

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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COMMUNICATION.

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

FOR THE GREENSBOROUGH PATRIOT.
AN ADDRESS

Made to the Central Branch of the Manumission So-
ciety of North-Carolina, by the Chairman.

GENTLEMEN:—The object of the Manumission So-
ciety is twofold. First, it is the cause of humanity;
and secondly, it is a matter of policy or expediency.
The former object has reference, principally, to the
slaves only; the latter relates also to their masters,
and to every one, either directly or indirectly con-
nected. To take, at one time, even a partial view
of the whole subject, in all its bearings and de-
pendencies, would be a task too arduous for my humble
capacity; I shall, therefore, at the present, confine
myself to the consideration of two points only, viz:

1. The delicacy of the subject; and
2. The importance of investigating it.

My observations relative to the delicacy of the sub-
ject, will be chiefly limited to the inquiry, whether
the subject of slavery is really a delicate one, or only
apparently so. The subject of slavery has been pro-
nounced a delicate question. But by whom? Has
it been so called by those, who, being elevated above
the clouds of interest and prejudice,

"Above the fogs of sense and passion's storm,"

were qualified judges? or has it not rather been by
the interested and the prejudiced? by men, whose
indolence, voluptuousness, and pride of arbitrary
sway, have grown into settled habits? by men, whose
estimated wealth consists largely in this nominal prop-
erty, to which no human regulations can give a just
title? If the question is pronounced delicate only
by men, for whom the love of ease, of gain, and of
absolute domination, is a sufficient motive for inflic-
ting the greatest wrongs; in whose opinion, power is
a sufficient right for usurping unlimited control over
their species; with whom, religion and patriotism
are but names, of an import inadequate to compete
with the selfishness of personal ease and interest; by
men, in short, with whom there is a multiplicity of
considerations to bias the fairness of their arguments,
and the justness of their conclusions;—if the question
is pronounced delicate by such men only, does it ne-
cessarily follow, that freemen must cover at their
feet, must tread down their thoughts, must repress their
investigation, must chain their pens? must the hu-
manity remain silent spectators of the most atrocious
cruelities? must the patriotic see their country degra-
ded, and tottering on the verge of ruin, without being
allowed to enter their solemn protestation against the
odious cause? must the watchmen, on the towers
of Zion, be constrained to cry, peace! peace! whilst
they behold destruction impending? must we, who
have formed ourselves into a Society for the express
purpose of ameliorating the condition of the African
race; and of investigating their cause; to whom, re-
ligion, humanity, patriotism, and our social compact,
conspire to render it an imperious duty;—must we
shrink from the investigation, at the cry of "too deli-
cate?" Is it not enough that these usurpers of power
without right, hold, in chains, the bodies of the
wretched negroes? or must they also throw their rap-
acious shackles over the minds of men acknowledged
to be free? No, Gentlemen, this must not be.
The question must, and will be agitated. On the
members of the Manumission Society the task de-
volves. By forming ourselves into a Society, we
have given the world a pledge for the investigation of
the subject. Let us redeem it by the performance.
Let us enter at once on a fair and moderate discus-
sion of the subject. If the advocates of slavery are
able, by arguments, to establish the justice, the hu-
manity, and the good policy of slavery, let us cease
longer to chase a chimera; but, on the contrary, if
justice, humanity, and policy, declare for us, then
shall we see the whole system of slavery dissolve be-
fore the influence of "a bold and honest expression of
thought," as do the snows of winter before the influ-
ence of a vernal sun. Having said thus much relative
to the delicacy of the subject, I will proceed to
consider the importance of investigating it.

With regard to the slaves themselves, there is eye-
sight in their condition that is calculated to excite
compassion and sympathy. Strangers in a strange
land; doomed, with their posterity, to wear the gall-

ing chains of bondage; under the arbitrary sway of
insolent and capricious tyrants; void of the most
distant prospect of relief; with few to pity their suf-
ferings, and still fewer to plead their cause; tantalized
with the sight of sweets, which sharpen their desire
for enjoyment, but which they are made to despair
of ever tasting; degraded by ignorance, and its con-
comitant vice; measurably devoid of the hopes and
consolations which religion imparts; always suffer-
ing actual privations, or dreading anticipated ones;
the tender ties of nature being ever liable to be broken.
It is not the illusion of an over-heated fancy,
but it is a mournful reality, that, whilst I am speaking
it, more than ten thousands of this unhappy race, are
lamenting in the keenest anguish, the dissolution of
the tenderest ties, all out of ordinary course of nature.
All, who are under the influence of this withering
system, are liable to be separated from every sacred
endearment, by the caprice, the necessity, or the casu-
alties of others. How important, therefore, to them
that their case should be investigated.

