

# GREENSBOROUGH PATRIOT.

"THE IGNORANT AND DEGRADED OF EVERY NATION OR CLIME MUST BE ENLIGHTENED, BEFORE OUR EARTH CAN HAVE HONOR IN THE UNIVERSE."

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## THE GREENSBOROUGH PATRIOT,

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### SELECTED.

"And 'tis the soul's complaint, and almost true,  
Whatever we write, we bring forth nothing new."

### CHRONICLES.

Of the Tribe of N. Carolina, Chapter IV.

1 And when all these things were known unto the people, certain of them, who feared God, and had not humbled themselves and received the rag, continued with the priests and rulers, saying, must things needs be so?

2 And the rulers said, yea, verily; for in this there be no hardship nor sin. For this image made and set up by legal device, and called the state or tribe, is indeed the tribe itself, and all the people live, move and breathe and have a being therein. Whenever it receiveth money, they receive money, and all its substance is their substance; and it abideth with us continually, dealing bountifully with us, according to our desire, even unto the giving unto us all it hath, to prevent our calling upon the people for the same, and rendering them a reason. It is for the honor of the people that it siteth down with the body corporate, where it hath more dominion than any one of the members thereof; it is for the profit of the people, that when the spoil is divided it receiveth the greatest of any one share; and it is for the good of the people that it giveth all this money unto us. Lo! the body corporate likewise esteem this image as the tribe and the people themselves, and therefore give unto it the name and honor of all their doings, and a little share of the profits thereof. Wherefore, do ye not see, that as the people are indeed this image, they are rich, honorable, prosperous and happy? And why should they complain against things, which are legal and for their own good and according to their own desire? If the rag passeth only by weight and measure abroad, was it not desired in the beginning that the people might stay at home and traffic only with their brethren, and not go abroad nor handle strange money? and as they cease to desire or use gold and silver as money, is it marvellous that it should now be all carried off? And wherein can the people complain of being lawfully despoiled of their property, when it is written in the great covenant that "no man shall be despoiled of his property, but by the law of the land?" How foolishly do they complain that the rag is so abundant, when they cry so loudly at the gate for more, and there is not enough of it in their keeping to pay the tribute but for a very little time! Behold, verily the rag is now as necessary to the people, as the corn in the crib of Pharaoh was to the Egyptians of old! And it hath the same marvellous tendency to bring them quickly into a like state of humility and subordination. See ye not, therefore the wisdom of our doings? Behold! the laws are indeed the highways for the people to travel; and we have made only such, as we caused them to desire; and they have travelled therein, and now they must travel therein, and put their trust in our shadow, that it may be well with them forever.

3 And the priests said, ye do well to commune with us in all matters. But wherefore are ye now troubled at the things that be? We see not the evils, nor do we feel the oppression and hardships whereof ye complain. We only see that money changers have built unto themselves temples, that when ye give unto us mammon, inasmuch that it cumbereth us, we may put it therein, and receive the usury, and that we may likewise put therein the charities ye give us, and sometimes apply only the usury gotten therefrom to prosper the cause of the Lord: and be not such things, which so marvellously suit the convenience of the pious and devout, well pleasing unto you? Behold ye not, that the money changers herein labour for the Lord? and that they likewise labour for the people, inasmuch as the people be themselves that shadowy thing called the tribe, whose money the rulers get and keep? All this is lawful and holy, and that the labourer is worthy of his hire. Ye too much cumber yourselves about earthly matters! If your riches take unto themselves wings and fly away, ye are delivered of a great temptation, and receive a great blessing; for the law of God saith, blessed are the poor; and your own law hath respect unto this, when it saith that when a man purifieth himself and calleth upon God to witness that he is poor, he shall go out free among you; and how oft do ye see and acknowledge that in doing this thing, he is indeed blessed, inasmuch that

he putteth more horses to his chariot and fareth more sumptuously, and no man dare lay hold on him and say, pay me what thou owest! Lo we have heard your murmurings, and ye are so stiffnecked and rebellious as to say, that when the oppressor in times of old said unto all the tribes, make up for me among yourselves a tribe of an hundred thousand shekles, that my servants who keep you, may have bread: your fathers waxed wrath and resisted unto much blood and overcame the oppressor; and that this hundred thousand shekles is but a very little thing to the tribute, which ye of this tribe now pay to these money changers, who have gotten lawful dominion over you. In this ye are exceedingly wicked and sinful; for it shows that ye had rather sit by the fleshpots in Egypt, and eat bread to the full than enjoy the salutary and blessed fastings and chastisement under Moses and the priesthood in the wilderness. Leave off your murmurings, therefore, and bring unto us tithes, and offerings abundantly, that your sins may be forgiven, and mercy and peace be with you.

