

Remarkable extracts selected from a work printed in ... 1687 ... entitled The accomplishment of the Scripture prophecies, etc. : In which are pointed out ... many things analogous to the present great changes in France; particularly the fall of the Pope's authority; of tyranny; of the nunneries, etc. and of titles of honour ... To which are added, several Acts and Decrees of the National Assembly of France / [By E. May].

Contributors

Jurieu, Pierre, 1637-1713.

May, E.

France. Assemblée nationale.

Publication/Creation

Henley : G. Norton : Darton & Harvey, London, 1793.

Persistent URL

<https://wellcomecollection.org/works/fv22v9ss>

License and attribution

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>

N. 14. P. 1 N^o 4 76320
REMARKABLE EXTRACTS

30 773/p
SELECTED FROM

A Work printed in the Year 1687,

BY

PETER FURIEU,

ENTITLED

THE ACCOMPLISHMENT

OF THE

SCRIPTURE PROPHECIES, &c.

In which are pointed out, in an extraordinary Manner, many Things analagous to the present great *Changes in France*; particularly the *Fall of the Pope's Authority*; of *Tyranny*; of the *Nunneries*, &c. and of *Titles of Honour*.

Which Reformation the *Author* predicts, will be brought about, "Not by the Ministry of some new Preachers, but by an Heavenly Operation, that shall open the eyes of them who are as yet in Darkness."

TO WHICH ARE ADDED,

Several *Acts and Decrees* of the *National Assembly* of France similar thereto.

The SECOND EDITION, with ADDITIONS.

✂ This Edition is printed in a closer Manner, and on coarser Paper than the last, to render it cheaper to the Purchaser.

"Ye can discern the Face of the Sky; but can ye not discern the Signs of the Times?"
MATT. xvi. 3.

HENLEY:

Printed and Sold by G. NORTON;

Sold also by DARTON and HARVEY, Gracechurch-street, London,

1793.

[Price SIX-PENCE.]

ERRATUM.

In Page 18, dele the last Note but one.

[Ed by E. May.]



TO THE READER.

SEEING the present revolutions in many parts of the world, but more particularly those of FRANCE, afford matter of surprise and astonishment to many people, who, nevertheless, do not seem to conceive it to be, what others believe it really is, the work of the finger of the MOST HIGH (*who rules in the kingdoms of men**; *in whose hands are the hearts of all men, and He turneth them as the heart of one man* †;) I have had a desire to throw a few extracts before the public, taken from a book in my possession, originally written in the French language, by PETER JURIEU, one of the ministers of the French church at Rotterdam, and printed in English, at London, in the year 1687, entitled, “ THE ACCOMPLISHMENT of the SCRIPTURE “ PROPHECIES; or the approaching DELIVERANCE of “ the CHURCH.”—This I the rather do, because it

* Daniel iv. 17.

† 2 Samuel xix. 14.

appears to me, the book is very scarce, if not nearly out-of print in this nation; and because I apprehend these extracts will be not only acceptable to many, but an encouragement to some, as they so remarkably point out the approach of that glorious time when *universal peace* shall reign amongst men; when will be the accomplishment of that emphatical prophecy of the evangelical prophet *Isaiah*, where he says, *They shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more*§.

I shall leave the reader to make his own reflections, on his seriously considering the striking familiarity of the *Author's predictions*, and the present *changes* in the face of things, more especially in FRANCE; which nation he mentions in a very particular manner, as *that*, which, in *his* apprehension, shall *stand forward*, and be the *first* to begin the great work of the GENERAL REFORMATION.

§ *Isaiah* ix. 4.

REMARKABLE EXTRACTS, &c.

THE Author, as appears from his own confession, did not undertake his work from any light or frivolous motive, but from impressions of duty in his own mind, and the strong desire he felt to be fully informed of the time and circumstances of the deliverance of the church from under the power of Antichrist; for in his advice to Christians, by way of Preface to his work, he writes thus in his second page:—"The misfortune of other *interpreters* hath not disheartened *me*, hoping that I have discovered many things which to them were concealed. But I may say, that I did not out of choice apply myself to the study of the *prophecies*: I found myself forced to it by a kind of violence which I could not resist."

Then, after he has shewn his dissatisfaction of mind with various senses put by others on the 11th, 14th, and 16th chapters of the Revelations, he expresses himself thus, in the prefatory discourse, page 26:—"I confess that after having read those places of the *Apocalypse*, and reviewed them twenty times, I understood nothing more therein: I was only more and more confirmed, that no man had rightly understood them. In the midst of these distractions I yet began my work, without knowing well where I went. But I can say, that God so opened mine eyes in the way, that gave me unexpressible consolation; for after having consulted the *Eternal Truth* above an hundred times, with a deep humility, and very great attention, at length I received an answer, at least I believe so, and think it very plain, that *all that must precede the last fall of the Antichristian empire, is fully accomplished**. I have no

* Great care has been taken that the extracts should be *exactly* according to the original, which accounts for the difference of spelling to the present mode.

“ right to require the same assurance from others, neither do
 “ I require it. But that which I demand at least, is a little
 “ of that *attention*, which I employed in the meditation of
 “ those divine *Oracles*; and then I am persuaded, that if
 “ you are not as fully convinc’d as I am, you will yet see
 “ reason enough, not to condemn me of rashness.”

In the first part of the body of the work, our author treats of many parts of the prophecies, till he comes to the seventh trumpet, where he says, in page 80, “ The voice
 “ of the seventh trumpet is that which must sound at the
 “ moment of the last fall of the *Antichristian empire*, when
 “ *Popery* shall be destroyed: then all the nations shall turn
 “ unto God, to make up the kingdom of Jesus Christ,
 “ that is yet to come, as appears by these words:

“ *The seventh angel sounded, and there were great voices in
 “ Heaven, saying, The kingdoms of this world are become the
 “ kingdoms of our Lord, and of his Christ, and he shall reign
 “ for ever and ever†.*”

After some remarks on the above, he proceeds, in page 81, thus:—“ *Then the mystery of God shall be finisht, as he hath
 “ declared to his servants the prophets, viz. the mystery of
 “ this glorious reign of Jesus Christ on the earth, which
 “ hath been foretold by all the prophets in so magnificent a
 “ manner, as we shall shew in the process of this work,
 “ and which Daniel saw so clearly as to mark the time
 “ and circumstances of it.*”

In his thirteenth chapter, in his enquiry after the characters of the Antichristian empire, he says, page 123,
 “ But we must carefully observe, that in all places of
 “ *Christendom* where these *Characters* are found, the *pride*
 “ and *tyranny of Egypt*, the *filth and abominations of Sodom*,
 “ and the *Idolatries of Babylon*, there is the *Antichristian*
 “ *empire*, in whole or in part. And hereupon we must
 “ conclude, that this empire is not confined to what we
 “ call the *Papism*, the places subject to the *Pope*.”

And again, page 125, “ I therefore make no scruple
 “ to affirm that the *Babylonish Empire* is in all places,

† Rev. xi. 15.

“ wherever *tyranny, pride, corruption of worship, manners,*
 “ and *government*, mingled with *Christianity*, are to be found.
 “ And that which I say in respect of places, must be ex-
 “ tended to *times* also. ’Tis in those ages, where *pride,*
 “ *tyranny, corruption of manners,* and *idolatry*, have been
 “ visibly establisht in the *Church*, that we must look for
 “ the birth and beginning of the *Antichristian empire.*”

Our Author, then, going over abundance of matter, and many different ways of calculating, at length, in the second part, page 59, points out the commencement of that glorious period of the church in these words:—“ That
 “ will fall on the year 1785, in which shall come *the glori-*
 “ *ous reign of J. Christ on the earth*, of which we shall speak
 “ afterwards.”