If it be important that those, who have breathed
only in tainted air, should once inhale the pure ether;
that those, who have seen themselves and all things
around them, only through a distorting medium,
should, once in their lives, have a true mirror held
up to them, through which they may see all things,
as they really are, in their true colours and shapes;
then it is of consequence to slave holders that the sub-
ject should be discussed for their particular advan-
tage. In this part of my discourse I wish to avoid
every appearance of harshness; for, with the excep-
tion of some interested traders, whose craft is in dan-
ger of being set at naught, and some ambitious, intrigu-
ing demagogues, who would make the subject of
slavery a hobby for carrying themselves into power,
I indulge the hope, that a great majority of slave-hold-
ers may yet be induced, by some of the considera-
tions of religion, justice, humanity, patriotism, expedi-
ency, consistency, or personal safety, "to undo the
heavy burdens, and let the oppressed go free." At
least, whilst there is reason to hope that this may be
the case, it would be an unpardonable dereliction of
duty in us, to irritate them to obstinacy by our re-
proachful and acrimonious language. Our duty, as
well as our best policy, is, to inform, not to anger
those we would convince. I wish it to be under-
stood that I allude only to personal invective; for I
am clear for urging the subject home to the under-
standing and feeling of this class of citizens. It is
highly important to them, that this should be done,
as I am apprehensive that many of them have never
heard the arguments on our side of the question.
But we should not forget, in the meantime, that
strength of argument, and force of persuasion, may be
blended with temperance of diction; and that suc-
cess often depends as much on the manner of apply-
ing our means, as on the means applied.

On account of the confederacy, by which all the
States are bound together in one common govern-
ment, the subject becomes important also to the in-
habitants of those States where slavery does not ex-
ist. Now slavery is a national evil and a national
crime, its abolition is therefore a national concern.
Hence the propriety of the Legislatures of the free
States interposing on the subject. For, notwithstand-
ing their amicable overtures have been repulsed
with scorn, by the Governors and Legislatures of the
Southern States, yet they are acting in the direct
sphere of duty. They are not, as accused, officious-
ly intermeddling in the private concerns of others;
but they are as in duty bound, offering to assist in
removing a common stigma, and in averting a com-
mon calamity.

To the Patriot, in what section soever he may re-
side, the discussion is important, and the Abolition of
slavery desirable. The patriot is one who is ardently
attached to his country and its institutions. He is
vigilant over the people's rights and liberties, and
jealous of his country's honor. He can surrender
much private convenience to public good, and can
forego present advantages for the benefit of posterity.
In short, he desires that the people may be happy, and
that his country may endure forever. In the institu-
tions of these United States, the patriot finds every
thing calculated to foster attachment, and excite
love, till he comes to contemplate the system of slav-
ery; but in that he finds every thing that is disgusting
and frightful;—a blot, that tarnishes the beauty; an
inconsistency, that gives the lie to every fair preten-
sion; tyranny unmasked, and justice outraged; in-
terest and power arrayed against right; the future
absorbed in the present; law that sanctions crime,
and oppresses the weak and innocent;—till he sick-
ens with disgust and boding horror at the contempla-
tion, and is constrained to cry out with the sage of
Monticello:—"I tremble for my country, when I
reflect that God is just, and that his justice cannot
sleep forever."

To conclude, the subject of slavery is one of high
concern to all who are either directly or indirectly
connected with it. To slave-holders, especially, it is
one of awful importance: They seem, however,
either not generally aware of its importance, or they
are determined to cling to destruction till they in-
volve themselves and their country in one universal
devastation. Do we feel indignant at the conduct of
slave-holders? A few serious inquiries may convert
a portion of our indignation into sympathy for them,
and humiliation for ourselves. There is no one amongst
us, who has the least knowledge of human nature,
or of the causes which influence the thoughts,
and consequently the actions of men, or who has ever
considered how much more is the creature of
circumstances and localities, who will attempt to de-

