

STATES OF BARBARY.

THE European Powers have for about three centuries been either the dupes or the victims of that odious race of Freebooters settled along the Coast of Africa, and chiefly known under the name of Algerines. Their establishment was originally encouraged by the enemies of Austrian ambition, especially by the Dutch, who made no scruple to promote their success, as by obstructing the navigation of the Spaniards, the Portuguese, and the Neapolitans, they advanced the traffic of the Batavian Republic, and served the ends of her crooked policy: Yet the Dutch themselves have not always been exempt from the molestations and insults of the African Pirates. Since these savage miscreants succeeded in extorting tributes from civilized Governments, their insolence has scorned the check of fear, and overstepped the bounds of restraint. The proclamation issued two years ago by the EMPEROR of MOROCCO against this country cannot be forgot. Whenever the rapaciousness of these Infidels happens to be disappointed, they do not balance a moment to violate the respect due to any nation; and it grieves us to add that their outrages are generally looked upon with stoic indifference.

About thirty years since, an alarming tumult having taken place at Tangiers, the EMPEROR of MOROCCO sent part of his cavalry against the insurgents; this force was headed by a company of the Emperor's Life Guards, consisting of three hundred and fifty horsemen, every one of them immediately issued from the loins of the Imperial tyrant. The British Consul, who had been at Gibraltar for some private business, happened to return at the moment that the troops made their appearance—he had put on the dress of a Musselman, as foreigners frequently do to avoid the contumelious language of the populace. A trooper of the spurious Royal offspring no sooner perceived the Consul, than he chopped off his head, and all the satisfaction which our Cabinet received for this shocking murder was a declaration from the Emperor, that his beloved son had mistaken the Consul for one of the rebels. The least deficiency or delay in the payment of the tribute agreed upon never fails to inflame the rage of the Emperor, and those Consuls or Agents who are obliged to be short of punctuality are commonly terrified with dreadful Imperial messages, menacing to have them cast to the lions, and other wild beasts, which the Emperor keeps as the engines of his bloody purposes, and the prime ministers of his tyranny.

The DEY of ALGER, and the other African Rulers, are not less ferocious than the sable Emperor; and nothing can appear more curious than the idea which these sanguinary despots have of legislation and justice: An instance of this may afford some amusement. The ship of a Portuguese having entered the port of Algiers under French colours, the Captain on landing happened to meet a Venetian to whom he was indebted of five hundred zechins, about two hundred and thirty pounds sterling—the Venetian demanded his money, but the Portuguese, though he owned the debt, refused to discharge it at that time: Upon this the Plaintiff summoned his debtor before the Dey, who without hearing any thing of the dispute, asked the parties whether they wished for Christian or Mahometan justice: Being answered Christian, the Dey adjourned the cause to the ensuing week; and when they came at the time appointed his Highness prolonged the adjournment to a month, at the expiration of which he put them off for a whole year.—Surprised at this proceeding, the Venetian ventured to represent to the Dey, that his affairs required his immediate departure from Algiers, and that the procrastination of his Highness was so inconvenient that it might be the occasion of his ruin. The Dey interrupted him, and said—Did you not ask Christian justice? Why, I know that it is a constant practice with Christian lawyers to draw out their pleadings to that very often no decision ever takes place. I have been informed that there is a Christian tribunal, called the Court of Chancery, where some suits have outlived the years of METHUSALEM. If you will be satisfied with Mahometan justice, I shall settle your business in a few minutes. As the Venetian could not think of resisting the Dey's authority, he implored his final determination: when his Highness pronounced the following sentence: Let the Portuguese instantly repay the two hundred and fifty zechins to the Venetian: And as his Highness was told that the Portuguese had owed that money for two years, he added—Let him besides lend two hundred and fifty zechins to the Venetian, and the latter shall keep it likewise two years: and in case the debtor should be in a state of insolvency, the creditor may apply to him the balladado at his discretion. This said the Dey, is Turkish justice, and so dismissed the parties. In the measures of these tyrants there is often something ludicrous, but the true characteristic of their conduct is inhumanity. The grandfather of the present Emperor of MOROCCO amused himself with flabbing or beheading a certain number of slaves after breakfast, and often ordered the sound teeth of some stout slave to be pulled out for his diversion. This fact has been attested by Count D'OLONNE, the French Ambassador at Morocco, who published a faithful account of his embassy. We are in great hopes that the dismemberment of the Ottoman Empire will soon be carried into execution, as it will be the means of crushing all the African understrappers of the Porte. As we observed before, since the Ottomans pay no respect to the law of nations, their extirpation, or at least the reduction of their power, is a necessary measure: Instead of being panic-struck at the chimerical machinations of the Jacobins, the Cabinets ought to deliver the world from the iniquitous dealings of the Algerines, and their African accomplices.

ALL Persons who have any legal demands against the Estate of BENAJAH BURTIS, late of this City, Haunter, deceased, are requested to send in their Accounts duly attested to the Subscriber, within Six Months from the date hereof.—And all persons indebted to the said Estate, are desired to make immediate payment to

WILLIAM BURTIS, Administrator.
St. John, 25th September, 1802.

