

# 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.

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tive to the paper, must be POST-PAID, or they will not be  
attended to.

### COMMUNICATIONS.

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

For the Greensborough Patriot.

No. V.

In the preceding number, we have taken a brief  
view of the evil effects accruing to those whose lot it  
is, to be made a prey to prejudice—or an unfavourable  
or ill-founded bias—a misshapen guest of our  
thoughts—the hyena of human happiness that does,  
on some occasions, even infest the domains of the  
dead—a companion of the suspicious, and blind lead-  
er of the ignorant. In this discourse we will see  
how it affects the happiness of those, who admit this  
dim-sighted creature of ignorance and misconception  
to sway their opinions of others. Prejudice, like a  
hero, makes violent attacks on the mind of him who  
is addicted to it, and blasts the happy repose he might  
otherwise enjoy. It comes on like a storm in the  
night, and raises furious winds, and roaring billows.  
It keeps his thoughts in a constant state of efferves-  
cence, and his mind is seldom at ease. In trying to  
magnify the faults of others, or diminish the lustre of  
their true merits, the person who is subject to blind,  
capricious prejudice, is much like a cat in a hot oven,  
constantly turning and making dreadful contortions.  
If fits of anger should supervene, as is frequently the  
case in this almost incurable disease, its symptoms  
will become abundantly more alarming; and the poor  
soul that is thus buffeted about on the tempestuous  
ocean of evil surmises, false conjectures, and wrong  
conclusions, and falls a prey to the violent storm  
which these are apt to occasion, will be very liable  
to be swallowed up in the whirlpool of discontent,  
and melancholy; from which it will be almost impos-  
sible for him to return.

In a person of a splenetic, melancholy disposition,  
the machinations of this artful deceiver commonly  
transcend the five senses into one, that is, into the  
sense of feeling, and he, who is thus transmogrified,  
feels as though he was constantly walking among  
thorns, or on a bed of nettles. Nothing goes right  
with him—nobody pleases him; and, therefore, he  
exhibits a variety of ridiculous figures. He is mad at  
the world, and he thinks the world in return is mad  
at him. Thus his life is a continued series of misap-  
prehensions, misconstructions and furious sensures,  
and none can have much satisfaction with him, or  
place much confidence in his professions of friend-  
ship, if he should happen to make any.

Having in the preceding observations on this sub-  
ject, endeavoured briefly to point some of the dis-  
tressing effects, and considerable inconveniences of  
prejudice, when it influences us to an unfavourable  
bias; it seems proper, I should make a few sugges-  
tions on the cure of this dreadful malady.

1. In the first place, I would recommend an ab-  
atement of self-love. This passion very strongly  
outwines unfavourable sentiments of others around the  
heart; and fixes them there with impressions not eas-  
ily erased. A teacup-full of self-abasement, taken  
every morning, upon an empty stomach, would be of  
admirable service to convalescents of this kind.

2. I would next recommend to patients afflicted  
with this malady, to a strict regard to truth in judging  
of others; and be sure they do not allow an inflex-  
ible belief of ill to settle in their minds, till they have  
weighed the evidence, on both sides, in the balance  
of candor and impartiality, and obtained a mathe-  
matical demonstration of its existence.

Lastly, I most solemnly admonish my readers, to  
a scrupulous observance of the apostolic injunction,  
for us to cultivate an esteem for others, even above  
that for ourselves; taking care that it does not degen-  
erate into flattery; and endeavour to prefer others  
before ourselves, where propriety will admit. This  
will greatly tend to lessen our prejudice, and act as a  
preventative of the disease. In fine, if we would be  
clear of this fatal consumption of our own and others'  
happiness, we must neither be a tale-bearer, nor a  
receiver of their ill-savoured booty; for this tends  
much to generate and strengthen our prejudice against  
others; but, endeavour to practice the lesson taught  
by a celebrated physician, and a wise man, to his  
children, "If they could speak no good of others, to  
be sure to speak no evil." Be careful, readers, and  
do not let this foul-destroyer of peace, an tranquility,  
have any ascendancy over your minds.

ENQUIRER.

For the Greensborough Patriot.