He then proceeds to shew the circumstances of the fall of Antichrist, in which he says, in page 67,—“ After this
 “ begins the 16th *chapter*, and the vision of the *viols*; it
 “ is one of the most *august* and *excellent* visions in the
 “ whole book, but withal the least understood. I am fully
 “ persuaded that interpreters have understood nothing of
 “ the meaning of this chapter; God knows whether we
 “ shall be more happy. If we are mistaken, as others are,
 “ this must be charged on us: if we light upon the truth,
 “ this must be ascribed to God. But I am persuaded that
 “ God hath *heard* me in this thing, and hath *answer’d* the
 “ very ardent desire which I have had, to pierce into these
 “ profound mysteries, to the end, that I might descry the
 “ deliverance of his church.”

Then, in page 68, he says, “ We shall see such an admi-
 “ rable agreement between the events and the prophecies
 “ explained, that shall abundantly convince, that what I am
 “ about to say, is not *simple conjecture.*”

After our author has given the explication of the pouring forth of the viols and plagues, and explained the vintage and the harvest, and treated of the last persecution, also the death of the two witnesses, all which are mentioned in the Revelations, he proceeds, in page 242, &c. in this manner:
 “ There shall be an earthquake, *i. e.* a great *emotion* and
 “ trouble in the world, and in the *Antichristian kingdom.*

“ In this *emotion*, a tenth part of the *city* shall fall*, *i. e.* a
 “ tenth part of the *Antichristian kingdom* shall be taken
 “ away from it. Seven thousand *men* shall perish in this
 “ *earthquake*, and be buried under the ruins of the *city*, *i. e.*
 “ that this shall be brought about with some bloodshed
 “ (though not considerable) in that part of the *city* which
 “ shall be taken away from the *Pope* and the *Popedom*.
 “ And lastly, within a little while, this tenth part of the *city*,
 “ which shall be taken from the *Popedom*, shall give glory
 “ to God, and be converted.”

When he has treated of the resurrection of the two witnesses, and endeavoured to prove that the city means the whole Antichristian empire, he proceeds to shew what the tenth part of the city means; and in page 264, &c. says,
 “ This being *supposed* and *proved* that the *city* is the whole
 “ *Babylonian* and *Antichristian empire*, it must be remem-
 “ bered, that this empire of *Antichrist* is made up of *ten*
 “ *kingdoms*, and *ten kings*, who must give their power to the
 “ beast: *The ten horns which thou sawest are ten kings.*
 “ *These have one mind, and shall give their power unto the*
 “ *beast* †; from which 'tis clear, that the *tenth* part of the
 “ city signifies here one of those *ten kingdoms*, under the
 “ authority of the *Antichristian kingdom*. *A tenth part of*
 “ *the city* fell, *i. e.* one of these *ten kingdoms*, which make
 “ up the *great City*, the *Babylonian empire*, shall forsake it.
 “ This therefore is *exactly* that, which must happen within
 “ a little while after the *three years* and a half of the total
 “ suppression of the truth shall be *expired*; and a while
 “ after that the *witnesses* shall be raised, *i. e.* after the pro-
 “ fession of the *truth* shall be raised to life again in *France*
 “ and elsewhere.”

“ And then, *the same hour*, immediately after that, the
 “ *reformation* shall be established by a *royal edict*, without

* Can we avoid noticing the strong convulsive motions which of late have agitated the different powers of the world? in the midst of which, France has been forming this surprising revolution, and is withdrawing from under the Popish yoke.—See No. III. of Acts and Decrees.

“ delay * ; *There shall be an earthquake, and a tenth part of the*
 “ *city shall be overturn'd.* Mark that, the earthquake, i. e.
 “ the great alteration of affairs in the land of the *Papacy*,
 “ must for that *time* happen only in the *tenth* part of the
 “ *city* that shall fall : for this shall be the effect of this
 “ earthquake.

“ Now what is this *tenth part of the city*, which shall fall?
 “ In my opinion, we cannot doubt that 'tis *France*. This
 “ *kingdom* is the most considerable *part*, or piece of the *ten*
 “ *horns*, or *states*, which once made up the great *Babylonian*
 “ *city*. *It fell* ; this does not signify, that the *French mo-*
 “ *narchy* shall be ruin'd ; it may be humbled† ; but, in all
 “ appearance, providence does design a great elevation for
 “ her afterwards. 'Tis highly probable, that God will not
 “ let go unpunisht the horrible outrages which it acts at
 “ this day. Afterward, it must build its greatness upon the
 “ ruins of the *Papal empire*, and enrich itself with the spoils
 “ of those who shall take part with the *Papacy*. They who
 “ at this day *persecute* the *Protestants*, know not whither
 “ God is leading them. This is not the way by which he
 “ will lead *France* to the height of glory. If she comes
 “ thither, 'tis because she shall shortly change her road.
 “ Her greatness will be no damage to *Protestant states* ;
 “ on the contrary, the *Protestant states* shall be enricht
 “ with the spoils of others, and be strengthened by the *fall*
 “ of *Antichrist's empire*. This *tenth part of the city* shall fall,
 “ with respect to the *Papacy* ; it shall break with *Rome* and
 “ the *Roman religion*. One thing is certain, that the *Baby-*
 “ *lonian empire* shall perish through the refusal of obedience
 “ by the *ten kings*, who had given their power to the *beast*.
 “ The thing is already come to pass in part : the kingdoms
 “ of *Sweden*, *Denmark*, *England*, and several *Sovereign states*
 “ in *Germany*, have withdrawn themselves from the *juris-*
 “ *dition* of the *Pope*. *They have spoyl'd the harlot* of her
 “ riches. *They have eaten her flesh*, i. e. seiz'd on her
 “ *benefices* and *revenues*, which she had in their *countries*.

* See No. VII. of Acts and Decrees.

† See No. IV. in Acts and Decrees.

“ This must go on, and be finisht as it is begun. The
 “ *Kings* who yet remain under the *empire of Rome*, must
 “ break with her, leave her solitary and desolate.

“ But who must begin this *last revolt*? 'Tis most probable
 “ that *France* shall. Not *Spain*, which as yet is plunged in
 “ *superstition*, and is as much under the *tyranny of the clergy*
 “ as ever. Not the *Emperor*, who in *temporals* is subject to
 “ the *Pope*, and permits that in his *states* the *Archbishop of*
 “ *Stringonium* should teach, that the *Pope* can take away
 “ the *Imperial crown* from him. It cannot be any country
 “ but *France*, which a long time ago hath begun to shake
 “ off the yoke of *Rome*.”

But *France* not being the tenth part of the *Babylonian empire* since the Reformation, the Author makes that objection, and answers it thus, page 266, &c. “ To this it may
 “ be objected, that for the last hundred and fifty years, the
 “ *Pope's empire* hath not been made up of *ten Kings*, because
 “ the *Kings of England, Sweden, Denmark, &c.* have thrown
 “ off his government, and consequently *France* is not at
 “ this day the *tenth* part of the *Babylonian empire*; for 'tis
 “ more than a *tenth* part of it. But this is no difficulty: for
 “ we must know that things retain the *names* which they
 “ bore in their original, (without regarding the alterations
 “ which time does bring along;) though at this day there
 “ are not *ten kingdoms* under the *Babylonian empire*, 'tis not-
 “ withstanding certain, that each *kingdom* was called, and
 “ ought to be called in this prophecy, the *tenth* part; because
 “ the prophet having described this *empire*, in its beginning
 “ by its *ten horns*, or *ten Kings*, 'tis necessary for our clear
 “ understanding, that every one of these *ten kings* and *king-*
 “ *doms* should be called *one* of the *ten kings*, or of the *ten*
 “ *kingdoms*, with respect to the original constitution of the
 “ *Antichristian empire*.

