

GREENSBOROUGH PATRIOT.

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

VOLUME I.

GREENSBOROUGH, N. C. SATURDAY, JULY 11, 1829.

NUMBER 8.

THE GREENSBOROUGH PATRIOT.

Is printed and published every Saturday morning, by
WILLIAM SWAIM,

At Two Dollars per annum, payable within three months from the date of the first number, or Three Dollars after the expiration of that period.

Each subscriber will be at liberty to discontinue at any time within the first three months, by paying for the numbers not used, according to the above terms; but no paper will be discontinued until all arrearages are paid, and a failure to order a discontinuance will be considered a new engagement.

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Not exceeding 12 lines, will be neatly inserted three times for one dollar—and twenty-five cents for each succeeding publication—those of greater length in the same proportion. All letters and communications to the Editor, on business relative to the paper, must be POST-PAID, or they will not be attended to.

COMMUNICATIONS.

"But will remember, if you mean to please,
To press your point with modesty and ease."

For the Greensborough Patriot.

MR. SWAIM:—The following are the outlines of an address prepared by a young man, some years ago, who had been requested to attend a celebration, and was prevented by misposition. It seems but the skeleton of an address; but if it contains any thoughts that you may judge appropriate for your paper of the 4th of July, it has fallen into my hands, and you are at liberty to use it.

The annual return of this festive day, is calculated to expand the heart of the Patriot and Christian with gratitude to the Supreme Governor of the Universe, who holds in his hands the destinies of Nations, and who, on us as one, has for near half a century, poured out so many of the choicest blessings of human life. It will be recollected that it is not yet half a century since these great, first principles of free Government, which had for so many ages lain hidden by the craft of statesmen and the fraud of priests, again reappeared with more than ancient grandeur in the DECLARATION OF AMERICAN INDEPENDENCE—the *Magna Charta* of the liberties of Americans, and the upholding pillar of this mighty Confederated Republic. The pages of history have not, from the earliest dates of time, held the record of an event so important to the cause of human happiness. In every point of light, in which it can be presented to the mind, we are arrested by resistless evidence of the ameliorating influence of those principles of free, popular government, drawn in that sacred instrument by the hand of a master, and tested by more than forty years of practical application. It is only in countries where the will of the people operate—*Intelligent and free, to govern in the State*, and where free inquiry and unbounded tolerance, in matters of religious faith, pervades the church, that we are to look for the human intellect in the highest perfection, and human society enjoying the greatest degree of happiness, of which this state of existence is capable. In the former, the most virtuous and meritorious are selected to govern, or rather as the organs through which the people govern themselves—and here it is, that faction, by the necessary evolutions of the government is circumvented, and its poisonous schemes blasted before they can ripen or contaminate beyond admitted circle;—and in the latter, no civil tribunal assumes to judge in matters of conscience, and extends no temporal aid to one set of Christians above another, but equally protects all in their established modes of worship. Religious bigotry and blind zeal, those fell Demons that have deluged Europe with blood, and disgraced the Christian name, are here deprived of their power to persecute;—and we are delivered from the curse of Religious intolerance which, like the deadly *UPAS*, yet covers our mother country with its baleful shade.

Let us look back through our history and see whether realities will justify the picture thus hastily sketched. Forty six years ago, the country, from the Atlantic to the Alleghany Mountains, was inhabited, with extended intervals between, by thirteen colonies in a state of tributary vassalage to a Sovereign on the other side of the Atlantic Ocean. A few more revolting years, and we find those colonies resisting the unjust exactions of that Sovereign, putting their resources of war in requisition, and bloodily contending for their Independence.—Here opens a field through which the fancy of the poet might wanton in luxurious flowers, and the patriot feel some honest pride when the names and deeds of his ancestors were recounted in connection with Bunker's Hill, King's Mountain, Little York, &c.—But as these bloody and warlike recitals are most predominant in the most barbarous nations, & as they tend more to feed the vanity than to mend the heart, we shall pass them. It is enough that through the firmness and perseverance of our ancestors, they achieved their independence, and changed the aspect of things in this country. To these colonies have succeeded nearly as many independent States, where the comforts of life, with many of its elegancies and too many of its luxuries are enjoyed. Magnificent edifices every where meet the eye of the traveller, not only as private dwellings, but as the common property of a sovereign people; and these last are set apart as Houses of Legislation, Halls of Justice, abodes of Scientific Knowledge, and Sanctuaries of Religion.

