

Rhode-Island Republican.

AN INDISSOLUBLE UNION OF THE STATES, IS ESSENTIAL TO THEIR LIBERTY AND EXISTENCE.—WASHINGTON.

Published weekly, by OLIVER FARNSWORTH, (Printer to the STATE, and of the LAWS of the UNITED STATES,) Thames-Street, NEWPORT.

MARY MUMFORD

RESPECTFULLY informs her friends and the public in general, that she carries on the Tinning business, in the South Shop of the same House where it was carried on by her deceased husband. She has at present on hand, a large assortment of TIN WARE, which she will dispose of very cheap for Cash.

Those persons who will please to favor her with their custom, may depend upon having their work faithfully done, and the smallest favor will be gratefully acknowledged.

* For sale as above, an Assortment of JAPANESE WARE, Glass Lamps, and Two large Franklin Stoves.
Newport, June 13, 1802. 89tf

John A. Shaw, & Co.

INFORM the public that they have taken a shop next door but one North of the Coffee-House, where they carry on the Watch-Making business in all its branches; and have for sale, Warranted and common English and Geneva watches, gold Necklaces, silver tea and table Spoons, Sugar-Tongs, &c.—Looking-Glasses, Tea Trays, Waiters, Dressing-Cases, Plated and Wooden Castors, Supperders, Knives and Forks, Globe Andersons, Shovel and Tongs, brass and japanned Lamps, Candlesticks, dart and common Walking Sticks, Scotch, Rappee & Makara's Snuff, Starch, Writing Paper, Dutch Quills, Britannia Coffee Pots, &c. Together with an assortment of Jewellery and Perfumery.

Cash given for old Gold and Silver.
* Punctual attendance will be given, and the smallest favors gratefully acknowledged.
Newport, Feb. 12. 72tf

CLARK BLISS,

INFORMS his friends, and the public, that he has removed from Banister's wharf, to the dwelling-house belonging to Capt. Caleb Gardner, in Thames-Street, formerly occupied by Capt. Wing Spooner—where he has for sale, a General Assortment of

West-India Goods:

Among others, are the following articles, viz. Brandy, West-India Rum, 4th proof do. Gin, New-England Rum, Wines of different kinds, Molasses, Loaf and Brown Sugars, Coffee, Teas, of various kinds, Chocolate, Raisins, Pepper, Allspice, Cinnamon, Nutmegs, Flour, Rye and Indian Meal, Butter, Cheese, Soap, and Candles; various kinds of Glass Ware, Stone Ware, Knives, and Forks, Jack Knives, Pen Knives, large and small Spoons, Chest Locks and Files, Crockery and Tin Ware, Axes, Hatchets and Hoes, Men's and Boys Shoes, Corks, Brimstone, Lampblack, Stone Lime, Lamp Oil, Powder, Shot and Flints, Fishing Lines of various kinds, Leads and Hooks, deep sea Leads and Lines, Bellows, metal Tea Pots, writing Paper, wrapping paper by the ream, Bed Cords, Log Lines, Marlings, seamen's Chests, Oak Kegs holding from one quart to six gallons, Buckets, Coffee and Pepper ready ground for use; and a number of other Articles not mentioned.—Captains of vessels, and others, may be supplied on the shortest notice, and every favor gratefully acknowledged.

Newport, May 7, 1802. 84tf.

NOTICE.

THE subscriber, intending to leave this town the ensuing Fall, requests all persons having unsettled accounts with him, to adjust the same before the November Court, as all unsettled accounts will then be put in suit, without respect to persons.

THOMAS HOWLAND.

Newport, August 12, 1802. 98tf.

To be Sold,

A LOT of Land, containing upwards of 3 acres, fronting Tanner & Warner Street, with a House, well finished; paved Cellar; and never failing well of water. Also, a Stable and Chaise-House.—Likewise for sale, a Lot, fronting Broad-Street and Tanner Street, with a large commodious Dwelling-House; Shop, Stable, and Chaise-House. For terms, apply to OLIVER READ.