“ Seeing the *tenth part* of the *city* which must fall, is
 “ *France*, this gives me some hopes, that the *death* of the
 “ *two witnesses* hath a particular relation to *this kingdom*.
 “ 'Tis the *street* or place of *this city*, i. e. the most fair and
 “ eminent *part* of it. The *witnesses* must remain dead upon
 “ *this street*, and upon it they must be raised again. And as
 “ the

“ the *death* of the *witnesses* and their *resurrection* have a re-
 “ lation to the *kingdom of France*, it may well fall out, that
 “ we may not be far distant from the *time* of the *resurrection*
 “ of the *witnesses*, seeing the *three years* and a half of their
 “ *death*, are either begun, or will begin shortly.

In the next two paragraphs, our author proceeds to treat of the nature and effect of this fall by the earthquake, as follows:—“ *And in the earthquake were slain seven thousand; in*
 “ *the Greek it is, seven thousand names of men*, and not seven
 “ thousand men. I confess, that this seems somewhat mysterious: in other places we find not this phrase, *names of*
 “ *men* put simply for *men*. Perhaps there is here a figure
 “ of Grammar, called *bypallage casus*, so that *names of men*
 “ are put for *men of name*, i. e. of raised, and considerable
 “ quality, be it on account of riches, or of dignity, or of
 “ learning. But I am more inclined to say, that *here* these
 “ words, *names of men*, must be taken in their natural signi-
 “ fication, and doe intimate, that the total *reformation of*
 “ *France*, shall not be made with bloodshed, nothing shall
 “ be destroyed but *names*, such as are the names of *Monks*,
 “ of *Carmelites*, of *Augustines*, of *Dominicans*, of *Jacobins*,
 “ *Franciscans*, *Capucines*, *Jesuites*, *Minimes*, and an infinite
 “ company of others, whose number 'tis not easie to define,
 “ and which the Holy Ghost denotes by the number *seven*,
 “ which is the number of perfection, to signify, that the or-
 “ ders of *Monks* and *Nuns*, shall perish for ever*. This is
 “ an *institution* so degenerate from its first original, that 'tis
 “ become the arm of *Antichrist*; these orders cannot perish
 “ one without another.”

“ If any will have it, that these seven thousand slain, sig-
 “ nifie, that there shall be *bloodshed*, it shall not be *great*;
 “ for the number seven put for an indefinite number, never
 “ signifies a *great one*. *De Launay* is very much mistaken when
 “ he says, that the seven thousand, who had not bowed
 “ the knee to Baal,† signified a great multitude; on the
 “ contrary, they signified a very small number; indeed the

* See No. VI. of Acts and Decrees.

† 2 Kings, xix. 18.

“ number was so small, that *Elijah* did not know of them:
 “ he said, *I am left alone.*”

In page 270 and 271, we find these words:—“ ’Tis
 “ clear, that these *kings*, who through ignorance, or weak-
 “ nefs, suffer’d *their power* to be usurped by the *empire* of
 “ the *papacy*, shall take it again; *shall eat her flesh*, i. e.
 “ shall enrich them’selves with her benefices and revenues*;
 “ and *burn her with fire*, i. e. shall abolish the memory of
 “ this *Romish Empire*, so that nothing but ashes shall re-
 “ main of it.”

And again he says, in page 276, “ The first thing, which
 “ shall be done in the *third* period of the *seventh* vial, is the
 “ fall of the *tenth* part of the *city*, i. e. of the *Kingdom* of
 “ *France*, which shall break with the *kourt* of *Rome*†, and
 “ wholly change the face of *religion* in that *kingdom*, this is
 “ the first action of the *vintage*.”

“ The *beast* and the *false prophet*, the *Pope*, and his *agents*,
 “ shall rally all their *forces*: but God shall muster all his to-
 “ gether, and give the last blow to *popery*: then the *beast*
 “ and the *false prophet* shall be thrown into the lake, and
 “ plunged into the bottomless pit: *Babylon* shall wholly fall;
 “ and it shall be said, *she is fallen*, she is fallen.”

The author, treating of the manner, and the weapons to
 be made use of, in accomplishing this wonderful change, has
 these words, in page 272:—“ My *third* observation upon
 “ this 18th *Chapter* is, we must not interpret literally the
 “ metaphors of *burning fire*, *blood*, and *slaughter*, which the
 “ Holy Ghost sets before us. Certainly, these are not the
 “ methods which God makes use of to establish his *king-*
 “ *dom*. I think indeed, as I have already said, that God
 “ will suffer *Rome* to be *sackt*, as he suffer’d *Jerusalem* to be;
 “ I further beleive, that this great change in *Religion*, will
 “ not be made without bloodshed, as it hapned in the last
 “ age. But seeing the *City*, in this *Chapter*, and generally
 “ in the *Revelation*, takes in the whole *Babylonian Empire*,
 “ we must not imagine that all this great circuit of Coun-
 “ tries shall be laid desolate.

* See No. II. of Acts and Decrees.

† See No. III. of Acts and Decrees.

“ The 19th *Chapter* is the last in which mention is made
 “ of the destruction of *Antichrist's Kingdom*. The ten first
 “ *Verses* of this *Chapter* must not be disjoyned from the
 “ fore-going *Chapter*, for they are only the continuation of
 “ it; The solemn rejoycings of the *Elect*, after the ruin of
 “ *Babylon*, and the consummation of the *Christian Church*,
 “ here below upon Earth.

“ The eleven last *Verses* of the *Chapter*, contain a won-
 “ derful vision, wherein *Jesus Christ* appears sitting upon
 “ a white Horse, having the titles of *faithfull*, of *true*, of the
 “ *word of God*, of *King of Kings*, of *Lord of Lords*. He ga-
 “ thers his armies together, to fight against the *Beast*, and
 “ against the *false Prophet*. An Angel stands in the Sun,
 “ and calls to all the fowls of Heaven, to come and eat the
 “ flesh of those men that must be slain in that great battel,
 “ which was to be fought. On the other side, the *Beast*
 “ and the *false Prophet* gather their forces; the battel is
 “ fought; the *Beast* and *Kings* are overcome; he is taken
 “ with his *false Prophet*; both are cast into the lake of fire
 “ and brimstone, together with all those who had worshipt
 “ the *Image of the Beast*.

And in the next page he says further,—“ We must not
 “ understand literally the expressions of *war* and *destroying*,
 “ that are used here: for example, that *Jesus Christ* must
 “ tread the wine-press of the wrath of God, that he must give
 “ to be eaten by the fowls, the flesh of *Kings*, of *Captains*, of
 “ mighty men, of *Horses*, of free, and bond, &c. These are
 “ metaphors borrowed from *war*, and must be understood
 “ sutable to the nature of this *spiritual war*, which *Jesus*
 “ *Christ* must make against *Idolatry*, *Superstition*, *Heresies*,
 “ and *Tyranny*: his quarrel is with these, and not with men.
 “ Besides the reasons alledged, we have here a convincing
 “ one, that the instrument of so many victories, and which
 “ must make such a slaughter, is the sharp sword, that comes
 “ out of the mouth of him who sitteth upon the white horse.
 “ And the remnant was slain with the sword of him that sat
 “ upon the horse—and all the fowls were filled with their flesh*.

