From the TRENTON FEDERALIST.

DEMOCRATIC DECEPTION.

As we expected, the silly democrats are boasting loudly of the prosperity of our finances. Before Jefferson had been in office six months, they began to proclaim a millennium, though no one measure had been entered into by him, but that of turning out of office meritorious men, and putting in their places his tools and partizans. Now, our ears are stunned with the praises of Mr. Jefferson and the democrats, because the Federal system of *finance* turns out prosperously—that system which *he* and *they* opposed with all their might, from the day it was suggested by Hamilton, till the doors of honor and confidence were burst open to *fraud* and *deceit*. Not a *single dollar* has ever been brought into the treasury by any means of the democratic party—No, not a *cent*. Whatever of prosperity our country enjoys in its money concerns, is the result of the measures of the federal administration. They laid the plan—they carried it into execution, and they matured the system, in spite of Gallatin's insurrection, and every obstacle that could be thrown in the way, by *those* who now *claim the merit of its success!* Like a hoard of hungry Arabs, the democrats have broken into the well tilled and fertilized fields of federalism, just as the harvest was gathering, and, bearing off the crop, call on the spectators of their robbery, for the applauses due to *industry* and *good management!*

When the federalists went out of power, government had just begun to breathe, free of the embarrassments which had oppressed it ever since its first establishment.

At the out-set there was not a dollar in the treasury; they were actually forced to borrow money to pay the members of congress. As soon as the revenue system was brought into operation, a very expensive Indian war broke out, that took every spare cent in the treasury. Then followed the Algerine piracies—next Gallatin and his whisky boys—Then the British depredations amounting to almost *four millions of dollars*. Then the French to TWENTY MILLIONS, and to close the scene, *another Pennsylvania insurrection!* Yet, notwithstanding all these obstructions, the national debt was diminished, the country was enriched beyond calculation, a navy built, our commerce doubly extended, and three millions of money in the treasury, and a revenue established which annually produces between ten and twelve millions of dollars, closed the career of federal labors. When all this was done, and peace settled with foreign powers, and the army disbanded and the navy laid up, the democrats come into power, and finding things in a prosperous train, begin to crow up the *good effects of their management* ere they have taken a single step backward or forward. The *sly ones* of the party think that they can praise themselves *now* for every thing done by the federalists, and the people are so *short-sighted* as not to discern the *trick*. They calculate upon all being as *dumb* as democrats—incapable of seeing an inch before their noses; but they are out *in their reckoning*. The people are not so stupid as democrats would have them; they know, as well as democrats, that there must be *a reason* for every thing; that it takes time and labor, rain and sunshine, to produce a crop, and that there is as much merit in those who fence the land, manure, plough, harrow, sow and keep off the *crows* and *wild beasts* till harvest, as in those who *then come in* and barely reap the field—They will not admit such *great merit* in the democrats, in our money concerns, when they *know* that these gentry have never brought a *single cent* into the treasury—When they know that Gallatin and his whisky-boys, have taken more, by a MILLION, out of the treasury than they ever put in—When they see these *sunshine patriots*, who made such a noise about *high salaries*, getting their FIVE and TWENTY FIVE *thousand dollars a year*, and their SIX *dollars a day*—When they *see* them taking the taxes off the *coaches of the rich*, and leaving the BURTHENS OF THE POOR UNDIMINISHED!

The following are the documents referred to in the report of the director of the mint, published in the Federal Gazette of Tuesday last.

No. I.

An ABSTRACT of the Coins struck at the Mint of the United States, from 1st Jan. to 31st December, 1802.

GOLD.	Eagles.	Hf. do.	Qr. do.	Total. Dls. Cts.
Quarter ending March,	4416	10076		94540
June,		42748		213740
Sept.	6789	352	1654	73785
Dec.	3885		958	41285
	15090	53176	2612	

Total amount of Gold Coins—423350

SILVER.	Dolls.	Hf. do.	Dimes.	Hf. do.	
March,	9841	7910		2550	13923 50
June,	8710				8710
Sept.	957		10975	10460	2577 50
Dec.	22142	21980			33122
	41650	29890	10275	13010	

Total amount of Silver Coins—58343

COPPER.	Cents.	Half Cents.	
March,	976600		9766
June,	1004000		10040
Sept.	861000	8200	8651
Dec.	593500	6166	5965 83
	3435100	14366	

Total amount of Copper Coins—34422 83

Total amount of Coins issued by the Mint from 1st Jan. to 31st December, 1802, inclusive. *Dolls.* 516,115 83

MINT OF THE UNITED STATES,
Treasurer's Office, Philadelphia, 31st Dec. 1802.
For BENJ. RUSH,
G. EHRENZELLER.