4 And when they had heard these things, they were sore dismayed and in great trouble, and left off communing with the priests and rulers any more.

5 And when all the people saw that these sons of Beliel were lawfully established over them, and they had no remedy and no friend, and poverty was fast creeping on them, they crave only this mercy: that when they had given up all their substance, they might not be made to undergo the twenty days purification and fasting in the prison before they were permitted to call upon God and go out free; and the rulers were constrained to grant them this kindness, because the prisons could not be made to contain all who went thither to be purified; and with this they were fain to be content.

6 And they sat themselves down in marvellous meekness and patience, and lest they might speak evil of dignities or blaspheme against the powers that be, each man laid all the sore evils and calamities that befel him to the brother and friend whom he had loved and trusted; and because of this charity, he was at variance with every other person under the sun; and the sons of Beliel spared him not, and he received no pity in his distresses.

7 And the people saw they laboured for nought; no man cared to plant his field or build up the wall or the hedge thereof, or to repair his dwelling; for he saw that the field and the dwelling must soon go to those whom he hated, and he himself be thrust out, not having whither to go.

8 And he loathed and hated his brethren, and the land in which he was born; and his heart was in other lands afar off, whether he desired to go, believing that no change could be to his hurt.

9 Wherefore the walls and the hedges became broken down, and the fields desolate and overrun with briars and gullies; and if a man perchance filled any of them, he did it carelessly, showing that he had no interest therein.

10 And there was a continual famine in the land, and the men of other tribes afar off brought abundance of meat and bread, and raiment, and horses, and the people gladly bought them, saying, by this means we can live yet a little while, and bestow some of our substance out of the hands of these sons of Beliel.

11 And the sons of Beliel, and even the rulers, made great marvel that the people did so foolishly; and they made each man take his spade, his mattock and his axe, and dig ditches and build roads, to carry off and sell great quantities of meat and bread and goodly stuffs, when, lo! they lacked all these things!

12 And the sons of Beliel sent forth their usurers, note shavers, negotraders and extortioners to vex and oppress the people yet the more; and they themselves and even those who have rule in the temples, became usurers, note shavers, cotton traders and extortioners above the rest, because they were hardened in sin, and neither feared God nor had respect unto the good people of this tribe; and the land stank because of them, and all the words spoken by the prophet and much more abundantly, were fulfilled, as is seen at this day.

13 And the marvellous patience and long sufferings of the people were at length exhausted and a great cry was heard. Then behold! a man sitting among the rulers in the Assembly of the people had compassion on them, because he loved them, and because of their distress and great cry. And he stood up and cursed these sons of Beliel, with an exceeding great and bitter curse, even the curse of truth; and his wrath waxed hot against them, and he dragged forth their big and mighty ones from their strong holds, whence they sought to hide themselves; and lo! they were men of fair, seeming and goodly appearance, even as Beliel, when he sheweth himself as an angel of light! But he covered them with confusion, and made them testify against themselves, even to the uncovering of their own nakedness and shame. And behold, they were defiled with all manner of filth and uncleanness, even as a leprous blotch! And he assayed hard to cast them out and make them even as Achan, and give back their substance to the people, from whom it had been unrighteously gotten; that they might rejoice, and the land might prosper.

14 And many of the rulers, who feared God and loved the people, also were with him, helping him.

15 But certain others, who were great men and mighty, and withal, some of them the sons of Beliel also, seeing that the craft was in danger, stood up and said, wherefore seek ye to do this great evil? Although these men, in some little things which they were constrained to do for their own profit, and for the good of the people, peradventure have not done that which was strictly right in the sight of God; nevertheless this is but a small matter, and excusable, as,

in all other things, they have acted legally, and done no more than we manifestly intended they should do when we made laws for them, and bid them go on and prosper. For, thus and thus, saith the law, and thus and thus the precedents of judges; and these sanctify and uphold all the sin whereof ye complain; and as those men are therefore fenced round about with law and precedents, if ye seek to get at them to their hurt, the judge must cause you to be disobeyed and laughed to scorn; for the judge is ever nailed as fast to the law as the thief is to the cross; and lest feelings of humanity make him restive and break loose, his predecessors ever bequeath him abundance of precedents, which, like thorns, tie and secure him safely to that position in which he ought to hang.

