot be better delineated; their watch-word is *independence* and *liberty*. They all have their secrets; and during the most vigorous prosecution of their plots, they industriously conceal them. They nevertheless covertly pursue them with an indefatigable constancy. What can be

called conspiracy, if this be not conspiring against all Kings? And how could the philosophers more clearly demonstrate that the war which they waged against Christ and his altar, against Kings and their thrones, was a war of *extermination*? (P. 138.)

After this, the conspirator prophesies,
 “ The day will come, when the sun shall
 “ shine on none but *free-men*: a day, when
 “ man recognizing no other master than
 “ his reason; when tyrants and their slaves,
 “ when priests, together with their stupid
 “ hypocritical agents, will have no further
 “ existence, but in history, or on the stage.”
 (P. 141.) We ought not here to omit two
 speeches of Voltaire and Diderot. Voltaire
 in a moment of phrenzy exclaimed, “ I
 “ wish to see the last jesuit strangled with
 “ the entrails of the last jansenist.” And
 Diderot says, “ When then shall I see the
 “ last King strangled with the bowels of
 “ the last priest?” (P. 181.)

From the above it is evident that Voltaire was the father and founder of the conspiracy; and that by means of his associates,
 the

the impious and anti-monarchical doctrines that prevailed through Europe, were disseminated. And we further perceive plainly, the den from which these mischievous productions were issued; the art with which they were contrived; and the men by whom they were spread from the palace to the cottage: by the secret society of the hotel D'Holbach, in Paris; by the numerous editions in the country towns; by the hawkers in the country; by D'Alembert's office of instruction, and tutors in wealthy families; and by the country school-masters in the villages, and among the workmen and day-labourers. (P. 185.)

When the conspiracy was ripe for execution, the several parties coalesced, and formed one society, which was denominated *Jacobins*. ---- With what savage barbarity they exercised their power, and through what oceans of blood they waded, to effect their purpose, it is needless to relate: and it is but too evident, that they have exerted every possible artifice and endeavour, to inculcate their principles in this happy island. The writings of T. Paine, which were published

lished and dispersed with so much art and assiduity, are a proof of the fact : but, thanks be to God, the good sense of the People of England, was not deluded by them ; and their conduct on the occasion, when handed down to posterity, will cause future generations to boast that they were descended from such ancestors !

It remains then only to *persevere* in this conduct --- to continue vigilant against artifice, and firm against force ! In the true spirit of that character, which our brave ancestors bequeathed to us *unsullied*, our patience and exertions will increase with our danger ; and *the Plunderers of Europe will then assail us in vain*. The perpetual rival of Old England's glory, the bane of her peace, and the inveterate foe to her prosperity, will find her still *Herself* ; --- still faithful to her sacred trust ; --- still conscious of the blessings of Freedom and Religion ; --- still able and willing to preserve them from the violence of democrats, and the profanation of atheists !

But this (under Providence) must depend upon Ourselves, --- We must be *united*.
--- We

--- We must be *resolute*. --- Our enemies, we know, are indefatigable, as well as implacable. Twice have they rejected, with the utmost insolence (which the French hitherto never shewed us with impunity) the liberal overtures of an equitable peace. And nothing, it is plain, but the *Destruction of this envied Island*, can satisfy their ambition or their malice! They have much, no doubt, to apprehend *at Home*, from a state of peace with other nations. They cannot answer the demands of their rapacious soldiery; nor hope to reconcile to honest industry, those numerous and lawless forces which have long been accustomed to idleness and to rapine. Meanwhile, their manufactories have been destroyed, and their commerce is annihilated! But they also are impelled by other motives of hostility against this nation in particular. They cannot bear to witness the triumphant Colours of our Navy --- the trophies of British Valour by sea and land --- the steady allegiance, and true patriotism of all our military defenders, from the veteran regiment of soldiers, to the newest association of citizens --- They cannot bear to witness our unbounded means of Commerce --- They cannot bear to think *what*
that

that Commerce would be, if they should accede to any fair terms of peace --- They cannot bear to contemplate our equal and just laws --- our well-formed polity --- our excellent establishments in Church and State --- and all the numberless internal blessings of a nation, like this --- free --- loyal --- independent !