MR. EDITOR:—I have just returned from a long  
journey, bringing with me all the fatigue incident to the  
like performances. You may have a little itching to  
know the reason of my troubling your honour with  
my riding rheumatism. But harkce, honey, that is  
not all; I have a bit of a story to tell to yourself, (don't  
let the old women get hold of it, they would blow a  
body sky high; they are a very magazine of buck-  
wood and gunpowder,) by way of old friendship, I  
can assure you, sir, you may feel yourself mightily  
obliged, for I have not so much as named the thing to  
my mother, though she may have guessed as much;  
for, when I came home, I took her hand so gently,  
and gave it—none of your pump-handle shakes, but  
a right, pretty minister-shake, with a modest squeeze,  
while a sweet smile played upon my lips. Oh! if—  
I had only been there—I was going to say, I went  
right to my room, and set down, and looked right at  
one place all the while, and I kept thinking; and for  
the soul's sake I can't now tell what I thought; per-  
haps I thought every thing, and may be nothing—but  
any way, they made me go to my supper, and there  
I set like a statue, and kept my elbow on the table,  
holding a cup of hot tea, tipped up so as to run  
gently down on my pantaloons. I can tell you, sir,  
this soon made me jump.—It may be the skin will slip  
a little, but I think it was about what we call a cold  
scald; so I finished my supper and went straight to  
bed, I had almost forgot to tell you that I did not go  
to sleep. I felt so well, I thought I never should  
want to sleep any more; and so I got right up; for I  
wanted to tell somebody something, mightily. But I  
found no one there, so I went right about this letter,  
and I had not got it half done before I sealed it up,  
in three places, with the writing all on the outside, so  
that you might read it right off, and not have the trou-  
ble and delay of breaking it open. I then started a  
boy with it to you, and told him to run, for his life.  
But never mind to read the letter, go right off and  
fall in love! Do my old friend, I wish that every  
body would. How good a person feels when they  
feel well. How like an ANGEL she looked! Grace  
was in her step; Heaven in her eye; in every gesture  
dignity and love.

Oh! may I by indulgent fate's decree,

With thee lead all my life, and die with thee.

You won't, Mr. Editor, my old friend, you won't  
say any thing about it: I could not help it. Any  
man may tumble into a pit by surprise, you know.  
What a lovely Venus. Raptures! Raptures!—But  
don't let the old women get hold of it. Don't let  
them—keep dark. If you ever get in love, my old  
friend, I'll never tell of it. Oh! love, where dwellest  
thou! Oh! my old friend, I believe it is all over  
me, mind, body, and extremities. By the way, Mr.  
Editor, I have just room and time enough to tell you,  
that I have sit and trotted one foot, my head awry  
upon one shoulder, and my tongue hanging out of the  
lower corner of my mouth, 'till I am fast asleep. I  
can't say when I shall awake again.

BACHELORUM.

### SELECTED.

*"And 'in the sad complaint, and almost true,  
Whatever we write, we bring forth nothing new."*

### CHRONICLES.

Of the Tribe of N. Carolina, Chapter VII.

(Concluded.)

55 And as these things are always done, and even  
printed in the law books, and sent forth altogether  
at the expense and for the edification of the people,  
I have counted that the sons of Belial will esteem  
just the bidding of it so to be, as nothing in my  
favor, and therefore intreat that I may be received, as  
one among them, and be appointed unto some office,  
which will give me dignity and bread.

56 And as I have understood, that thou art to be  
made a great judge, in which case thy seat will be  
vacant, I supplicate thy good word and interest in  
my behalf, as thy successor, and doubt not my merit  
and capacity to fill this office as worthily as any  
other person, thyself only excepted.

57 And I will do as thou biddest me, even when  
thou servest thy brethren, the better to uphold their  
cause, in the lesser office of great judge of this tribe.

58 But should this great and high office not seem  
good unto thee to bestow on thy servant, behold! I  
have read thy great speech, wherein thou hast set  
forth, that thy brethren lack honest and faithful serv-  
ants to rule over and direct them; and now thy great-  
ness may be assured, that as I have ever served them  
faithfully and truly, without flinching where it was to  
my own loss and damage, not only of substance, but  
of things more precious, and even unto bonds and  
stripes, that this is a good earnest that I will serve  
them equally well in a more eminent and profitable  
office, and it is mete that I be preferred among the  
choice few of honest and faithful servants thou mayest  
choose out, and that I be placed according to my  
merits peradventure not far from the goodly treasurer  
of this tribe.

59 And I have made up my mind, in case I get  
this office, that I will ever well and truly keep and  
practice all the usury, extortion, uncleanness, witch-  
craft, sorcery and sin, required of such exalted digni-  
fied officers; and I will not tell tales, as others have  
done; and I will pay over, fairly and honestly, the  
wages and profits of my doings, as others have not  
dine, and observe such an outward appearance of  
purity and honor that no person shall dare to suspect  
my integrity and uprightness; and even should any  
thing be proved against me, they will not believe it,

and the judges being of our own brotherhood, I shall  
come off clear and go unpunished; and I will at all  
times yield unto thee all due fellowship and obedi-  
ence, and not wax proud, haughty nor dishonest.

60 And all of these things being done by thy pu-  
issance and greatness, thou wilt ever receive the  
prayers of thy servant, OBEDIAH.