But when we turn our eyes towards the western Pacific Ocean, realities appear romantic. Our population, under the auspices of that august council of the nation, under the Congress of the United States,—in its vigorous increase, is rolling to the west, and the roses of Religion and Science are blossoming in that extended wilderness, so late the abode of "savage beasts and savage men." Already love, we recognize, as members of the Union, a Tennessee, a Kentucky, an Ohio, a Louisiana, a Missouri, an Indiana, an Illinois, each possessing a territory larger in extent than imperial Rome could host in the proudest days of her military glory—and acquired by a more equitable means than that of conquest.—To consider the natural importance of the western section of the Union, with regard to its capacity for sustaining a dense population, its noble rivers, its fertility of soil, its susceptibility of internal navigation, and its exemption from negro Slavery, would exceed the limits of this address. We can have no adequate idea of the future power and greatness of a nation now containing ten millions of inhabitants, increasing in a ratio unexampled by any other nation on earth, spreading over every variety of soil and climate, and holding the limits of their territory on the shores of the Atlantic and Pacific Oceans.

Do we this day commence the 47th year of our existence as a nation, and find ourselves possessed of the means, in ample abundance, of redressing any wrong or injury that may be offered us, and of chastising the aggressor? yes, the Union preserved, and these positions cannot be doubted,—yet every patriot will pray that no occasion may make it necessary to call the military prowess of the nation into action. It is at all times dangerous, and has not infrequently proved the overthrow of free governments. It is to the moral influence of our happy form of government that we are indebted for our present prospects and strength, and not to the sword of conquest! what could be achieved by conquest, the Kingdom of G. Britain has done, or attempted—her government, predicated on a durable and energetic plan—her policy, for more than five centuries past, has been founded on belligerent principles, and what is her comparative strength and prosperity to that of the United States at this time?—but how preposterous it is to estimate the greatness of a nation by her numbers of armed men and her ability to plunder her neighbours! what should give true greatness to a nation, but to find those virtues abounding which are enjoyed by the people of the Christian religion, and which must unite in so individual before he can have any claim to that character! And of the vices opposed to these, the exactions of arms, the use of fire and military in the use of oppressive weapons, form not the smallest part.—May we not justly contemplate the arts and sciences, as much accelerated in their progress towards perfection, by the extension of those liberal principles of government which obtain in these United States! and may we not liberate ourselves in the belief that the improvement in the moral condition of human society keeps pace with those? and that the barbarous customs of war and slavery, which yet remain as monuments of the disgrace of the Christian name, will ultimately disappear from the world? does not all history show us that, as time glides on with noiseless pinions, she is scattering blessings; with a silent hand, on each succeeding generation, unknown to that which preceded? When we look back to Rome, the history of whose proudest day, the American youth read with enthusiasm—we see the wings of her Eagle expanded from Europe to Asia, with war and extermination waiting on her imperial will: but what is she now? Her gladiatorial shows, her absurd worship, her mock Deities, live only in song; But her arts and sciences live to bless the world. And has not modern Europe been long the abode of intolerance and Religious liberty? yet we find, even there, much that we regard with a sort of veneration—Jurisprudence has there been reduced to a rational science, personal slavery has been discarded, war, itself, has been reduced to a mere system of hostilities compared with what it once was.—But when UNITED AMERICA shall have practically conformed her government to her declared principles, future history will show all succeeding ages that it was reserved for this Country, to erect an altar to RELIGION and a temple to RATIONAL LIBERTY, whose tall summits were Beacons to the surrounding nations.

For the Greensborough Patriot.

MR. EDITOR:—I'm all in a tremor. I haven't slept these two nights. I feel miraculously. Bless me! what a thrill! Portentous! momentous! heigh, ho! I'm all a-jar. God-a-mercy!—but I feel more concentrated. I want to tell you, Mr. Editor, to—have a look there—our little Island, I mean,—that blessed circumference where celibacy is the grand deposit—nurturing upon its bosom, plants of the most exquisite beauty—that exhale odours the most agreeable—warmed by the congenial influence of its self-exaltation, and fanned by the breeze of its own purity. O, *Mirabile Dictu!* Threatened with invasion! Yes, Mr. Editor, we are to be kicked, tumbled, and thrown hurly-burly into the wide ocean of Matrimony, where quicksands and shoals spread far and many, where tempests ever howl, where billows rage and surges roar, where Scylla and Charybdis yawn, and terrify the soul. O! Mr. Editor, once aloft, there's no return.—A light breeze is ever springing from the shore, increasing as it flies, urging to despair the poor soul who, in the moment of folly, commits his frail bark to the wave, awakening just in time to cast "a longing lingering look" upon our halcyon Isle, as it recedes from his view, to be, by him possessed no more, forever. *Uxor, by heavens!* let me

see. *Uxor, ut-or-um, ut-or-is-um.* My stars what later! Ave, tip the learner to the Ladies—But I never could decline it. However, in English it stands thus: "The gift of Heaven, the charm of earth, the joy of the present, the promise of the future; the innocence of enjoyment, the charity of passion, the sacrament of love. Love! Oh! what is life without the relief of love! Oh dear! Mr. Editor, I'm all metamorphosed into poetry, so here you have me:—