At the same time, they probably persuade themselves, that a continuance of the war (with its *unavoidable* effects upon trade) and the unwearied activity and turbulence of some desperate characters within our own island, may eventually involve us in discontent and division, the *only* chance of their success against us ! Happily, however, they have spoken too plainly to leave us in any doubt of these motives and these views. --- More especially of late, they have thrown off all disguise ; and as their frauds have been detected and exposed, their malignant intentions are to be realized by force. --- This then is the point to which the contest is now brought ; and whatsoever can be dear to Britons, depends upon the issue ! Hitherto (as the French have seen with extreme disappointment and distress) this happy

PY

py and distinguished island has baffled all their efforts, and is still excepted from the general wreck! An exception great and glorious! O may it be found immortal! Let Englishmen remember too, that if they now relax their spirit, if they now neglect any possible resistance, their present elevation will only aggravate their fall; their hereditary glory will only add to their disgrace; and the best hope that can remain to them, will be, that the conquerors, in a *fortunate excess of rage*, may abolish the *Name of England*, when they ruin her *Independence!*

MY COUNTRYMEN;

These fears are not vain---these dangers are not ideal.---It is an event *infallibly certain*, that if we now submit to the advice or the interference of Frenchmen, *or their Friends*, we become the dupes of their perfidy, and the victims of their rapacity! If we once listen to their fatal offers; if we once allow ourselves to tamper with the poison of their principles, this nation must fall, like the rest, degraded and enslaved!---

“ A long

“ A long Farewell to all our Greatness ! - - ”
 A long Farewell to Glory---to Liberty---to
 Christianity ! --- If examples can instruct
 us, we may read our future fate in the pre-
 sent wretched condition of the Dutch ! Look
 at the felicity of that “ Fraternal Embrace,”
 which the stupid Hollanders were so eager
 to receive ! Look at the ill-fated inhabi-
 tants of Belgium ! Look at the dismem-
 bered and oppressed states of Italy ! Look
 at the terrified and disgraced Spaniards !
 Look finally, at *the miserable French people
 themselves !* Keep in mind too the character
 and conduct of their past usurpers, and their
 present tyrants. Remember the late act of
 those tyrants (in violation of all equity and
 law, all order, all humanity) --- the arrest
 and banishment of many members of their
 councils, and many editors of their daily
 publications ; imprisoned and transported as
 they all were together, without the mere
 form or shadow of a trial, and without any
 possible vindication of their innocence ! ---
 Who can overlook in this place, the perfect
personal Security of the poorest individual a-
 gainst the greatest or the richest in this
 kingdom---and the ample freedom of the
 British Press ! Look at these proceedings.--
 Keep in mind, I say, this *System* of French
 Govern-

Government (for the above specimen is only one outrage out of thousands) --- Let an Englishman consider these facts for a single moment, and then let him hesitate if he can!

No: Britons will perceive their duty and their interest --- They will arise as one man --- They will struggle with any temporary hardships which it may be necessary to encounter, in preference to the greater and more lasting evil of a *French Directory*. Be the present inconvenience what it may, they will see it as it is---the unavoidable effect of a most cruel and scandalous aggression, on the part of an implacable foe. They will therefore stand resolved, at every possible hazard, and by every possible exertion, to resist, *eternally*, with British Fortitude, and with Christian Zeal, those bitter enemies of their name and nation, enemies no less of all civilized society; insatiate scourges of the inhabitants of Europe --- French Atheists --- French Anarchists --- and French Invaders!

ANTI - JACOBIN.

F I N I S.

☞ If the above address should meet with the approbation of the public, a further display of Jacobinism will be submitted to their consideration, extracted from Professor Robison's *History of Free-Masonry*.