61 When I had recorded these things in the  
Chronicles of mine own tribe, I lifted up my eyes and  
said:

62 O, my Father and my God! Thou hast com-  
manded us to pray for these sons of Belial; and why  
not for Satan?

63 Is he more unclean and abominable in his do-  
ings.

64 This man was of a worthy and honorable fam-  
ily, and such as should compose the sinews and  
strength of a virtuous and upright people. He had  
had a goodly heritage, honestly gotten, and is one of  
the many thousand simple hearted and well meaning  
people, whom the purity of the laws and the counsel-  
of the wise and mighty should have led on prosper-  
ously to heaven! And by following them he is made  
to steal for bread; and infamy and shame have fell  
upon his house and it is undone forever.

65 Was it for this, his father fought and bled and  
left his dying counsel?—Was it for this, he fought  
himself? What more could the oppressor have done?

66 This is indeed the end of the rag! Accursed  
be the sons of Belial for thus spreading their wicked  
and lawful net around the innocent and weary and  
gathering them unto destruction! Yea, verily, and  
unless they speedily repent, they shall be accursed of  
God, and their sin will hang around their necks like  
tons of lead to sink them to the hottest depth of the  
burning abyss.

67 But it is said by our great and mighty ones,  
that in all this, there is neither hardship nor sin!  
And that the people must continue to suffer it for  
their own good; and those of them, who are, as this  
man was at first, must be made even as he is now;  
for neither their wisdom nor the law can provide a  
remedy. But why do they not act upon their doc-  
trine, and butcher the people by thousands, since it  
would be charity and tender compassion for them to  
do it!

68 Behold Obediah now goeth in his simplicity  
unto the greater sons of Belial, seeking favor and  
kindness! The sinner might as well go unto Satan.  
They are overburdened with hangings on already,  
and have bid the rulers make a law to shake them off.

69 He hath nothing more to give them; and will  
the sons of Belial bid the rulers make laws in his fa-  
vor, without pay! Yea verily, they may do it, from  
pure love of mischief and sin, to increase the taxes of  
the people by filling their yearly law books with such  
abominations that a prudent husband and father might  
not suffer one of them to come in his house, fearing  
lest it might be read.

70 But unless some such wickedness should be  
in their heads, Obediah will be as harshly and unwel-  
comely received by their high and mighty ones, as if  
he were a prophet sent from God to rebuke them of  
sin, and his petition as little heeded, as if it were a  
chapter of the Bible.

71 But how long must these sinful and filthy sons  
of Belial continue to afflict this suffering land?

72 Behold, their great and mighty high priest has  
already devised two laws to give unto them greater  
power and longer duration and set them forth from  
his great eminence that the people might tremble  
and the rulers take heed and know what to do!

73 And must our complainant rulers make these  
laws, and then make this self same high priest a great  
judge to sit in judgement on them? And if they do  
this thing, will not God raise up a strong and mighty  
one to thresh their skulls with a flail of iron and  
break them in pieces, like empty potter's vessels?

74 Verily they will deserve it.

75 But peradventure this son of Belial, who has  
thus dealt with my brother after the usual way, find-  
ing himself under the rag, and seeing the plumage of  
his sin returned on the shaft, which pierces his bosom  
and brings him low, hath repented indeed, and can  
make Obediah some little restitution, which might  
benefit him somewhat, until the law should take it a-  
way.

76 Verily, as God hath cheered and blessed me,  
it behoveth me to do good unto my neighbor. And I  
put a crust of bread and a bottle of water in my wal-  
let and took my staff and went unto this son of Belial.

77 And lo! he was sitting at the feet of a certain  
tribe of priests of the very kidney of that priest, who  
wrote the carnal book to persuade the people to build  
a great rail road to carry oil and sell all the things  
they lacked, and he was learning to be like unto  
them. And I took him unto myself and shewed him  
this petition and spake unto him in loving kindness  
and said:

78 Make restitution of thy goods unto the utter-  
most, my brother, that thou mayest find peace and  
rest unto thy soul, and that God may forgive thee in  
the world to come.

79 But he said, he had been taught by his mas-  
ters, that God did not require restitution from the  
sinner unto the person he had injured or defrauded  
unless the law of the land could excite it, but only  
required repentance of sin unto him, and that he  
should go and profess a good profession unto his ser-  
vants, the priests, and give unto them freely of his  
substance to prosper the "go'd cause." All of which  
he had done and had been received into their church,  
which in meekness and humility they styled the king-  
dom of heaven, and was about to become a priest

himself for the sake of doing the greater good, and  
should do nothing, save only, as he was taught. And  
I said:

80 How much worth towards righteousness and  
unto God hast thou repented? Not one mite. Your  
house is indeed swept and garnished; and take heed  
lest your last end be worse than the first.