No II.

Comparative Statement of the Coins issued by the Mint of the United States, from the year 1798 *to* 1802, *inclusive, viz.*

1798.	Gold.	Silver.	Copper.
7974 Eagles	79740		
24867 hf. do.	124335		
614 qr. do.	1535		
			205610
327536 dolls.	327536		
27550 dimes	2755		
		330291	
979700 cents			9797
1799.			
17483 Eagles	174830		
7451 hf. do.	37255		
480 qr. do.	1200		
		213285	
423515 Dollars		423515	
904585 Cents			9106 68
12167 hf. do.			
1800.			
25965 Eagles	317760		
11622 hf. do.			
220920 Dollars			
21760 Dismes		224296	
24000 hf. do.			
2822175 Cents			29279 40
211530 hf. do.			
1801.			
29254 Eagles	422570		
26006 hf. do.			
54454 Dollars			
30289 hf. do.		74758	
34640 Dismes			
33910 hf. do.			
1362837 Cents			13628 37
1802.			
15090 Eagles	423350		
53176 hf. do.			
2612 qr. do.			
41650 Dollars			
29890 hf do.		58343	
10975 Dismes			
13010 hf. do.			
3435100 Cents			34422 83
14366 hf. do.			
	1582575	1111203	96234 28

TOTAL.			Dollars. Cts.
1798	-	-	545,698
1799	-	-	645,906 68
1800	-	-	571,535 40
1801	-	-	510,956 37
1802	-	-	516,115 83

Dollars—2,790,012 28

MINT OF THE UNITED STATES,
Treasurer's Office, Philadelphia, 31st Dec. 1802.
For BENJ. RUSH,
G. EHRENZELLER.

No. III.

An Abstract of the Expenditures of the Mint of the United States, from the 1st January, to the 31st December, 1802, *inclusive.*

Qr. ending	Salaries.	Wages.	Incidental.	Totals.
March	2650	1460 27	141 42	4251 69
June,	2650	1434 23	192 41	4276 64
Sept.	2650	1508 28	225 97	4384 25
Dec.	2650	1436 67	463 40	4550 07
	10600	5839 45	1023 20	

Total amount of the expenditures of the Mint, during the year eighteen hundred and two. *Dolls.* 17462 65

Mint of the United States, Treasurer's office, Philadelphia, Dec. 31, 1802.
For BENJ RUSH,
G. EHRENZELLER.

A STATEMENT

Of the gain on Copper coined at the Mint of the United States, from the 1st January, to the 31st December, 1802.

5700		
	23205 83	
		415 87
		5101 13
34422 83		
	144 58.5	
		23330415
		38 16
		454 03
		11 67
		45
		38
		322 16
10999 75		
5298 75		
	144 58.5	
		3676 75
		49 83
		404 20
		3531 49
1102 96		
2289 43		
1186 47		
5644 32		

Amount of invoice entered 22d December, 1801, and delivered to chief coiner on 20th February, 1802, on which there was a profit of
Deduct allowed 4th October, 107915 to coiner for loss in weight.
Ditto returned 17th of Nov. 36.67. by ditto in copper clippings.

Amount of invoice E. 18th October, 1802, on which there was a profit of
Deduct so much remaining yet in the hands of the chief coiner, uncoined, will take a proportion of the above profit,
Amount of copper coined in the year 1802.

Amount of profit on coining the above quantity—*Dolls.*

Balance remaining in the coiner's hands, uncoined, on 31st Dec. 1801, being part of the invoice entered 18th Sept. 1801, amounting to 18,741.17, on which there was a profit of 1,918 38—this sum will bear the proportion of said profit of
Gained in the weight of the above copper per entry of 16th Feb. 1802,
Deduct for an error in invoice, as entered 18th Sept. 1801,
Ditto for returned by chief coiner in spoiled planchets and clippings, which will be used for alloying p. E. 14th August,

Mint of the United States, Treasurer's office, Philadelphia, Dec. 31, 1802.
For BENJ. RUSH,
G. EHRENZELLER.

From the National Intelligencer.