"Heaven knows dear maid, I love no other fair; In thee lies all my love, my heaven lies there. Prepare your coach, to me direct your course, Drive fiercely on and lash the lazy horse; And while you ride I will prolong the day; And try the power of verse to smooth your way; Sink down ye mountains, sink ye lofty hills, Ye valleys be obedient to her wheels, Ye streams be dry, ye hind'ring woods remove, 'Tis love that drives, and all must yield to love."

Believe me, Mr. Editor, your most self-loving devoted brother of the Isle.

CELIBACY DOMESTICATED.

N. B. All that I can say to the "queries" of "Domesticus" is this: To "query 1st." I only know the "aversions" of the present time. To "query 2nd." enquire of friend Plum, No. 11, Broadway. To "query 3d." the "probable consequences" are old maids in abundance, "with a grace for every year, and a cupid in every wrinkle."

C. D.

SELECTED.

"And 'tis the sad complaint, and almost true,
To see a man, who brings forth nothing new."

CHRONICLES.

Of the Tribe of N. Carolina, Chapter VI.

The final end of all things, and judgment of the sons of Belial—*Belial*—*Belial*—*Belial*—*Belial*—set a time to move and repeat—*Belial*—*Belial*—*Belial*—*Belial*—matter referred to a chosen few—their doings set forth by their chief—reject all repentance and resolve to be worse than ever.

1. And God hath said, that time shall tread down the everlasting hills, and brush away the earth as he passes by. He shall sweep away the mighty orbs of Heaven into a heap of confusion, and the places which know them now shall be filled with emptiness.

2. The sons of Belial shall pass away; the temple, the tribute and the rag shall be known no more; and all the works of the ungodly shall perish.

3. Yes, the greater and the lesser image shall be thrown down; and the priests and the servants, who minister thereunto, shall alike be laid low; and all the sons of Belial shall be returned unto the dung-hill when they were taken.

4. The cry of the people whom they have oppressed, of the widow and fatherless, whose bread they have taken away, and of the upright and honorable, upon whom they have caused to hunger and faint, will then rise up in judgment against them;

5. And while they stand trembling over the lake of Brimstone, burning with an unquenchable fire, all the wages of their iniquity, the fruits and rewards of their oppression and sin, will be heaped on their heads to sink them still deeper in the flames of destruction.

6. Yet the sons of Belial thought not of this in the days of their prosperity; nor had they the fear of God before them; but went on sinning with a high hand and beyond measure.

7. Nevertheless, when the righteous and compassionate ruler stood up in the Assembly, as is recorded in the *Chronicles of this tribe*, and cursed them with the great curses of truth and uncovered their shame and exposed their uncleanness, for a while they humble themselves in the dust, and thought of their latter end.

8. Chilled with horror, and trembling with fear, as they beheld their own nakedness and pollution, and the sword of justice upraised, they besought a man, cunning, wise and popular, to hide them under his mantle, and to prepare them if possible, to escape from the wrath to come.

9. And lo! some of them were professors of religion, and some of them were even elders and deacons and priests, and had all this time been disfiguring their faces and pretending to serve God! But their most holy things were tainted with sin.

10. Even the charities they had given and gotten had been placed in the temple of their foul idolatry, to oppress and afflict the people, and the usury and extortion gotten therefrom portioned out to prosper the cause of a holy God!

11. Verily this is more unclean and abominable than consecrating the wages of an harlot or the hire of a dog.

12. But in the day of their humiliation and fear they sought not to priest-craft for help, but to the more virtuous craft of the law, which, of every other cunning and learned craft under Heaven, which giveth its help unto the ungodly for mammon, is the most upright and pure.

13. And be it hereby recorded, for the honor of the cloth and satchel, that had not the worthy man who gave them help, esteemed it no disparagement to labor honestly in his vocation, he never would have accepted the great mammon and high exaltation they proffered unto him.