81 And I spake unto the priests, saying: Doth  
not your disciple belie your doctrines? Speak unto  
him that he do otherwise. And as for yourselves,  
restore the money he has given you; for it is in your  
hands, the unjust pledge, and he, from whom it  
was fraudulently taken, hath great need.

82 And after counselling among themselves, they  
said, he hath stated our doctrines truly and we shall  
not bid him do otherwise; and as for the money he  
hath given unto us, we have placed it in the temple of  
money changers with the gifts and charities of the  
pious and devout; and if the law of the land will take  
it from us, be it even so.

83 And I rebuked them and said, it were better  
that a millstone be tied about your necks and ye be  
cast headlong into the sea, than teach such doctrine.

84 He is required to make restitution of his goods  
unto him, he hath injured or defrauded, to the very  
utmost.

85 God hath said, he shall restore double, he  
shall restore seven fold, he shall give all the substance  
of his house.

86 Have his words been taken back and the hea-  
vens and the earth not passed away? Even among  
ourselves, when a man has sinned against his neigh-  
bor and maketh restitution unto the uttermost, it is  
then only, that the judge hath compassion on him.

87 Would ye have him cling to what he has un-  
justly gotten, and part only with a pittance to the  
judge's pretended servant, and then go before the up-  
right judge himself, for impunity and reward, not only  
for having offended, but likewise for having attempt-  
ed to bribe him and make him partaker in the offence?

88 And how would the pretended servant fare,  
who has become equally an offender, at the price of  
slandering the integrity of the judge? Is not the  
great judge of all the earth more just than man? This  
is blasphemous. And when a man consecrates his  
gift, ought he not to be careful that his neighbor hath  
no offence against him, that all restitution is made,  
his debts paid, and the gift his own and honestly got-  
ten, lest he only mock God and become worthy of  
greater damnation!

89 And ought not the holy man, who receives  
the gift, to be likewise careful that things be so, and  
that the gift be so bestowed, as to bless the giver  
lest his skirts be not clean?

90 But what are ye? Ye cry and whine through-  
out all this goodly land for gifts and charities unto  
yourselves as unto God, as if the Most High, maker  
and ruler of heaven and earth, had waxed poor and  
needed such hireling as ye, and was slack in paying  
them.

91 And ye greedily receive these gifts, caring not  
how nor whence they come; and when ye get them,  
ye keep them if ye can, and are only careful to be-  
stow them in the temple to be multiplied unto your-  
selves with usury and extortion and to curse the giv-  
ers and the people with all the sore plagues of the  
tribute and the rag!

92 Fear ye not that by these doings ye are speak-  
ing your beds in a deeper and hotter hell, than any of  
your brotherly sons of Belial? And lest ye might es-  
cape punishment even in this world, fear ye not that  
God will send forth a servant, whose countenance  
will be to your eyes like the sun, who will speak to  
you in a voice of thunder, and gather the tormented  
lightning in his hand, as a scourge to lash you?

93 Verily, God rebuke you.

94 And they railed at me, but I shook off the  
dust from my feet, as a testimony against them, and  
coming unto my lodging, weary and faint, I wrote  
these things in the Chronicles of wisdom and said:

95 Behold the holy charities, on which a pure  
and upright people should lean as a firm and cool-  
ing support are thus converted not only into a barbed  
spear to pierce their sides, but likewise become a  
means of infusing a deadly poison to damn their souls!

96 Of all the sins against light and knowledge  
this is the worst, and of all the different sorts of the  
sons of Belial, these self same priests, who do this  
thing are the most stupid, wicked and bad.

97 But who will envy these high and mighty sons  
of Belial, in all their greatness and pride, of what-  
ever sort they be. The day of fearful retribution is  
at hand; and even now the poor upright victim of  
their power, whom they have driven out to wander,  
not having whither to go, when he sitteth down by the  
way side and portions out to his starving children the  
scanty morsel of bread the least remnant of his honest  
labor, and cryeth unto God for more, that he may live,  
has that baby consolation to his heart which all their  
wealth and greatness cannot purchase.

### THE MYSTIC NUMBER.

Professor Eaton, in a late number of the Ameri-  
can Journal of Science, has shown that five is the  
most favorite number of nature. He says at least half  
of all known plants have the parts of fructification in  
fives, or in a number which is the product of five.  
The radiated division of animals, such as the sea star,  
Medusa's head, and every species of coral rock, have  
their rays in fives or in a number produced by some  
product of five. Throughout the whole of natural  
division of Cuvier, five is the leading number. We  
have five fingers to the hand, and five toes to the foot,  
in common with most animals, which are provided  
with organs for sucking their young. We have five  
senses—seeing, hearing, smelling, tasting, and feeling.