“ Now all know that this sharp sword, that comes
 “ out of the mouth of Jesus Christ, is *the Word of God*; a
 “ spiritual sword, which must act only spiritual slaughters,
 “ and which does not destroy the lives of men, but their
 “ manners and Idolatries. So that I fear lest those are
 “ mistaken, who hope to render to *Babylon* that which we
 “ have received from her; *and in the cup which she hath fil-*
 “ *led, to fill to her double, i. e. to give her blood for blood,*
 “ torment for torment. This is not the *spirit* of the *true*
 “ *church.*”

From these, and other reasons, he concludes there will
 not be much bloodshed; and therefore says, in page 234,—
 “ ’Tis a great question whether the *Antichristian kingdom*
 “ shall be destroyed by sword, fire, and bloodshed. I see
 “ nothing in the whole *Revelation*, which obliges us to be-
 “ lieve so: for though in this and several other passages, the
 “ *ruin of Popery is painted out*, in expressions borrowed from
 “ war, slaughter, and bloodshed; yea, in the most terrible
 “ and high expressions: nevertheless, *this* may very well
 “ be understood figuratively; for the destruction of *Pa-*
 “ *ganisme* is pointed out in almost the same expressions by
 “ the Prophets, though it was brought to pass without
 “ bloodshed. As the *Kingdom* of the *beast* was formed
 “ without *war*, by the sottish *complaisance* of the *kings* of the
 “ earth, who suffered their power to be snatch’t from them,
 “ or rather did voluntarily surrendered it: so this *Antichris-*
 “ *tian kingdom* may perish without weapon, by a *word* of
 “ two Letters. The *princes* of the *earth* need onely say *NO*,
 “ and the *tyranny* of *Antichrist* will fall to the ground. And as
 “ for *Idolatry* which is the other part of *Antichristianism*, the
 “ *word* and *grace* of God must *destroy* it. Nevertheless, I
 “ am willing to submit to the general consent of Interpre-
 “ ters of *both* Communions, who unanimously hold, that in
 “ the *ruin* of the *Antichristian Kingdom*, there shall be a
 “ great effusion of blood, and that *Babylon*, the capital *City*
 “ of that *Kingdom*, shall be laid in ashes. I am willing
 “ therefore to believe, that there shall be some bloodshed,
 “ not for any passages in the *Revelation*, but for these two
 “ Reasons. 1. The *first*, that ’tis not probable that the *Pope*
 “ and

“ and his *Partisans* will yield without resistance; they will
 “ stand out, and in defending themselves will *attaque*; in
 “ which *attaque* they shall perish. 2. The *second*, it seems
 “ agreeable to the Divine justice, that the *City of Rome*,
 “ that for *two thousand years* is the *Mistress* of the World,
 “ the *tyrant* of the universe, which hath shed so much blood
 “ and has bin delug’d with so many impurities, should be
 “ *overwhelmed*, and the world be avenged.”

Then, in page 243, our author begins to shew by what
 means it will be brought about, by saying—“ We must al-
 “ low the space of at least 20, or 25 *years*, in which *Popery*
 “ shall be *persecuted* and *attacque*d, and not be the aggressor
 “ and the *persecutor*. And certainly, a shorter time cannot
 “ serve, for the utter destruction of this vast *kingdom*. For
 “ it shall not be destroy’d in a way of violence, but in a way
 “ of *perswasion*; and because the charm that holds men
 “ enchanted, cannot cease in a moment.”

Again, in page 258, he informs us more fully, as fol-
 lows:—“ *And the spirit of life from God entered into them*.
 “ These words teach us, how the *reformation* shall be re-
 “ establisht in *France*: for in these prophecies I find
 “ *three ways*, by which the truth is establisht, or re-
 “ establisht, the *first* is by *lightnings, voyces, and thunders*,
 “ thus after the *seventh viol* was pour’d on the air, the *re-*
 “ *formation* in the last age was made by *lightnings, voyces,*
 “ and *thunders, i. e.* by the preaching of the divine oracles.
 “ *And the seventh angel pour’d out his viol into the air, and*
 “ *there were voyce, and lightnings, and thunders*. In this pro-
 “ phecy thunders always signify the divine oracles. *The*
 “ *seven thunders that uttered their voyces* in the tenth *Chapter*
 “ are the oracles of God, which ought to be uttered in the
 “ sequel. Thus the *reformation* was made in the last
 “ age, in a most sensible manner, by the preaching of the word.

“ But behold a *second* way of reforming: *A spirit of life*
 “ *from God* enters again into the *dead witnesses*; *i. e.* those
 “ who are at this day under *oppression*, shall suddenly rise
 “ up again by a secret operation of grace, and an extraor-
 “ dinary motion; not by the means of preaching the word,
 “ not by the ministry of some new preachers, but by a *heav-*
 “ *enly*

" *venly operation*, that shall open the eyes* of them who are
 " as yet in darknes, and strengthen again the hearts of those
 " who at this day have *fallen* through weakness. At that
 " time in all appearance, the *yoke* of the *persecutor* shall be
 " broken, a time of *ease* shall come, and all those who at
 " this day groan under the captivity of *Babylon*, shall lift
 " up their heads, and shall *improve* that season of *calm* to
 " *repair* that which they are now forced to do by violence.
 " 'Tis these words signify, a *spirit of life from God*, not from
 " any man, nor by the ministry of any man, but from God,
 " *entred into them*, and their zeal was enlivened again. But
 " things shall not stay there, God is preparing other won-
 " ders. There is a *third reformation*, which shall be
 " set on foot by way of authority, by the *royal power*."

After some further observations, he goes on, in page
 260 ;—" *And after* ; these words signify, that when the
 " *reformation* shall be establisht again in *France*, by way of
 " divine immediate operation, by which the *zeal* of the
 " *apostates*, and of others who know the truth, but with-
 " hold it in unrighteousness, shall be quickened again,
 " some space of time shall pass, probably some *years*, be-
 " fore *France* shall wholly throw off the *yoke of Popery*†.
 " That *kingdom* shall not be entirely *reformed* by way of au-
 " thority, immediately after our reformation shall be again
 " set on foot by way of inspiration, and recovering of zeal.
 " For, *and after*, signifies an interval of time ; but whether
 " it shall be short, or long, is not expressed : notwithstand-
 " ing, I see no likelihood, that it shall be very long, nor do
 " I believe so. *They heard a great voyce from heaven*. Yet
 " once again, (he having wrote of this before) heaven is
 " the throne, 'tis the sovereign dignity, which in a state is
 " exactly the same that heaven is to the earth, in light, in
 " lustre, in good or bad influences, in scituation, and in
 " elevation. From *heaven*, i. e. from *authority*, and the
 " *prince* who reigns ; they *heard a voyce*, they received an

* See No. I. in A&Ds and Decrees.