16 Wherefore if ye be wise, ye will not seek to cast these men out, and if ye can be moved by human infirmity, to peradventure some of them have died, and left widows and orphans, and ye would distress these! And likewise ye would act against this shadowy image called the State or tribe, which we have made for our benefit, and which has received more profit from these doings than any one of them, and given it all unto us. Shall this therefore be given back or we hereafter need this good supply? And would ye hurt those who have the rag in their keeping? for it will cease to pass even by weight and measure if ye do this thing. Therefore the people have no remedy, but must ever suffer on, for their own good; and ye cannot, and ye shall not cast these men out.

17 And they stood up and resisted, and were mightier than their adversaries, and prevailed.

18 But the sons of Beliel trembled exceedingly, and were sore afraid, and said unto one another, behold! the people have seen our nakedness and sin, and they are stronger than we, if they did but know their strength! And lest we escape them not hereafter, let us look out a man exceedingly wise and cunning, and one whom the people delight to honor, and give him great mammon if so be, he will cast his mantle over us that we may live and prosper under his shadow.

19 And they did so: and lo! the vine, yea the olive left off her usefulness and her fruit, which pleased God and honored man, and went and was promoted over the trees! yea, over the gall bushes and brambles of iniquity.

20 Wherefore it is that the sons of Beliel continue unto this day, and the people have found no deliverance.

### FEMALE ELEGANCE.

Good sense alone is insufficient for the acquirement of elegance. Unfortunately, we see many ladies of the most excellent understanding, not only negatively without elegance, but positively ungraceful.—There are other requisites to elegance, of the most essential kind.

An amiable temper, and a habitual disposition to please, are of the first consequence. The expression of all violent passions is destructive of grace.—The expression of all feelings unpleasant to others is equally so. So is the expression of selfishness, in all its forms. The graceful female must, in appearance at least, be devoid of selfishness; and the best mode of achieving this is to divest herself, as far as she can, of the reality—at all events, as far as it is offensive to others.

That violent passions are destructive of grace may be easily illustrated. A lady in a violent rage is, probably, as ungraceful an object as any to be found in nature. Why?—Because she is of necessity destitute, at such a time, of all propriety, dignity and ease. A tiger tearing his prey is no disgraceful being, although this animal, like all the rest of his tribe, is from his natural conformation, highly susceptible of the exhibition of graceful emotion.

But the expression of all feelings offensive to others, even though not so violent in their character, is equally ungraceful. It is proper to remark here—an error into which many young ladies, and English ladies too, we must say, beyond all other females are apt to fall. They think that the expression of pride, of disdain, of contempt, is graceful and becoming; but there never was a more fatal and absurd mistake.—The strong expression of pride is so far from being graceful, that it is the antipodes of all grace. To say nothing of it in a moral point of view—of its incompatibility with good sense—of its utter absurdity in human beings, however exalted—of its general variety among persons of real superiority, whether of rank or nature—we shall simply observe that it communicates to the manners, to the movements, to the looks, and to every action of its possessor, a constraint and stiffness in variance with all the principles of grace, and not less ridiculous than repulsive and disagreeable.—Disdain and contempt, which are only more active exertions of this quality, mingled perhaps with resentment, are still more offensive, and even hateful. Those young ladies who indulge habitually in the expression of such feeling, would do well to inquire whether any body ever cares about their pride, their disdain or their contempt—whether opposite qualities are not infinitely more graceful and feminine—and whether they might not much better obtain their object, which, after all, is an influence over others, and over our sex in particular, by the adoption of different means? We cannot help thinking that the result of such an inquiry must be favorable in all cases of incurable folly.