Towards the latter end of last December I received a letter from a venerable patriot, Samuel Adams, dated Boston, November 30. It came by private hand, which I suppose was the cause of the delay. I wrote Mr. Adams an answer, dated January 1st, and that I might be certain of his receiving it, and also that I might know of that reception, I desired a friend of mine at Washington to put it under cover to some friend of his at Boston and desire him to present it to Mr. Adams. The letter was accordingly put under cover while I was present and given to one of the clerks of the post office to seal and put in the mail. The clerk put it into his pocket book, and either forgot to put it in the mail, or supposed he had done so among other letters. The post-master-general, on learning this mistake, informed me of it last Saturday, and as the cover was then out of date, the letter was put under a new cover with the same request and forwarded by the post. I felt concern at this accident, lest Mr. Adams should conclude I was unmindful of his attention to me; and therefore, lest any further accident should prevent or delay his receiving it, as well as to relieve myself from that concern, I give the letter the opportunity of reaching him by the newspapers. I am the more induced to do this, because some manuscript copies have been taken of both letters, and therefore there is a possibility of imperfect copies getting into print; and besides this, if some of the federal printers, (for I hope they are not all base alike) could get hold of a copy they would make no scruple of altering it and publishing it as mine. I therefore send you the original letter of Mr. Adams and my own copy of the answer.

THOMAS PAINE.

Federal City, Jan. 22, 1803.

BOSTON, Nov. 30th, 1802.

Sir,

I have frequently with pleasure reflected on your services to my native, and your adopted country. Your Common Sense, and your Crisis unquestionably awakened the public mind, and led the people loudly to call for a declaration of our national independence. I therefore esteemed you as a warm friend to the liberty and lasting welfare of the human race. But when I heard, that you had turned your mind to a defence of infidelity, I felt myself much astonished, and more grieved, that you had attempted a measure so injurious to the feelings, and so repugnant to the true interest of so great a part of the citizens of the United States. The people of New-England, if you will allow me to use a scripture phrase, are fast returning to their first love. Will you excite among them the spirit of angry controversy, at a time, when they are hastening to unity and peace? I am told that some of our newspapers have announced your intention to publish an additional pamphlet upon the principles of your Age of Reason. Do you think, that *your pen*, or the pen of any other man can unchristianize the mass of our citizens, or have you hopes of converting a few of them to assist you in so bad a cause? we ought to think ourselves happy in the enjoyment of opinion without the danger of persecution by civil or ecclesiastical law.

Our friend, the present president of the United States, has been calumniated for his liberal sentiments by men, who have attributed that liberality to a latent design to promote the cause of infidelity. This, and all other slanders have been made without a shadow of proof. Neither religion, nor liberty can long subsist in the tumult of altercation, and amidst the noise and violence of faction.

Felix qui cautus.

Adieu.

SAMUEL ADAMS.

Mr. Thomas Paine.

TO SAMUEL ADAMS.

My dear and venerable friend,

I received with great pleasure your friendly and affectionate letter of November 30th, and I thank you also for the frankness of it. Between men in pursuit of truth, and whose object is the happiness of man both here and hereafter, there ought to be no reserve. Even error has a claim to indulgence, if not to respect, when it is believed to be truth. I am obliged to you for your affectionate remembrance of what you stile my services in awakening the public mind to a declaration of independence and supporting it after it was declared. I also, like you, have often looked back on those times, and have thought, that if independence had not been declared at the time it was the public mind could not have been brought up to it afterwards. It will immediately occur to you, who were so intimately acquainted with the situation of things at that time, that I allude to the black times of *seventy-six*; for though I know, and you my friend also know, they were no other than the natural consequences of the military blunders of that campaign, the country might have viewed them as proceeding from a natural inability to support its cause against the enemy, and have sunk under the despondency of that misconceived idea. This was the impression against which it was necessary the country should be strongly animated.

I now come to the second part of your letter, on which I shall be as frank with you as you are with me. "But, say you, when I *heard* you had turned your mind to a defence of *infidelity*, I felt myself much astonished, &c." What, my good friend, do you call believing in God *infidelity?* for that is the great point maintained in the *Age of Reason* against all divided beliefs and *allegorical* divinities. The bishop of Landaff, (doctor Watson) not only acknowledges this, but pays me some compliments upon it in his answer to the second part of that work. "*There is* (says he) *a philosophical sublimity in some of your ideas when speaking of the creator of the Universe.*"

What then [my much esteemed friend for I do not respect you the less because we differ, and that perhaps not much, in religious sentiments] what, I ask, is this thing called *infidelity?* If we go back to your ancestors and mine, three or four hundred years ago, for we must have had fathers and grandfathers or we should not be here, we shall find them praying to saints and virgins, and believing in purgatory and transubstantiation, and therefore all of us are infidels according to our forefathers' belief. If we go back to times more ancient we shall again be infidels according to the belief of some other forefathers.