† See No. III. of A&Ds and Decrees, where they acknowledge the Pope to be
 the Head of the Church,

" order ; not a small clandestin silent voyce, but *a great voyce*,
 " *i. e.* a public command, a solemn *edict* ; and this voyce
 " said to them, *Come up hither**. Then the *truth* shall get
 " up into the throne ; and as God hath contrary to all pro-
 " bability, given a *Popish Prince* to *England*, so God will
 " give a *Protestant Prince* to *France*, in spite of all *opposi-*
 " *tions* of the *Papists*. And they ascend d up to *Heaven* in a
 " cloud, *i. e.* their elevation, and that of the *reformed religion*,
 " shall be made publickly ; as the elevation of *Elijah*, and
 " of *Jesus Christ*, who were lift up above the clouds. And
 " their enemies beheld them. *Popery* shall not as yet be de-
 " stroyed in *France*, when this shall happen. The *Priests*,
 " the *Clergy*, and *Monks*, shall be spectators of this great
 " work : but the end of *Popery* in *France* shall come quick-
 " ly after. For, the same hour there was a great earth-
 " quake ; mark, the same hour ; he saith not, and after, as
 " he had said, to expresse a space of time between the resur-
 " rection of the *witnesses*, and their ascending up even to
 " the throne. But he saith, the same hour, to signify that
 " as soon as the *reformation* shall be establisht by a solemn
 " *edict* of the *Prince*, as by a great voyce from heaven, the
 " total destruction of *Popery* shall happen.
 " And the same hour there was a great earthquake. I will
 " not spend time upon the signification of this representa-
 " tion, an earthquake : For 'tis known by all who are versed
 " in the *Prophets*, that in the *Prophetick* style, an earth-
 " quake signifies a great commotion of *Nations*, that must

* In the French King's letter (dated the 24th of January, 1789.) for convoking the
 states general, and calling the three estates of the kingdom to a participation in legis-
 lation, in order for a reform, are these words :—" We order and expressly enjoin
 you, therefore, soon after the receipt of this present letter, to convene and assemble
 in our town of —, in the speediest manner you can, the most proper of the three
 classes of the bailiwick or seneschallship of —, that they may confer and commu-
 nicate together on subjects of Complaints, Grievances, and Remonstrances, and the
 means and advice they may propose to the General Assembly of the States ; and
 after having done thus much, they are to chuse and name such and such per-
 sons, &c. and so many and no more, of every class—all of them worthy of this
 distinguished mark of trust, on account of their integrity and the superior abilities
 they are endowed with,—

" They shall be furnished with proper instructions, and sufficient power to propose,
 remonstrate, advise and consent to every thing that may concern the present or fu-
 ture wants of the state, the reform of abuses, the establishment of a steady and per-
 manent order in every branch of the administration, the general prosperity of our
 kingdom, and the welfare of all and each of our subjects."

“ change the face of the world : because earthquakes do
 “ overturn cities, mountains, and wholly change the face
 “ of a country, make valleys where there were mountains,
 “ and hills where there were valleys, and lakes which were
 “ dry land before, and deserts of countries which were in-
 “ habited ; so that 'tis certain, that according to this *Pro-*
 “ *phesy, in a very few years, the face of the Antichristian king-*
dom shall be changed.”

This being the second edition of this work, our author has this remarkable passage in page 277:—“ *Second editions*
 “ have this advantage, that they may be suted to the pal-
 “ lates of the *readers*, of whom a tryal hath been made :
 “ and (were it possible for me to do it) I would gladly use
 “ this peice of prudence, with respect to a remarque, which
 “ very many have made; namely, *that in this discourse*
 “ *we speak over positively, and with too much confidence, con-*
 “ *cerning things which at the most ought to be propounded only*
 “ *as conjectures.* Perhaps some time or other*, men shall
 “ know the principal reason, which made me speak in so
 “ confident a manner, and with such tokens of assurance. In
 “ the mean while I desire their attention to several things
 “ which I have to say.

“ The first is, that *I do not speak so confidently as 'tis be-*
 “ *lieved, concerning the most part of those things which are yet*
 “ *to come :* for example, I lay not down the exact time of the
 “ *resurrection of the witnesses.* I do not say, that it shall be
 “ exactly in such a year ; for I have declared, and do still
 “ declare, that I know not from what time God shall please
 “ to begin the reckoning of the *three years and a half ;* not
 “ but that I strongly hope, that God intends to begin it at
 “ the time of the *revocation of the edict of Nantes ;* but this
 “ doth not rise to a full assurance. That which concerns
 “ the *rising again of our reformation§* by way of *inspirations,*
 “ the approaching *reformation of France* by way of *authori-*
 “ *ty †, the fall of the tenth part of the city, i. e. of France,*
 “ which shall forsake the *papal kingdom‡ ;* this I say seems

* Is not that time arrived ?

§ See No. I. of Acts and Decrees.

† See No. VII. ditto

‡ See No. III. ditto,

“ to me to be more than a *conjecture*, I confess it ; and if
 “ things should fall out otherwise, I should be very much
 “ mistaken. But however, if the *fall* of *Popery* should be-
 “ gin in some other *place*, I would ingenuously confess
 “ that I was deceived, which is not impossible.”

Again, in page 279, he goes on thus :—“ If I should be
 “ mistaken *nine or ten years* ||,—I do not think that any
 “ could justly treat me as a false prophet, and accuse me of
 “ rashness. Many will not forbear to judge me *rash*, be-
 “ cause I propound my conjectures about these things as
 “ certain conclusions. To this I have a *second* thing to say,
 “ that none hath reason to be offended, that I am *possessed*
 “ with, and *perswaded* of that, which I think I evidently
 “ see, and that I find the proofs of what I propound con-
 “ vincing to myself, I should do ill to demand of others
 “ the same assurance, and oblige them to entertain the
 “ same persuasion ; I declare the contrary in express terms :
 “ I am well content (as I have said) that my readers should
 “ account these assertions to be conjectures, provided that
 “ I may have the liberty to believe what I see, or what I
 “ believe I see in the *writings* of the *Prophets*. Besides, it
 “ seems that there is no great necessity of punishing me for
 “ this pretended rashness, seeing if so be that I am mistaken,
 “ *Time* is preparig for me a *mortification* sore enough. Let
 “ us leave *Providence* to work : it will discover who is
 “ guilty of *rashness* and fond credulity.

Our author (having treated largely on the reign of Christ
 upon earth) near the conclusion of the work, writes as fol-
 lows, in page 375, &c.—“ Having confirmed the *truth*
 “ of this *reign of Christ upon earth*, we ought now to con-
 “ sider the *nature*, and *characters* of it ; they may be divi-
 “ ded into two classes ; some that are *doubtful*, and others
 “ *certain*. It is fit that we begin with the certain. We
 “ are not to reckon among the *characters* of this *reign*,
 “ either the *fall* of the *Babylonish empire*, or the *conversion* of
 “ the *Jews*, or the *conversion* of the remaining *Gentiles*.
 “ For these *three* things are to go before it. They can ne-
 “ ver be brought about, but with confusion and tumult,

|| Here we see an allowance that fits the time between 1785 and 1795.

“ The *Popish empire* cannot fall, but it must cost blood, and
 “ make a mighty noise. The conversion of the *Jews* must
 “ needs be attended with great commotions among the
 “ people, and it may be violent contradictions. ’Tis like-
 “ wise impossible to conceive, that the conversion of the
 “ *Gentiles* can be brought about, without the utmost endea-
 “ vours of the Devil to hinder it: he will raise all his forces
 “ every where, to hinder the last establishment of this *king-*
 “ *dom of Christ*, as he did in the first ages of the *Christian*
 “ *Church*. So that we cannot doubt, but he will cause
 “ great opposition, not only by words, but it may be blows.
 “ Now this cannot belong to the *kingdom of Christ*, whereof
 “ the principal character is *sovereign peace*. Infomuch
 “ that we thus conceive of it. 1. The *Papal empire* shall
 “ fall. 2. After that some *years* will be necessary to
 “ abolish *sects* and *parties*, and compose the differences
 “ among *Christians*. 3. That after this, many *Heathen*
 “ *nations*, and the *Jews* shall be *converted*; for it cannot be
 “ thought, that they should be converted, while *Christians*
 “ are so much at variance among themselves, and seeking
 “ the destruction of one another. 4. After the conver-
 “ sion of the *Jews*, the remainder of the most remote *nations*
 “ shall also be converted; now for all this there must be
 “ time; for should we think that God will act in a more
 “ miraculous manner in *this*, than in the establishment of the
 “ *first Christian Church*. Wherefore, as the *Christian Church*
 “ was near an hundred *years* in its first settling, no less will
 “ be necessary perfectly to resettle it; and *then* shall that
 “ blessed *kingdom* come, which we expect; not but that
 “ there is some probability, that God may begin to com-
 “ pute the *thousand years* from the *fall* of *Antichrist*, even
 “ before the conversion of the *Jews* and *Gentiles*, and so the
 “ *fall* of the *Antichristian kingdom*, and the conversion of the
 “ *nations*, may in some sort be comprehended within the
 “ *reign of Christ for a thousand years**. But when we speak
 “ here of the *kingdom of Christ*, we speak of it as in its per-
 “ fection, which will not be till after these things are come
 “ to pass.”