Newport, March 20, 1802. 77tf.

WANTED,

FOR immediate use, a quantity of TOW, for which Cash and a generous price will be given. Enquire of the Printer.
Newport, August 6.

FOR SALE,

A LIKELY MARE, of middling size, good in a team, and is a fine breeder. She would be very valuable to keep on a farm, and is also in good order for Shipping. Enquire of the Printer.
August 13, 1802.

FROM THE (Boston) CHRONICLE.

OLD-SOUTH—No. LXVII.

"Those men who have turned the world upside down, have come hither also."

IS it possible, that the Christian dispensation should raise a formidable opposition from men who pretended to disown all worldly grandeur and emoluments, and who lived in expectation of a reward in another world? But however paradoxical it may appear, yet the only antagonists which gave our Saviour or his disciples any trouble, were those who professed the greatest concern for religion, and who lived within the precincts of the altar. The whole history of the christian system is a narrative of the scandalous treatment of the Chief Priests, Scribes, and Pharisees, towards its professors. They were followed by a body of persecutors, who were constantly exciting the public resentment against them. The enemies of our Saviour professed their plans with such insidious art, as even to gain over, by bribery, one of his Disciples, to betray him. He was early pursued by Church and State: For Herod began his sanguinary purposes by murdering the infants in Bethlehem—when that failed of the object contemplated, Satan, immediately upon his baptism, in a contemptuous strain of adulation, tempted him. After the powers of earth and hell had exhausted all their stratagems to ensnare and destroy him, he began his mission by preaching on the Mount, and from that eminence made a solemn declaration of the benign principles of his mission; he recommended his ministrations by acts of kindness and beneficence; healing all manner of diseases, and evidencing his divinity by signs and miracles, which gave a lustre to the philanthropy of his character. Is it possible then that any opposition could arise against a system which displayed such complacency in its Author? Should we expect to find among his opponents, those who professed to study the happiness of mankind, or seemed devoted to the cause of virtue and religion?—But the history informs us, that when the Chief Priests, Scribes and Pharisees saw the things which he did, they were displeased, and from that time sought to lay hands on him; but they feared the People. The Pharisees also took council, how they might entangle him in his talk—they began their artifice to question him, whether it was lawful to give tribute to CÆSAR; they were preparing to entrap him that he was not Cæsar's friend; but our Saviour, tho' thus surrounded by a Junco, boldly began his opposition, by denouncing them as hypocrites and deceivers. The Sadducees next came forward, which say, there is no resurrection; thus combining Church and State, as it related to taxes to Cæsar and the final retribution of mankind. The money-changers, it is probable, were greatly disturbed in consequence of being whipped out of the temple; they therefore allied themselves with the Sadducees, in order to form a federal connection with this powerful "sect." The Pharisees seemed greatly alarmed, when they found he had put the Sadducees to silence, and they gathered together and deputized a Lawyer, to ask him a question for the purpose of tempting him.

After he had confounded this last tempter, (from the Bar) no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. As soon, therefore, as our Saviour had defeated the Scribes, Pharisees, Sadducees, Chief Priests, Satan and the Lawyer, he began to speak to the People and his Disciples. He appears, at this period of his ministrations, convinced of the opposition which he was to encounter, and therefore began his mission by warning them of the deceptive arts of those who had long deceived them, under the mask of hypocrisy. Matthew, in his 23d chapter, (which I recommend to my readers to peruse) begins his narrative in a most triumphant manner: After describing the complete victory of our Saviour over his antagonists, he goes on, "Then spake he to the multitude (which shews that he did not consider 'the People as 'wolves,' or themselves as their worst 'enemies') saying, the Scribes and Pharisees set in Moses' seat, but do not alter their works; for they say, and do not; they bind heavy burdens and lay them on men's shoulders but they themselves will not move them with one of their fingers; they love the uppermost rooms at feasts, and the chief seats in the synagogue, and greetings in the market-place, & to be called of men, Rabbi, Rabbi." After describing these persons in their proper characters, he goes on for 39 verses, calling them hypocrites, devourers of widows' houses, children of hell, blind guides, extortioners, whited sepulchres, serpents, generation of vipers, persecutors of wise men, and finally closes with this tremendous denunciation—on whose head be all the righteous blood, shed on the earth, from the blood of Abel unto the blood of Zacharias, son of Barachias, whom they slew between the temple and the altar.