The case, my friend is, that the world has been over-run with fable and creeds of human invention, with sectaries of whole nations, against other nations, and sectaries of those sectaries in each of them against each other. Every sectary, except the quakers, has been a persecutor. Those who fled from persecution persecuted in their turn, and it is this confusion of creeds that has filled the world with persecution and deluged it with blood. Even the depredation on your commerce by the Barbary powers, sprang from the crusades of the church against those powers. It was a war of creed against creed, each boasting of God for its author, and reviling each other with the name of infidel. If I do not believe as you believe, it proves that you do not believe as I believe, and this is all that it proves.

There is however, one point of union wherein all religions meet, and that is in the first article of every man's creed, and of every nation's creed, that has any creed at all: *I believe in God.* Those who rest here, and there are millions who do, cannot be wrong as far as their creed goes. Those who chose to go further *may be wrong*, for it is impossible that all can be right since there is so much contradiction among them. The first, therefore, are in my opinion on the safest side.

I presume you are so far acquainted with ecclesiastical history as to know, and the bishop who has answered me has been obliged to acknowledge the fact, that the books that compose the New Testament were voted by *yeas* and *nays* to be the word of God as you now vote a law, by the popish councils of Nice and Laodocia, about 1450 years ago. With respect to the fact there is no dispute, neither do I mention it for the sake of controversy. This vote may appear authority enough to some, and not authority enough to others. It is proper however that every body should know the fact.

With respect to the *Age of Reason*, which you so much condemn, and that I believe without having read it, for you say only that you heard of it, I will inform you of a circumstance because you cannot know it by other means.

I have said in the first page of the first part of that work, that it had long been my intention to publish my thoughts upon religion, but that I reserved it to a later time of life. I have now to inform you why I wrote it and published it at the time I did.

In the first place, I saw my life in continual danger. My friends were falling as fast the guillotine could cut their heads off, and as I every day expected the same fate, I resolved to begin my work. I appeared to myself to be on my death bed, for death was on every side of me, and I had no time to lose. This accounts for my writing at the time I did, and so nicely did the time and the intention meet, that I had not finished the first part of that work more than six hours before I was arrested and taken to prison. Joel Barlow was with me and knows the fact.

In the second place, the people of France were running headlong into Atheism, and I had the work translated and published in their own language, to stop them in that career, and fix them to the first article (as I have before said) of every man's creed, who has any creed at all, *I believe in God.* I endangered my own life, in the first place, by opposing in the convention the execution of the king, and laboring to shew they were trying the monarchy, and not the man, and that the crimes imputed to him were the crimes of the monarchical system; and I endangered it a second time by opposing Atheism, and yet *some* of your priests, for I do not believe that all are perverse—cry out, in the *war whoop* of the monarchical priest-craft! What an infidel! What a wicked man is Thomas Paine! They might as well add, for he believes in God and is against shedding blood.

But all the *war whoop* of the pulpit has some concealed object. Religion is not the cause, but is the stalking horse. They put it forward to conceal themselves behind it. It is not a secret that there has been a party composed of the leaders of the federalists, for *I* do not include all federalists with their leaders, who have been working by various means for several years past to overturn the federal constitution established on the representative system, and place government in the new world on the corrupt system of the old. To accomplish this a large standing army was necessary, and as a pretence for such an army, the danger of a foreign invasion must be bellowed forth, from the pulpit, from the press, and by their public orators.

I am not of a disposition inclined to suspicion. It is in its nature a mean and cowardly passion, and upon the whole, even admitting error in the case, it is better, I am sure it is more generous, to be wrong on the side of confidence, than on the side of suspicion. But I know as a fact, that the English government distributes annually fifteen hundred pounds sterling among the presbyterian ministers in England, and one thousand among those of Ireland, and when I hear of the strange discourses of some of your ministers and professors of colleges, I cannot, as the quakers say, find freedom in my mind to acquit them. Their anti-revolutionary doctrines invite suspicion even against one's will, and in spite of one's charity to believe well of them.

