

de Leon, your fine and affecting Address : perhaps he has already received it. I am sure that he will remain fixed. If I may judge from the little I have seen of him, he is a most estimable and a most amiable man : he has been received here by our High Clergy, and by many others, not certainly in a manner due to his rank and merit, but with a respect for the one and the other, with which, from his natural goodness, he seems to be satisfied.

I do not know if it is to the complaisance of your Lordship, that I owe the *éclat* of ingenuity, intelligence, and superior eloquence, varied as the occasions require, in the different discourses and letters which I from time to time receive. They are the works of a great Statesman—of a great Prelate—and of a man versed in the science of Administration—We cannot be astonished that the State, the Clergy, the Finances, and the

trade of the kingdom, should be ruined, when the Author of these works, instead of having an important share in the Councils of his country, is persecuted and undone. The proscription of such men, is enough to cover a whole people with eternal reproach. Those who persecute them, have, by this one act, done more injury to their country, in depriving it of their services, than a million of men of their own standard can ever repair, even when they shall be disposed to build upon the ruins they have made.

Maintain, Sir, the courage which you have hitherto shewn ; and be persuaded, that though the world is not worthy of you and your colleagues, we are not all insensible of the honour which you do to our common nature.

I have the honour to be, very truly, &c.
EDMUND BURKE.

London, July 15.

ANSWER of the ARCHBISHOP of AIX, to the RIGHT HONOURABLE EDMUND BURKE.

SIR,

YOU have been pleased to address to me an opinion that does me honor ; and I cannot conceal the impression that the suffrage of the man the most celebrated for talents, virtues, and success, has made on my heart. Give me leave, above all, to acknowledge, with an interest infinitely superior to all personal consideration, the eulogy which you have made on the respectable Order of which I have the honour to partake the misfortunes. The first Orator of England has become the Defender of the Clergy of France. Yours is the voice that has so long directed and balanced the opinion of a Nation, of which France ought rather to be the rival of its progress in intelligence than by its political interests. Oh, that the dark clouds which overhang my country may not for ever obscure the rays of light which the sciences, letters, and the arts bestow ! We are in a time of trouble—we attend only to the noise of our discussions—we read only the productions of party—and how many wise men and enlightened citizens remain in silence ! We can no longer judge for ourselves, and a foreign observer only can decide for us what ought to be the judgment of posterity.

When my colleagues, in addressing themselves to you, chose me for their organ, I was penetrated with their sentiments, and with those of the Ministers of all ranks whom nothing can separate from

their consciences. A spoke for them with the feeling which they gave me ; and the noble thoughts, the touching expressions, I can boldly say, were only the daily impressions which a knowledge of their virtues inspire. It is wanting to their glory that you should see them, as I have seen them, simple in their conduct, tranquil in their adversity, and content with having fulfilled their duty. The Church of France is the stranded bark which the waters have left after the tempest, and every one of us in the shipwreck contemplates with astonishment those new heavens, and this new earth, which were unknown before.

By what destiny must it be, that, after having supported all my life those maxims of Christian Charity, of which the first ages of the Church gave us both lessons and examples, I see myself the victim of intolerance and persecution ! It is in the eighteenth century—it is in a nation that boasts of its philosophy—it is even in the moment that they announce the Revolution of Liberty, that they persecute those who practise what they believe in religion, and who wish to preserve the worship of their fathers ! We read in the Constitution that 'No one ought to be disturbed for his religious opinions'—We read in the Laws concerning Religion—oaths, deprivations, infamous penalties, and exile ; and it is on the overthrow of their new Constitution that they found the Civil Constitution