TOM PAIN,

INVITED TO THIS COUNTRY BY HIS RIGHT WORTHY AND AFFECTIONATE FRIEND

T. JEFFERSON.

HAVING concluded our remarks upon the united exertions of Mr. Thomas Pain and Mr. Thomas Jefferson, to destroy the reputation of Washington, and with it the administration of our government; and upon their enmity to the Constitution of the United States, in its present form, we proceed to the last thing proposed, which is to exhibit their endeavours to bring disgrace and contempt upon the Christian Religion.

On this head we shall be brief. We feel no disposition to call into notice, the low buffoonery, and disgusting obscenity of Tom Pain, which he calls the Age of Reason. That production has already sunk into merited contempt; and far be it from us to engage in the dirty work of raking it from the native filth by which it is protected. It is still sufficiently remembered to be despised, and to render the author an object of disgust, of abhorrence, of absolute loathing to every decent man, except the President of the United States.

It is sufficient for our purpose, that the work is thus far remembered, and that it is also remembered with what industry and assiduity, the adherents of Mr. Jefferson disseminated that vile and blasphemous trumpery among the more ignorant classes of the people in this country. It is not forgotten with what avidity the filthy thing was seized and printed off, in cheap editions, at those prostituted presses which published the letter of Pain to General Washington, and which have continually belched forth their shameful praises of Mr. Jefferson and all his unwarrantable conduct. It is not yet five years since those very presses which are proved to be in the pay of Mr. Jefferson, brought as a specific charge against General Washington, that he disapproved of these writings of Pain, and cautioned the people of this country against the effects of them. They have now had their day and are gone to the tomb of all the Capulets. The most profligate have no longer the courage openly to defend them. It is probable that Mr. Jefferson himself would not at this time be very lavish in their praise, especially in public. He ceased to encourage Genet in attempting to seduce the affections and fidelity of the people from President Washington, after a fair trial had convinced him that such a treasonable project could not be achieved.—He became a pretended admirer of our federal constitution after his efforts to prevent its adoption had proved fruitless. He sighed and sobbed, and made doleful faces over the venerable ashes of the deceased Washington, after it was found that his letter to Mazzei, his National Gazette, his Prospect Before Us, and his other sly and treacherous calumnies had failed to render that worthy man an object of popular odium. It is very possible that, for similar reasons, he has now ceased, openly to commend this blasphemous work of Pain. Let it be so, and we will content ourselves by pointing the reader's attention to a few instances of his language and conduct, which will be sufficient to prove that he as heartily concurs with Pain in his opposition to Christianity as in his rancorous hatred of the character of General Washington, and his persevering opposition to our federal constitution.

It is true, that upon this subject, as upon others, in which an experiment was to be made, and then the object to be pursued or abandoned, as the expediency of the one or the other course should be indicated by popular sentiment.—Mr. Jefferson has done more by the pens of his hired agents than by his own. We shall not, however, take the trouble of tracing him through the National Gazette, the Aurora, and such like publications. Enough for our present purpose will be found cursorily scattered here and there in his notes on Virginia. A few expressions which occur to the recollection shall be noticed.

In one place he has this remark: "Millions of innocent men, women and children, since the introduction of Christianity, have been burnt, tortured, fined and imprisoned," as though the introduction of Christianity had caused these enormities, almost equal to those which abounded in France after the introduction of Tom Pain and Atheism, established by a legislative decree.

In another place, speaking of religion in Pennsylvania and New-York, he says, "Religion is there well supported; of various kinds, indeed but all good enough; all sufficient to preserve peace and order." He might have added in the same devout strain, and that is all that any religion is good for.

The public are sufficiently well acquainted with Mr. Jefferson's attempts to prove, by his philosophy, the impossibility of a general deluge, and the falsehood of the scriptural account of that occurrence; thereby either denying the divinity of the scriptures, or setting his own vain philosophy above the knowledge and power of the Deity himself.

In another part of the Notes on Virginia, he says, "Those who labor in the earth are the chosen people of God, if ever he had a chosen people." What a charming stroke of humor is this! Almost worthy of Tom Pain himself; certainly worthy of his affectionate friend! Please to read it again. Mayhap you do not perceive all the delicate and refined sarcasm contained in it. Observe that the verbs are in the present tense. "Those who labor [at this time] in the earth are [now] the chosen people of God, if ever he had a chosen people." This is found, you will remark, in the Notes on Virginia, written for Virginians, and accommodated to their notions and habits of thinking. We all know who they are, who, in Virginia, labor in the earth. The sentiment would have been more obvious to people of the middle and eastern states, though we confess, not quite as witty, had Mr. Jefferson said, "If God ever had a chosen people, they are, no doubt, our Virginian negroes." This sentiment appears a little odd in the mouth of a Christian, the chief magistrate of a Christian people; BUT IT IS GOOD ENOUGH—as good as could be expected from the admirer and correspondent of Tom Pain.

Another of our President's witty sayings has been so famed as a *bon mot*, that we need not repeat it; we mean

the one about twenty Gods, and no God, picking my pocket and breaking my leg. He has, in this remark, so happily bit off the very spirit and manner, of his friend Pain, that one would be almost induced to affirm that it must have been produced just after a perusal of his affectionate friend's Age of Reason.