* In this light I apprehend we should look on the fixt time 1785, or within ten
 years after.

In the next paragraph he gives his first character in these words :—" The *first* certain character of this reign of Christ, is *the plentiful effusion of the Spirit of God upon men*. The prophecy of *Joel* to this purpose, is one of those, which is but in part accomplished hitherto, *I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy, your old men shall dream dreams, and your young men see visions; also on the servants and the hand-maid in those days will I pour out my spirit**. That lesser effusion of the spirit, which the first Christians experienced is not enough to fill up the sense of this prophecy. 1. Because *that* did not extend very far; the number was not great of those who did partake of it. 2. That did not last but a little while, for even before the death of the *Apostles*, the extraordinary gifts of the spirit became rare; so that what was then, was properly but a preface and *type* of that large effusion of the spirit, which should be in the last period of the *Church*; not that all men shall then become prophets and be inspired; but all shall be assisted and led by an extraordinary and all-powerful influence of the H. Spirit.

" From this first character will arise a *second*, viz. *great holiness*. Great in respect to the *degrees*, and of the *extent* of it. In respect of *degrees*; for such as shall then be *holy*, shall be incomparably more so than any are now, who are reputed such: and as to the *extent* of it, because the number of holy persons shall be greater."

The fourth character he gives as follows, in page 378. —" The *fourth* character of this reign of Christ, is a *sovereign peace*. This is plainly revealed by many express prophecies. That *the wolf shall feed with the lamb, and swords be turned into plough-shares, and men shall not hurt or destroy one another*. The art of war which sprung from *hell*, shall return *thither*. Nothing but the corruption and wickedness of the world doth now make it necessary. The Devil of Covetousness, and of Ambition, the spirit of Revenge, and the like, shall return to the bottomless pit, whence they came. And it shall no

* Joel ii. 28, 29.

more be a point of honour to know how to massacre mankind, to storm Towns, and gain Battles, and destroy Countries, and cover the Fields with dead Bodies."

Then follows his fifth character, in these words, so *very remarkable*, when we consider what has lately taken place in France, with respect to titles, armorial bearings, and liveries, &c.—"This shall be a *kingdom of humility*. All those vain Titles, which now serve for ornament and pride, shall then be vanished. *Brotherly love* shall make all men *equal**; not that all distinction and all dignities among men shall cease. This *kingdom* is no *anarchy*; there shall be some to govern, and others to obey. But *government* shall then be without Pride and Insolence, without Tyranny, and without Violence. Subjects shall obey their Rulers, with an humble spirit: and governors shall rule their subjects with a spirit of meekness and gentleness."

The seventh character the author expresses after this manner, in page 380:—"And this is the *seventh character* of the reign of Christ on earth, that *servent charity* shall be restored, and supply all the necessities of inferior persons. By this a thousand Channels shall be opened for the relief of the *poor*, like those of vanity: and they who now live upon the *vanity* of worldly men, shall then live upon the *charity* of the saints. *Inferiors* are now *vain* and proud as well as *superiors*, they learn and derive their vanity from that of those above 'em: and as *Diogenes* trampled under his feet the household-stuff and pride of *Plato*, with a *greater pride* than *his*, so oftentimes the *pride* and *vanity* of those, who grow rich by the vanity of others, is greater than that of the *rich* themselves. It shall not then be *thus*; every man shall be content with what is necessary: so that they to whom God shall have given plenty of wealth, shall make no difficulty there-with to supply the necessities of the indigent. A *community of goods* shall then take place, like that which was seen in the *first years* of the Church at *Jerusalem*. Not

* See the First Article in the Declaration of Rights, No. I. and No. V. of Acts and Decrees.

“ that men shall lose their *property* in the goods they have,
 “ but every one shall dispend largely to such as need. As
 “ they who gathered more *manna* than the rest had nothing
 “ over, and those who gathered less, had no want : that
 “ which thus happened in the wilderness, was not only an
 “ emblem, but a true *type* of what shall be in the last *period*
 “ of the *Church*. They who have *more* than others, in
 “ regard of *possession*, shall have *no more* than others, in re-
 “ spect of *use*.”

Our author then hands down to us some characters he calls dubious, amongst which he gives this, in page 382 :
 —“ It is likewise *dubious*, whether *all the powers of the*
 “ *world must then be abolished*. Which those words of
 “ *Daniel* seem to signify. *The beast was slain, and his body*
 “ *destroyed, and given to the burning flame*. Concerning the
 “ *rest of the beasts, they had their dominion taken away ; yet*
 “ *their lives were prolonged for a season and a time.** Beasts
 “ do certainly denote *states* and *empires* ; so that it seems as
 “ if all sovereign power, *i. e. monarchical*, should be taken
 “ away ; and that Christ *alone* should rule by his vicege-
 “ rents. I leave this undesided. But to me it seems pro-
 “ bable, that the government of the world shall assume the
 “ ancient form of the *Commonwealth of Israel* : that it shall
 “ be a *theocracy* : that God will establish *Judges* and *Go-*
 “ *vernours*, by a particular instinct of the *people* and their
 “ guides ; that he will instruct them in his will by inspired
 “ persons, whose orders shall be punctually followed.”

I shall end these Extracts with the following, taken from page 291, in the second part of the work ; and then leave the reader to make his own observations on the whole of them, when compared with the wonderful revolution which has taken place in FRANCE.

“ In the *seventh chapter* of the same *prophecy*, we have
 “ the same *four monarchies*, under the images of *four beasts*.
 “ ’Tis confessed, that the *fourth* beast, that had *ten horns*,
 “ is the *Roman empire*. All our writers grant, that these
 “ *ten horns*, that signify *ten kings*, are the *ten kingdoms*, into
 “ which the *Roman empire* was divided after the time of

* Dan. vii. 11, 12.