The Christian system being thus opposed

to all the hypocrisy and intrigue of designing men, to a phalanx of Church and State, to all those who found it their interest to deceive the multitude, (to whom our Saviour preached) can we wonder that they combined in a federal association to destroy the efficacy of his doctrines, depreciate his reputation, and represent him & his followers as "turning the world upside down"? Can we suppose that any cordiality could ever exist between Him, who told the People (whom they had before held in subjection and dread) that they were deceivers and apostates? No, for it came to pass immediately after he had finished all these sayings, that the Chief Priests and Scribes assembled in the palace of the High Priests, and consulted how they might take him by subtlety and kill him; they said, not on the feast-day, lest there be an uproar among 'the People.' In all this divine story, there seems to be two parties, the People in favor, and the Chief Priests, &c. in opposition; till at length, by the basest practices of bribery and persecution, (as in the instance of thrusting out the man cured of his blindness) they excited the fears of the populace, crying out that Religion was in danger, that his followers were not Cæsar's friends, and that he was a peevish fellow. By such inflammatory declarations, they so far persuaded the People to consent to his crucifixion, as even to demand the release of Barabbas, rather than our Saviour.—The "reign of terror" at that time, must have been of the most vindictive nature; for those who had experienced the efficacy of his miracles, were in general afraid to speak in his vindication. Nicodemus (tho' a ruler) dare not make his visits but in the most secret hours of the night; Joseph was cautious how far he acknowledged Him openly, and not till after the highest manifestations of his divinity, did he dare to beg the body, to be placed in his sepulchre.

Under this pressure of Clerical and Civil interest, we cannot be surprized that the multitude at length became the revilers of Him and his Apostles. The Clergy of that day, no doubt, preached sermons to influence the public mind; the multitude were told, that he meant to subvert all Religion; that he was a despiser of ordinances; that he stained the whole body of the Clergy; and that all property, all the churches, and every vestige of piety and morality would be annihilated. On all public occasions, it is probable, the "lawyer who tempted him," would be declaiming that the courts of justice would be abolished, and that he had denounced the whole sanhedrim of judges as hypocrites and devourers of widows' houses. When He and his Apostles preached up peace on earth and good will towards men, the sycophants of the Clerical party confounded every appeal to common sense, by crying out, Great is Diana of the Ephesians. Such was their influence in exciting the public odium, that even Paul and Silas were mob'd in Thessalonica, as men "turning the world upside down." The enemies of the Apostles had so far bewildered the People, that the charge over-turning Religion, was blended with the political heresy, that they did "contrary to the decrees of Cæsar." All the beneficent actions of the Apostles were stiled "turning the world upside down"—all their exhortations were "modern philosophy," or in other words destroying those "steady habits" long imbued under the discipline of pretended Orthodox establishments. To raise an opposition to men thus circumstanced, was not a difficult business to be accomplished by their adversaries; a combination of such characters, all possessing an extensive personal influence, assisted with the electrical watch-word, that the Church was in danger, was an onset too powerful to be withstood by such weak missionaries (without purse or scrip) as Paul and Silas.

The foregoing observations are drawn from facts in the Bible, which cannot be controverted; they are mentioned to show the effects of a combination of men, when united in opposition to any measure, however beneficial to the general interest of mankind; especially if they have a tendency to weaken their influence, counteract their designs, or lessen their pecuniary emoluments. By creating a constant irritation in the public mind, they will prejudice the well disposed, and oftentimes the well informed, citizens, against their best friends. They will persuade many, that those who are attempting to relieve the burdens of mankind, are "turning the world upside down;" or, in other words, that keeping the People upright, in defence of their national rights, is upsetting them. They will, by a continual clamour, excite suspicions against men whose moral character can in no instance be impeached, and whose political sentiments are in unison with the fundamental principles of the Constitution.