But the finest stroke of all is yet untold. It was thus: Mr. Jefferson was riding with a friend, a stranger in this country, who was well known to be a professed infidel; of course there was no need of disguising anti-Christian sentiments in his presence. As they were passing by a old decayed building, in the interior of Virginia, the stranger enquired what it was. Mr. Jefferson told him it was a church. Do you suffer your churches, in this country, said the stranger, to go to decay and ruin in this manner? Why sir, it looks like an old barn. O, replied Mr. Jefferson, IT IS GOOD ENOUGH for a God who was born in a manger.* We could never have believed that Mr. Jefferson's philosophic imagination ever elevated him to such a sublime and astonishing stroke of wit, had not the anecdote, to our knowledge, been attested by a gentleman of the most unquestionable veracity, who heard it related at table by the stranger to whom Mr. Jefferson made the remark.

We challenge the admirers of Pain to produce, from all his Age of Reason, a specimen of smarter repartee at the expence of good enough Christianity. They will probably cite the following: Speaking of Isaiah's prophecy, of the mysterious incarnation of our Saviour, "Behold! A virgin shall conceive and bear a son," &c. this affectionate friend to our virtuous President, remarks—

"It certainly was not a difficult thing in any time of the world to find a girl with child, or to make her so; and perhaps Isaiah knew of one before hand; for I do not suppose that the Prophets of that day were any more to be trusted, than the Priests of this."

Perhaps the following may be thought to come still nearer.

"The fable of Jesus Christ, taking it as it is told, is blasphemously obscene. It gives an account of a young woman engaged to be married, and while under this engagement she is, to speak plain language, debauched by a ghost. This story is, upon the face of it, the same kind of story, as that of Jupiter and Leda, or Jupiter and Europa, or any other of the amorous adventures of Jupiter."

If this does not match the President, it is doubtful whether any thing that Pain has written, will do it. We will try but one more, and leave the reader to decide the palm of wit between these two champions. Speaking of the resurrection of Saints at the Crucifixion, Pain says:

"Matthew should have told us whether they came out naked and all in natural buff, he-Saints and she-Saints; or whether they came full-dressed, and where they got their dresses; whether they went to their former habitation and reclaimed their wives, their husbands, and their property, and how they were received; whether they entered ejecments for the recovery of their possessions, or brought actions of crim con, against the rival interlopers; whether they remained on earth, and followed their former occupations of preaching or working, or whether they died again, or went back to their graves, and buried themselves."

Oho! jam satis est!—This is enough in all conscience, enough to shew what it was that Thomas Pain dedicated to his fellow-citizens of the United States, and that the supporters of Thomas Jefferson labored to put into the hands of every man, woman and child, who could be prevailed upon to read it. Very pretty stuff for the edification of the wives and daughters of American citizens!—But it is all GOOD ENOUGH—good enough to procure the high esteem and affectionate attachment of Thomas Jefferson—good enough to obtain for the writer a national ship to transport him to this country, to the arms of his affectionate friend—good enough to extort even from Jefferson a sincere prayer for the continuance of such useful labors, and for long life to the author, that he may reap his reward in the thankfulness of nations.

We leave it for those who are disposed to undertake the task, to decide the palm of victory between the two wits.

Non nobis tantas componere lites.

Perhaps it ought to be remarked in favour of Pain, that the quotations made from him, were intended not as mere witticisms, but also as arguments, the object of which was to prove the Scriptures a forgery. On the other hand, Mr. Jefferson had no object, no motive in view but to astonish and delight his friend by the brilliancy of his wit—sheer wit.

Now, reader, we have done.—We have set before you, in full view, a pair of affectionate friends—*par nobile fratrum*, GOOD ENOUGH for each others society, and for the society of those who entertain for them a high esteem and affectionate attachment. Our stomachs already nauseate at the sight of their affectionate embraces, we entertain no doubt that you, as well as we, have become impatient to get out of such impious and indecent company.—We leave them then, to consummate their bliss.

* For the proofs of the authenticity of this narrative, and for the names of the gentlemen on whose authority it is related, see a pamphlet published in New-York, entitled, "A Voice of Warning." &c.—written by the Rev. Dr. Linn.

LONDON, SEPTEMBER 20.

Extract of a Letter from Paris, dated September 6.

"Bonaparte received Mr. Fox with great distinction; but I assure you it is by no means the fashion at the French Court to speak well of him. The creatures of favour openly applaud the principles and conduct of Mr. Pitt.—All opposition to the measures of Government they would represent as treasonable. Those who defend the rights of the People they stile *Devastateurs*. Passive obedience is their favourite theme, and no tyrant was ever more inimical to the liberty of foreign states. Some, I can assure you, go so far as to praise the ancient regime. *Notre malheureuse revolution* has long been a phrase in vogue; but they now condemn the principle of the revolution, as well as the manner in which it was conducted. The Bourbons being expelled, they say it would be a very improper thing to recal them with their long train of Priests and Nobles. The actual Government is to be supported. They would resist