As you have given me one scripture phrase I will give you another for those ministers. It is said in Exodus, chapter 22, verse 28, "*Thou shalt not revile the gods, nor curse the ruler of thy people.*"—But those ministers, such I mean as Dr. Emmons, curse ruler and people both, for the majority are, politically, the people, and it is those who have chosen the ruler whom they curse. As to the first part of the verse, that of *not reviling the gods*, it makes no part of my scripture. I have but one God.

Since I began this letter, for I write it by piece-meals, as I have leisure, I have seen the four letters that passed between you and John Adams. In your first letter you say, "let divines and philosophers, statesmen and patriots, unite their endeavors to *renovate the age* by inculcating in the minds of youth *the fear and love of the Deity, and universal philanthropy.*" Why, my dear friend, this is exactly *my* religion, and is the whole of it. That you may have an idea that the *Age of Reason* (for I believe that you have not read it) inculcates this reverential fear and love of the Deity, I will give you a paragraph from it:

"Do you want to contemplate his power? We see it in the immensity of the creation. Do we want to contemplate his wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate his mercy? We see it in his not withholding that abundance even from the unthankful."

As I am fully with you in your first part, that respecting the Deity, so am I in your second, that of *universal philanthropy;* by which I do not mean merely the sentimental benevolence of wishing well, but the practical benevolence of doing good. We cannot serve the Deity in the manner we serve those who cannot do without that service. He needs no service from us. We can add nothing to eternity. But it is in our power to render a service *acceptable* to him, and that it is not by praying, but by endeavoring to make his creatures happy. A man does not serve God when he prays, for it is himself he is trying to serve, and as to hiring or paying men to pray, as if the Deity needed instruction, it is in my opinion an abomination. One good school-master is of more use and of more value than a load of such parsons as doctor Emmons, and some others.

You, my dear and much respected friend, are now far in the vale of years; I have yet, I believe, some years in store; for I have a good state of health and a happy mind, and I take care of both, by nourishing the first with temperance, and the latter with abundance.

This, I believe, you will allow to be the true philosophy of life. You will see by my third letter to the citizens of the United States, that I have been exposed to, and preserved through many dangers, but instead of buffeting the Deity with prayers, as if I distrusted him or must dictate to him, I reposed myself on his protection; and you, my friend, will find, even in your last moments, more consolation in the silence of resignation than in the murmuring wish of prayer.

In every thing which you say in your second letter to John Adams respecting our rights as men and citizens in this world I am perfectly with you In other points we have to answer to our Creator and not to each other. The key of Heaven is not in the keeping of any sect, nor ought the road to it to be obstructed by any. Our relation to each other in this world is as men, and the man who is a friend to man and to his rights, let his religious opinions be what they may, is a good citizen, to whom I can give, as I ought to do, and as every other ought, the right hand of fellowship, and to none with more hearty good will, my dear friend, than to you.

THOMAS PAINE.

Federal City, January 1, 1803.

BOSTON, January 20.

Arrived, ship Arab, Sargent, Cadiz, 60 days. November 4, left in the Mole at Malaga, brigs Canton and Maria, capts. Case and Jackson, to sail in ten days.—Passed, at anchor in the bay, the Java from Moco, and Tiger from Boston. Left at Cadiz, Nov. 24, brig Ceres, Aborn; a New-York schooner; captain Brown, of Portsmouth; Eugenia, Mansfield, of New-York, under a quarantine of 40 days, as all vessels from America are obliged to be by a new law; vessels from Philadelphia are not admitted at all. Spoke, in sight of the Western Islands, ship Enterprize, from Greenock for New-York, 18 days out, had carried away her main-top-mast.

January 21.

Captain Sargent from Malaga and Cadiz, was informed by the consul at the former place, that two Tripoline corsairs were off Alicant, and had captured a Swedish vessel in sight of the shipping there. At Cadiz, great preparations were making to celebrate the marriage of the prince of peace. The merchant ships were ordered from before the town, and the men of war brought ought of [illegible] to fire salutes.

GUADALOUPE INSURGENTS.

The following documents were laid before the executive council of this commonwealth a few days since, who, we understand, have directed them to be forwarded to the senators of the state in congress to be submitted to the government of the United States.

Boston, 15th January, 1803.

Sir,

I have the honor to inclose to your excellency a representation of the chairman of the selectmen of Boston, in regard to three *black men*, aliens and foreigners, who have been sent here from the West-Indies.

The passports of two of them, were shewn to me by the selectmen, about 15 days ago. By those documents it appears, *that these have been engaged, claiming the rank of* GENERAL OFFICERS, *in the parties hostile to each other in Guadaloupe;* the third is in the character of a servant. By