If these events took place under the mild ministrations of the Christian system; if it was possible to rouse the vengeance of the people against the doctrines which inculcated peace on earth and good will towards men; can we be

surprized, under a similar combination, they should now be under a temporary delusion, to mistake their political, as they then did their religious blessings? If it was then in the power of a Junco of interested men, to persuade the people, that to do justice, love mercy, and walk humbly with God, were tenets destructive of the harmony of society, and that the preachers of such rational maxims were "turning the world upside down"; we can easily perceive that the same practices on their credulity, might persuade them, that lessening the public taxes, repealing a stamp act, removing useless offices, abridging a supernumerary body of judges, and discharging the public debt, were equally as destructive to the happiness of the community, and that the men who attempted to do these things were also, like Paul and Silas, "turning the world upside down;"—a Judge Bassett, like Demetrius of old, might, with equal success, cry out, "the Craft is in danger!"

I would here observe, that so far from wishing to depreciate the character of the Clergy as a body, by the foregoing observations, they are meant to place them in that respectable situation to which their profession entitles them. The history of the Christian Religion justly appreciates the sincere preachers of the gospel; the Apostles, and all true believers, were ever estimated as the "salt of the earth." But our Saviour's denunciations were solely confined to certain men who stiled themselves "Chief Priests"; who assumed a controul over Church and State; who were busy bodies; who were blending the politics of Cæsar with the prophecies of Isaiah, Jeremiah, &c. men, who claimed precedence in all processions, and who minded earthly, more than spiritual things. The Clergy are a valuable body in society, and no man who regards the welfare of his country, would wish to see them one grade below their just estimation. But those who aim at the rank of Chief Priests, and who calumniate in Sermons, Orations, &c. men much better than themselves, must, at this enlightened age, expect to fall into disrepute, unless they take more heed to their ways and manners.

Neither is there any intention to reflect on the Lawyers as a body, by mentioning one of the order as a Tempter; for if the Jewish sanhedrim could get but one, (and no doubt he was well fed) it is rather a compliment on the profession; and we candidly hope, they could not procure even one at the present day; the known piety of the Order, in these days, would secure them from having this charge brought against them.
OLD-SOUTH.

From the NATIONAL INTELLIGENCE.

The Post-Master-General Defended.

THE tongue of calumny has been deeply, and constantly employed in villifying the Post-Master-General, for the dismissal of Post-Masters.—Wish what justice the public will be enabled to judge, when they have attended to the facts herein stated.

On the truth of this statement, the people may rely; and the enemies of the Government and of the Post-Master-General are challenged to contradict it, or to state another case.

Before the dismissal of a single officer by him, the correspondence of one of the principal officers had been frequently violated; two appointments made by the Post-Master-General had been suppressed, and the papers never heard of, and the seal of the Department had been twice broken at some of the offices.

There are one thousand and ninety-five Deputy-Post-Masters in the United States, each accountable to, and liable to be dismissed by the Post-Master-General. Of this immense corps of officers, it was a rare thing to find a single officer who was friendly to the government of the country. The whole phalanx might be called federal, and many of them ranked with the most bitter opponents of the administration. To them was entrusted the whole correspondence of intelligence to any particular office. They too, had the power of circulating the plans of their party with concerted system into every county in the Union, free from expense; and at the same time, possessed the power of suppressing the communications of the administration itself, as well as of its friends. This power was certainly in some instances called into exercise; though to the honor of the Department and the officers themselves, it is believed those instances were not frequent. The great majority of those in office, are men of honor and character, and discharge the duties of their offices with diligence and fidelity.

In this state of things, altho' the Post-Master-General justly considers the republicans as fully entitled to their proportion of the honors and emoluments of office, yet, to furnish an additional evidence of a disposition to conciliate the feelings of every part of the community, a disposition, originating not from fear, but a sincere desire to allay the fervor of party spirit,