“ *Valentinian the third*, and that those *ten horns* reign toge-
 “ ther with the *little horn*, which is *Antichrist*. When the
 “ prophet had seen both the *fourth* beast, and the *three* first
 “ wholly destroyed, and their bodies burnt with fire, he
 “ adds, *And I saw in the night visions, and behold one like the*
 “ *Son of Man* came with the clouds of heaven, and came unto
 “ the *Ancient of Dayes*, and they brought him near before him,
 “ and there was given him dominion, and a glory, and a king-
 “ dom, that all people, nations, and languages should serve him:
 “ his dominion is an everlasting dominion, which shall not pass
 “ away, and his kingdom that which shall not be destroyed*.
 “ And to the same purpose in the explication of the vision.
 “ And the ten horns out of this kingdom, are ten kings that
 “ shall arise, and another shall arise after them, and he shall be
 “ diverse from the first, &c. And he shall speak great words
 “ against the Most High, and shall wear out the saints of the
 “ Most High, and think to change times and lawes; and they
 “ shall be given into his hand, untill a time, and times, and the
 “ dividing of times, &c†. All are agreed that *Antichrist* is
 “ here intended, and all Protestants grant that this is the *Pa-*
 “ *pacy*, and that its reign is to last 1260 years. Now what
 “ is to happen after this time and times, and a dividing or
 “ half a time? But the judgement shall sit, and they shall take
 “ away his dominion, to consume, and to destroy it unto the
 “ end‡. Behold the destruction of *Antichrist’s* kingdom.
 “ Immediately after the prophet adds, *And the kingdom, and*
 “ *dominion, and the greatness of the kingdom under the whole*
 “ *heaven, shall be given to the people of the saints of the Most*
 “ *High, whose kingdom is an everlasting kingdom, and all*
 “ *dominions shall serve and obey him§.*”

* Dan. vii. 13.

† Ver. 24. 25.

‡ Ver. 26.

§ Ver. 27.

Acts and Decrees of the National Assembly of France.

LEST these Extracts should fall into the hands of any one not acquainted with the very great *changes* in the Government, &c. of FRANCE, since about the middle of the year 1789, it has been thought proper, to subjoin the following Acts and Decrees of the Assembly of that nation (as published in the General Evening Post) that they may be the more readily compared therewith.

No. I.

National Assembly, August 4, 1789.

“ The House adjourned to seven o’clock in the evening,
 “ when the three Essays of Mess. Le Abbe Syeyes,
 “ Mounier, and Target, on the *Rights of Men*, were to be
 “ examined, and one of them, if approved of, accepted.
 “ The debates ran high; but between twelve and one,
 “ some Members departing from the subject, and touching
 “ on some points of the Constitution, all the House, actua-
 “ ted by one of those principles which springs from *pure*
 “ *patriotism*, divesting themselves of all *private interest*,
 “ formed but one body, and, as if vying with one another
 “ in point of generosity, unanimously agreed to pass the
 “ following Acts, which were signed in the morning by his
 “ Majesty.

1. A proportionable distribution of impost.
2. A renunciation of all *privileges* in towns and provinces. The inhabitants of Paris having patriotically *renounced* all theirs, request a general *conformity* in the kingdom, so that for the future a confederacy may be formed.
3. The *recovery** of feudal rights.
4. Suppression of mortmain, and all personal servitude.
5. The price for the recovery of the clergy’s rents to be as the profit of livings.
6. Abolition of all *privileges* of the chace and ranger’s places.

* What is here meant will be clear when we come to the Decree on this subject.
 So also in the case of Tythes.

7. Abolition of the lords of the manor's tribunals.
8. Abolition of venality of offices.
9. Justice to be distributed *gratis* to the people.
10. Abolition of dove houses and warrens.
11. Recovery of all tythes and quit-rents.
12. No feudal rights, or any other of that kind, to be created more.
13. Abolitions of casualties in livings (such as burials, &c.) except in towns.
14. To increase the curates salaries.
15. Suppression of Annates (the Pope will annually lose eight millions of livres* by this.)
16. Admission of all citizens into civil and military offices.
17. Suppression of the right of first-fruit, paid by the rector to the bishop.
18. Suppression of wardenships.
19. Plurality of livings suppressed.
20. A medal to be struck in commemoration of the happy day.
21. *Te Deum* to be sung at Versailles, and in every town in the kingdom.
22. Lewis XVI. to be proclaimed *the Restorer of French Liberty*.

National Assembly, August 20, 1789.

“ After a minute discussion of the several Articles of the
 “ Declaration of Rights, presented yesterday, the fifteen
 “ Articles were reduced to the following six.

The Preamble and Articles of the Declaration of Rights, decreed by the National Assembly.

“ The Representatives of the French nation, constituted
 “ in National Assembly, considering that ignorance, forgetfulness, or neglect of the rights of men, are the *sole*
 “ cause of public evils, and the corruption of governments,
 “ have resolved to set forth, in a solemn declaration, the
 “ natural, inalienable, and sacred rights of men; to the end
 “ that this Declaration being constantly present to all the

* Equal to 332, 333l. 6s. 8d. sterling.

“ Members of the Social Body, may, without ceasing,
 “ remind them of their *rights* and their *duties*; that the
 “ *Acts* of the legislative and executive power may, at any
 “ time, be compared with the *object* of every political insti-
 “ tution, and thence respect it the more; that the opposi-
 “ tion of the citizens, founded in future on plain and indis-
 “ putable principles, may always tend to the *preservation* of
 “ the constitution, and the *happiness* of ALL.

“ The National Assembly, therefore, in the presence,
 “ and under the protection of the supreme Being, recogni-
 “ zes and declares the following *rights of men and citizens*.

“ I. *All men* are born and continue *free and equal*: dis-
 “ tinctions in society can be instituted only for the *common*
 “ advantage.

“ II. The object of every political association ought to
 “ protect the natural and indefeasible rights of men; these
 “ are *liberty, property, security, and resistance against oppres-*
 “ sion.

“ III. The principles of all sovereignty resides essentially
 “ in the *nation*. No body of men, no individual, has a
 “ right to exercise an authority which *does not* emanate from
 “ the nation.

“ IV. Liberty consists in the power of doing every thing
 “ that *hurts not another*. Thus the exercise of the natural
 “ rights of every man has no *limits*, but such as secure the
 “ enjoyment of the *same rights* to the other Members of the
 “ Society. These limits can only be marked out by the *law*.

“ V. The law ought to forbid such actions only as are
 “ *hurtful to the Society*; whatsoever is not *forbidden* by the
 “ law is subject to no *restraint*, and no one can be *obliged to*
 “ do what the law does not *ordain*.

“ VI. The law is the expression of the *general will*; and
 “ *all citizens* have a *right* to concur, personally or by their
 “ representatives, in its *formation*: it ought to be the *same*
 “ *for all*, whether in *protecting* or in *punishing*. All the
 “ citizens, being *equal* in its eyes, are equally admissible to
 “ all public dignities, places, and enjoyments, according to
 “ their *capacity*; and, without any *distinction* but what arises
 “ from their *virtues* or their *talents*.

“ No person is to be molested for his *opinions*, not even
 “ for his *religious* ones, provided his manifesting them, does
 “ not trouble the *public order established by law**.”

No. II.

National Assembly, August 11, 1789.

“ *Tithes of all sorts, and compositions* paid in lieu of them,
 “ under *whatsoever* denomination they may be known or
 “ collected, possessed by the secular or regular Clergy, by
 “ persons holding benefices held or set apart for the main-
 “ tenance of churches, by any species of Mortmain, by the
 “ Order of Malta, and other religious and military orders,
 “ as also those that have passed into the hands of lay pro-
 “ prietors *are abolished*.”

National Assembly, November 2, 1789.

“ The National Assembly declares, That *all the goods*
 “ of the church are at the *disposal of the nation*, charged only
 “ with providing, in a suitable manner, for the expence of
 “ divine worship, the maintenance of its ministers, and the
 “ relief of the poor, under the inspection and according to
 “ the instructions of the provinces.

“ That in the disposition to be made for the maintenance
 “ of the ministers of religion, every vicar shall be secured in
 “ a stipend, not less than 1200 livres† a year, besides a
 “ house and garden.”

National Assembly, March 17, 1790.