14. And peradventure even now he will not be blessed in the end, and already wisheth in his heart that all the waters of Bethabara and of Jordan could wash him clean of the filthy sty he has entered.

15. But the sons of Belial felt the withering blast of the destroying angel as he passed near them, and beheld with a fearful joy that yet for a little time longer the tares were permitted to overshadow and choke

down the wheat in all this goodly land. But terrible and alarming is the fiery indignation before the wicked.

16. And in the gloom of winter it was ordained by them that when spring should spread forth her robe of beauty and gladness, and the singing of birds should come, that all the sons of Belial should be gathered unto the temple in grand Pandimonium, and then determine whether it were possible for them to do a good thing.

17. And if so, they were to break down the image of their carnal and unclean propensities, which they had there set up, and cause it to die before its appointed time, and the people to be released from its sore and grievous bondage.

18. And as a preparation for this great and solemn work, they likewise ordained that each one of them should, in the mean time, abstain from doing evil as much as he could, and that the rulers and servants of the temple should be exhorted to do so likewise.

19. And this set time came, bearing along with it the increased distresses and tribulations of the people; and they cast their eyes towards the temple, saying,

20. Behold, in our simplicity and goodness we have fallen into the hands of these sons of Belial, and we have labored for them until every head is bowed, and every shoulder peeled, and the cup of our calamities is drained even to the very dregs; and it is borne all this in patience, when our fathers for a much less grievous bondage, rose up in wrath, and trod the oppressor under foot. Behold, the sons of Belial know all this, and that the least thing which remaineth for us now to do is to bring them before the great Judges and cause their image to be broken down, and our tribute and bondage to cease forever. Nothing more is wanting but for those who pay tribute, to agree with one another in this just thing; and it is done. And will they not now take heed, and while it is yet in their power, have some little mercy on us, or even on themselves? But how can a clean thing come out of an unclean? Can Satan do good?

21. And when the sons of Belial had set down together in the great hall of the temple, a proclamation was made: Behold, a deputation from the people cometh!

22. And wherefore should their countenances change, and each man start up and put his hand to his neck, and think of his deserts?

23. And they sent forth, saying, come ye peaceably!

24. And it was answered, unto them, ye, verily, peaceably and submissively; be not afraid; for we come not from the people called the *leg*, from whom ye might expect ample justice, according to your high deserts; but from the lesser shadowy image called the people, which always serveth the greater and taketh the lead when sin or uncleanness is to be done. Therefore be not afraid; for we be of your own kinde, and whatsoever sin or unclean thing ye purpose to do, we come hither to bring it forward, as the leg from us, and to do our utmost to uphold and make it lawful.

25. And when they had heard these things, they were comforted, and took courage, and went forth, and received them joyfully, and brought them into the great hall, and gave them a high seat in the congregation of the ungodly, to do them honor.

26. And when they were all set down to ether in the great hall, they were a goodly assembly, and men of great substance; but how had it been so?

27. Verily, God had said, that he who lengtheneth up riches to the prejudice of his own soul, lengtheneth for him who will spend it riotously.

28. Wherefore they will a man damn his own soul for the sake of bestowing a fatherly damnation on his children?

29. This is vanity and a sore evil; and they were old men; they felt the infirmities of mortality; and wherefore should they desire to afflict others? Time and thought and care had furrowed their cheeks; the grave had cast its awful frost upon their heads, and its chill had entered their bodies; and the hideous monster was now yawning with extended jaws for his name and certain prey. They had slighted warning; their dimmed eyes had read the memento written on the wall, and their deafened ears had heard the voice from Heaven, set thy house in order, for thou shalt surely die; and he who presided over them now sickened to give them the farther admonition that this time is at hand.

30. But the death about which they had gotten together to deliberate, was not the death of their mortal bodies, but of their carnal and sinful propensities, which were there embodied and lawfully set up, continually pouring down the throats of the cup of its filthy abomination, and blaspheming against the great covenant and oath which the Lord and the people swore unto one another, and even against the holy covenant of God which commandeth moral justice and right.

31. And they beheld with sorrow that the days of their precious image were now waxed numbered and few, and took counsel among themselves in what manner it should die.

32. And the matter was referred unto certain of the wisest & mightiest among them, who should make diligent search, and set forth their opinion in what manner it should live for the little time that yet lawfully remained, and how it should die.

33. And the great high priest of the temple, the great Lord of the rag and the great receiver of the tribute, being one great and worthy personage, was of this number, and the representatives of the other image were added unto them, that if any sin or unclean thing might be found wanting, they might bring