Selfishness in all its outward forms of egotism, vanity, and apparent eagerness after self gratification, is totally inconsistent with graceful manners; indeed we might say, with the observation of the commonest forms of polite society.—Egotism and vanity are highly and justly offensive to others. A female egotist is,

perhaps, even more disagreeable than a male, because we are almost to condescend the claims of a lady to attention, without this unnecessary and ungraceful enforcement. The motions of a vain person are generally ungraceful. The attention of such persons to themselves, to the different parts of their dress, their obvious consciousness of looking well, their own anxiety to appear to the best advantage, their shy glances to discover whether any body is admiring them, &c. must give rise to constrained and awakened movements, destroying all that ease (not to mention dignity) which is essential to grace. But let it not be supposed that we are so unallant or so unjust as to tax the fair sex exclusively with faults like these. They are, we believe, still more frequent among ourselves. Many a might have we contemplated with pity a young coxcomb in company, adjusting his hair or his cravat; taking an occasional peep at his own sweet person in a mirror; casting the most irresistible glances, as he conceived, at the ladies; smiling with the most delectable affection, and fancying all the while, that he was the most exquisite fellow in the universe, and most vehemently anxious to impress all others with the same opinion.—*English Magazine.*

### INQUISITION.

The following description of the Inquisition, formerly situated at Coimbra, in Portugal, is given by a late London paper. The model was constructed by Mr. Young, a British Officer, lately in confinement for several months as a state prisoner of Don Miguel.

When we visited the model, Mr. Young was in attendance, and pointed out the various departments and uses of the building. The model is on the scale of half an inch to a foot, and upon being taken to pieces exhibits the inmost recesses of the place, from the external roof down to the subterranean dungeons. The instruments of torture, and the mode of using them, are also displayed by very ingenious devices. Five varieties of treatment, as varieties in torture were mildly termed by the Holy Office, are exhibited:—The water treatment, whereby the patient whose refractory disposition would not allow him to confess all he knew to the Grand Inquisition, was bound down with cords and obliged to swallow several gallons of water, administered through a funnel, till, on the point of suffocation, he was humanely released by being placed heels uppermost, so that the superfluous liquid might run out through his mouth and nose—the fire treatment, whereby an untoward temper was warned of the deference due to the Inquisition, by being fixed on an iron cradle, with the soles of his feet exposed to a brisk fire, without the power of withdrawing them a single inch from its scorching influence, a treatment which may be regarded as somewhat an approach to the Mahomedan's hell, pictured as a place where men are shod with boots of red hot iron, making their brains boil like a cauldron. There are three species of the violent treatment by which men were repeatedly hauled up by ropes to the ceiling of a high room, and suddenly let drop, so as frequently to dislocate and break their limbs. By another device a man was tied down to a horse manger, with his hands fastened behind him, so as to be obliged to eat his food like a pig or an ox. This, however, as Mr. Young explained it, was not deemed a punishment, but only a degradation. The holes through which the Monks were enabled to see what every prisoner was about, the knowledge of which was often used by the Grand Inquisitors to impress their victims with the belief of their possessing supernatural powers—the secret places where the bones of those who were murdered, or reduced to death by the lingering pangs of confinement were deposited, until the celebration of an *Auto da fe*, when they were burnt; and many other "secrets of the prison house" equally interesting and instructive, will be found fully and intelligibly displayed in Mr. Young's Model.

### GENERAL WASHINGTON.

The following letter was written by General George Washington to his wife, on the occasion of his accepting the Command-in-Chief of the American Armies. It will be read with interest.

PHILADELPHIA, June 13th 1775.

My Dearest:

I am now sit down to write to you on a subject which fills me with inexpressible concern; and this concern is greatly aggravated and increased, when I reflect upon the uneasiness I know it will give you. It has been determined, that the whole army raised for the defence of the American cause shall be put under my care, and that it is necessary for me to proceed immediately to Boston to take upon me the command of it. You may believe me, my dear Patsy, when I assure you in the most solemn manner, that, so far from seeking this appointment, I have used every endeavour in my power to avoid it; not only from my unwillingness to part with you and the family, but from a consciousness of its being a trust too great for my capacity, and that I should enjoy more real happiness in one month with you at home, than I have the most distant prospect of finding abroad, if my stay was to be seven times seven years. But as it has been a kind of destiny that has thrown me upon this service, I shall hope that my undertaking is designed to answer some good purpose. You might, and I suppose did perceive, from the tenor of my letters, that I was apprehensive I could not avoid this appointment, as I did not pretend to intimate when I should return. That was the case. I was utterly out of my power to refuse this appointment without exposing my character to such censures as would have reflected dishonour upon myself, and given pain to my friends. This, I am sure, could not, and ought