“ The order of the day brought on the further discussion
 “ of the plan of the municipality of Paris, relative to the
 “ sale of church lands; and after several Members had
 “ delivered their sentiments on the subject, the Assembly
 “ decreed the following Article:

“ That the demesne and ecclesiastical estates, of which a
 “ sale had been ordered by a Decree of the 19th of Decem-
 “ ber last, to the extent of *four hundred millions*‡, shall be
 “ immediately sold and alienated by the municipality of
 “ Paris, and by the other municipalities of the kingdom,
 “ to those who wish to make a purchase thereof.”

* This Decree was passed three days after the other.

† Equal to 50*l.* sterling.

‡ Equal to 16,666,666*l.* 1*2s.* 4*d.* sterling.

No. III.

" *National Assembly, August 11, 1789.*

" The National Assembly decrees, that, in future, no money shall be sent to the Court of Rome, the Vice-legation of Avignon, or the Nunciature of Lucerne, as first-fruits, or under any other pretext whatever; but that application shall be made to the Bishops of the respective dioceses, for all provisions respecting benefices and dispensations, which shall be granted without fee or reward, notwithstanding any reversionary provisos. All the churches of France ought to enjoy the same liberty."

" *National Assembly, June 13, 1790.*

" The new Bishop shall not address himself to the BISHOP OF ROME for any confirmation whatever; but shall simply write to him as Head of the Church, that he unites with him in the faith and communion thereof."

No. IV.

" *National Assembly, September 22, 1789.*

" The French Government is *monarchical*. There is no authority in France superior to law; the King governs by IT, and it is only by virtue of law that he can exact obedience."

" *National Assembly, September 24, 1789.*

" After a conversation, M. Freteau proposed the three following Articles, and they were highly applauded and adopted, as was the fourth, which was the Article of the Committee.

" All power belongs essentially to the nation, and flows only from it. The legislative power resides exclusively in the National Assembly, who shall exercise it in the manner following:

" No act of the legislative body can be considered as law, if it is not made by the representatives of the nation, legally and freely chosen, and sanctioned by the King.

" The supreme executive power resides in the King.

" The judicial power can neither be exercised by the King nor by the legislative body; but justice shall be administered

" tered

“tered in the *name* of the *King only*, by the Courts established by *law*, according to the *principles* of the constitution, and in *manner* determined by law.”

“*National Assembly, February 24, 1790.*

“The Assembly this day were employed on a very important object; the compleat abolition of the feudal system. After considerable debate, rather uninteresting, the following Decrees passed the Assembly.

“That *all honorary distinctions, superiorities, and power, enjoyed in consequences of the feudal system, are henceforth abolished.* As to the beneficial rights that shall remain, they shall be charged to common rent charges, till the period of their final redemption.

“That the *homage and fealty, and other personal services, to which vassals, tenants, and others have been or are now subject are abolished.*

“That fiefs are no longer liable in any *feudal acknowledgements* to the Lord paramount.

“That as to the tenures which are deprived of valuable profits arising by redemption, an exact state of such boundaries and extent, and profits arising to them, shall be made out from the registers, in the sight of such notaries as shall be chosen for that purpose, and wait the future decision of the Assembly.

“That *recognizances, declarations, and other feudal forms, are hereby abolished, and all Lords of fiefs are prohibited from continuing any such forms as have been begun or entered upon previous to the publication of this Decree.*

“That *all feudal attachments and seizures shall be abolished; but proprietors of feudal rights shall be capable of entering actions and other privileges competent by the common law and customs of the kingdom to lessors of ground.*

“That feudal rights, and all other rights of a redeemable nature, shall in future be subject to the rules which the laws of the kingdom have established for their prescription or extinction.

“That the letters of ratification established by the edict of June 1771, shall continue in force, so far as relates to
“feudal

“ feudal rights, and until a new law and a uniform plan shall
 “ be published by the Assembly.

“ That *all* feudal redemptions, and feudal services of
 “ *whatsoever kind*, shall be *henceforth abolished*.”

No. V.

“ *National Assembly, August 11, 1789.*

“ The *sale of offices* in the courts of justice, or the magis-
 “ tracy, shall be *suppressed*, and *justice* shall be administered
 “ without *fee or reward*: nevertheless, the officers holding
 “ such places shall continue to perform the duties, and re-
 “ ceive the emoluments of them, till the National Assembly
 “ shall have provided for their reimbursement.

“ *All pecuniary privileges* are *abolished*, and as the collec-
 “ tion of taxes ought to be uniform, every citizen shall con-
 “ tribute his *share*, without regard to *birth or dignities*.
 “ This regulation shall take place for the last six months of
 “ the existing taxes.

“ All the parts of the French empire having an *equal in-*
 “ *terest* in its prosperity, and being *equally bound* to support
 “ all the necessary expences of government; all the *privile-*
 “ *ges* of particular provinces, principalities, cities, orders,
 “ and communities, are *suppressed*, and shall be superseded by
 “ the *common rights* of every Frenchman.

“ Every citizen, without *distinction of birth*, shall be *eligi-*
 “ *ble* to all employments, and to all dignities, civil, military,
 “ and ecclesiastic; and no *useful profession*, shall be attended
 “ with loss of honour.”

“ *National Assembly, October 15, 1789.*

“ This being the last sitting at Versailles, the Assembly,
 “ before adjourning to Paris, resolved,

“ That *particular robes* for the three orders that compose
 “ it, and all *distinction of places* for Members, shall be *sup-*
 “ *pressed*.”

In the account from Paris, dated June 21, 1790, we have
 the following

“ *All titular honours* are *entirely abolished* by a Decree of
 “ the National Assembly, on Saturday last. No Dukes, no
 “ Marquisses, no Counts, &c. any longer in France.”

On which a correspondent writes thus in the same paper:
 “ The

“ The suppression of ALL TITLES OF NOBILITY, which
 “ was decreed last Saturday evening by the National Assembly of France, is, perhaps, the most memorable victory
 “ obtained by reason over that prejudice which had for ages
 “ hung closest to the human heart—the *pride of rank and*
 “ *ancestry.* * * * * *Titles, armorial bearings, liveries, and all*
 “ *the other appendages of nobility, are abolished;* every one is
 “ to be known by his *family name*, and the term *citizen*,
 “ with the epithet *good* prefixed to it, is in future the most
 “ honourable distinction in France.”

And in the General Evening Post, dated July 6, 1790, we have this intelligence:

“ The King of France has given his *assent* to the Decree
 “ of the National Assembly, abolishing all hereditary nobility, and forbidding the titles of Prince, Duke, Count, or Marquis, to be employed in future.”

No. VI.

“ *National Assembly, February 14, 1790.*

“ The Assembly finally came to the Resolution of dissolving the monastic houses. The Decree was as follows :

“ The National Assembly decree, as a constitutional Article, that the law will *no longer recognise* the solemn monastic vows of persons of either sex. They declare, in consequence, that the *regular orders and congregations*, in which such vows are taken, *are*, and shall henceforth *remain suppressed*; and under *no pretence* shall be capable of re-establishing in France for the future.

“ All the individuals of either sex, now living in the cloisters, may depart therefrom, by making their declaration to the municipality of the place. There shall be provided, immediately on their quitting the place, an adequate pension; and in like manner houses shall be provided for the *reception of those* who may not be disposed to profit by the present Decree. They moreover declare, that no change shall, for the present, take place, in *any* houses charged with the *public education*, nor in the houses of *charity*.

“ The female religious may remain in the houses where they are at this time, as the National Assembly except them expressly from the Decree which obliges the religious to unite several house in one.”