

Colony of Connecticut, beg Leave, by our humble Address transmitted from these remote Parts of your Dominions, to approach your Royal Presence, most sensibly affected with every Event conducive to your Majesty's Glory and Happiness, to congratulate your Majesty on your Royal Nuptials, which spread universal Joy and Satisfaction among all your Subjects, as well in America as in Europe; and, with Hearts full of Gratitude, to present our sincere and thankful Acknowledgments to your Majesty for the Protection and Security, among other ineffimable Blessings enjoyed, by your Subjects in America; and to express the lively Sense we have of the interesting Consequences of this very auspicious Event, which opens to our View the pleasing Prospect of perpetuating to our Posterity, the Happiness your Majesty's Reign diffuses universally through every Part of your Majesty's extensive Dominions.

Animated by the most ardent Zeal and Affection for your Service, we humbly beg Leave, on this Occasion, to testify our inviolable Attachment to your Majesty's Person, Family, and Government, and our invariable Resolution, to evince the Truth and Reality thereof, by a Course of unshaken Fidelity and Loyalty, most humbly entreating your Majesty's gracious Acceptance of our unfeigned Assurances of the most cordial Duty, and the Continuance of your Royal Favour to this your faithful Colony.

May uninterrupted Felicity attend your Majesty, your Royal Consort, (our gracious Queen) and your Illustrious Descendants, to the latest Generations.

We are, may it please your Majesty, your Majesty's most dutiful and loyal Subjects, The Governor and Company of your English Colony of Connecticut in New England in America.
Thomas Fitch, Governor.

Hague, April 6. The Following is the Arrêt published the 27th of last Month, by the Parliament of Rouen, upon Occasion of the Edict issued at Versailles in the same Month, tending to the Re-establishment of the Jesuits.

The Court, in a full Assembly of all its Chambers, being constantly affected by the Motives which determined them to pass the Arrêt of the 12th of February last, considering that the Institut, the Statutes, the Perseverance in the same Conduct, of those, who called themselves heretofore Members of the Society of Jesus, do essentially oppose the true Maxims of Government, and the Common Law of the Nation; That no Temperament can be capable of giving a regular Consistence to a Body, whose Constitutions, differing from those of every other Order admitted in the State, are invasive of the very Constitutions of the State; and that the Precautions taken in the Edict of the present Month of March, would not be sufficient, even in that Case, to secure a Fidelity, which neither the Faith of Engagements, has hitherto been able to obtain, nor the Sanctity of an Oath, nor the Authority of the Laws, nor the imperious Dispositions of the irritating Clauses rendered sacred, in the Year 1561, by the Concurrence of the Ecclesiastical and Civil Powers, which were equally alarmed at the Appearances of the first Elements of an Institut, and Statutes, whose Political Regulations, ambitious Privileges, and terrifying Maxims, under the Veil of Religious Expressions, seem to be forging Fetters for the whole World. The said Court, under the Impossibility of reconciling the Sentiments, of Love, Respect, and Fidelity, with which they are constantly animated towards their Lord the King, with the Inrolling of an Edict, which has upon the Face of it, all the Marks of a Surprise upon his Conscience,

have declared, and do declare, that they cannot proceed to the said Inrollment; without violating their Duty and Oath; Accordingly ordains, that the Arrêt of the said Court of the 12th of February last shall be executed pursuant to its Form and Tenor; and the said Lord the King shall be most humbly intreated at all Times, upon every Occasion, to consider, that the Laws, the most fixed Maxims of the Publick Policy, the Interest of Religion itself, do not permit any Toleration, not even a Provisional one; of an Institut abusive in itself, of Vows, as null, and as abusive as the Constitutions, which are the Object, and Rule of them, and which have been declared to be such in due Form of Law: That the mere Suspension of the Arrêt which has prescribed that Abuse, would be giving a legal Establishment to it for the future. That there are no possible Means of reforming a Society, which is inreformable in its very Essence, which reckons in the Number of the strange Privileges set forth in its Constitutions, That of being independent in the Mode of its Existence, and of having the Power to restore itself, by its own Authority, to its first State, whatsoever Revocation, or Reformation might intervene on the Part of any Power whatsoever, Spiritual, or Temporal: A Society, which being convinced itself of the Perverseness of its Constitutions, has at all Times accumulated the most studied Precautions for exempting itself from the Power of the Law, and for treating its wisest Dispositions with Contempt: A Society accustomed through Prejudice, through Custom, by its Institut, and by its Vows, to acknowledge no Authority to which that of its own General is not superior; and which there can be no Hope of subjecting either to the Hierarchy, or to any Law; without previously annihilating the Institut and the Vow, which exempt it from their Jurisdiction: That there is no Method of regulating and reducing to the Publick Order, a Body, whose bare Existence is a Confusion in the Publick Regulation and Order: That the Process, which the Court of Parliament is at this very Time instituting against the Freres Le Roux, and Mauduit, is a new Proof, that there is no Degree of Confidence, which can possibly be reposed in Declarations so often renewed, and so often falsified: That there is no Faith possible to be given to Promises, which they have the Art to elude by Equivocations, and mental Reservations, made use of even against the Oath which they have taken to make use of none: That there is no Hope of amending the Doctrine, and the Morality of a Body, which so many Censures of Popes, of the Bishops of all Christendom, of the Universities and Faculties, and so many Arrêts of the Sovereign Courts, have convicted of being equally, and perpetually perverted in all Points of Doctrine, and of Morality; which knows no Doctrine but its own; which prides itself upon the invariable Uniformity of its Sentiments; which, for Two Hundred Years past, has been in Possession of substituting Probability to Truth, of excusing Impurities, Perjuries, Profanations, Irreligion, Idolatry, and all other Kinds of Crimes, and of proving them Innocent, either by the absurd System of Philosophick Sin, or by supposing an invincible Ignorance even of the Law of Nature, which God has engraven in our Hearts, or by authorising Men to form such a Conscience to themselves, as the Society looks upon to be equally safe and commodious. It shall be also represented to the said Lord the King, that there is no Motive, no Consideration, which can ever favour the Re-establishment of a Society, where Homicide of all Kinds, and the Murder of

Kings.