ny, that the most zealous of us, in the cause of em-
ancipation, had we been placed in the same situation
with many slave-holders, would not only have held
slaves, but would also have possessed the same senti-
ments with regard to slavery; and perhaps no few
of us might have been cruel tyrants, at this very mo-
ment inflicting the wrongs and outrages we so bitter-
ly deplore. Had we been born of slave-holding pa-
rents, and brought up amongst slaves; had we been
early inured to see the most brutal severity inflicted
upon them; had the principle been fostered in our
young minds, that they are an inferior race, destined
by the Creator to fill the sphere they now occupy;
had we ever been accustomed to view manual labor
with disgust, as fit only for slaves, and degrading to
freemen; had we early acquired the belief, that hu-
man beings are a rightful property, and that such
honor is attached to the possession of this kind of
property; had indolence and the pride of arbitrary
domination, become habitual; and, in the interim,
had the means of better information been sedulously
kept beyond our reach; might we not, this day, have
been slave-holders, both practical and sentimental?
This reflection, though very humiliating, is neverthe-
less demonstrably true: may it be instructive also.
Let us ask ourselves, had this been our deplorable lot,
how we would wish to be dealt with, by those to
whom Providence had vouchsafed better instruction.
The answer to this question may instruct us how we
should demean ourselves towards slave-holders. It
will teach us a lesson of charity and humility. If we
would wish not to be insulted and reproached to an-
ger and obstinacy, then let us avoid this course to-
wards them. If we would wish a current of con-
vincing information to be poured in upon us,—co-
gent arguments couched in gentle and persuasive terms,
then let us deal thus by our mistle brethren. Duty
requires us to do, in this way, all that lies in our power;
but I am persuaded that we have not yet done it.
This cause is one that demands our greatest zeal and
devotedness, and the exercise of our best talents; for
we shall never, (I hazard the expression,) be engaged
in any temperal concern, fraught with such conse-
quences; glorious, if we succeed; terrible, if we fail.

SELECTED.

"And 'tis the sad complaint, and almost true,
Hastier we write, we bring forth nothing new."

PLEASURES OF FAILING.

"I am, now, sir, mudd'd in fortune's moat, and smell
somewhat strong of her strong displeasure."—SHAKESPEARE.

Modern poets have sung the "Pleasures of Imagi-
nation," the "Pleasures of Hope," the "Pleasures of
Memory," and Dr. Blackley, or Blackleg, or Black-
stone, or Bluestone, or some black or blue name, has
inflicted upon the literary world a "pretty considera-
ble" large volume, entitled the "Pleasures of Death"
—(pleasures of death? where.) If I was poetically
given, I would sing the "Pleasures of failing." In
good blank verse; but never having drunk of the
Pierian spring, I must be content to "tollitate on
the turnpike road" of prose. I certainly should
and ought to have mounted Pegasus on this momen-
tous and interesting subject, but I have an unconquer-
able antipathy to riding on horseback ever since I
was "tossed into thinner air" by an unruly and mor-
tal horse, which the "enemy tempted me to be-
stride."

Our banks, as numerous and as useless as Pharaoh's
frogs, by their illiberal system, have destroyed every
thing like credit and confidence; and now, like a
child that has broken his rattle, they are whimper-
ing and mourning over the ruin that themselves have
occasioned. But "Gallio cares for none of these
things" now. "Abi, excessi, evasi, erupii"—I have
done—I have cleared out—I have made my escape
—I have broken adrift from the turmoil of oppressed
and ruined trade, from the wreck of factories and the
crush of spindles. The banks have determined to
follow the maxims laid down in the beginning of the
catechism, the first question of which is—"What is
the chief end of man?" Answer—"To keep what
he has got, and get what he can." In consequence
of which I have been hurled from my tripod at the
counting room desk, and compelled to "take my bill
and sit down quickly and write fifty" cents on a dol-
lar, and have "signed over" all my property (a pur-
ser's stocking would hold the whole) for the benefit
of those whom it may hereafter concern, from which
indigent, bothered, and perplexed association I am
exempted by a deed of assignment. This same
blessed deed of assignment has invested me with a
sort of *not time tanger* character. It has drawn a
charmed circle around me, within the hallowed cir-
cumference of which no creditor's nose dare show
itself. The "shoulder tapping bumbailly" views me
much as the dragon viewed the Hesperian fruit,
which he had the duty of watching without the privi-
lege of tasting. I go whistling past my creditors
"with an air of indifference," and duns of all sorts,
colours, and sizes, are handed over to the fostering
care of my assignees.

Formerly all my time was taken up in attending to
business, trying to get discounts (compared to which,
washing a negro white is a hopeful and profitable
piece of business,) paying bills, (latterly a *raro occur-
rit*.) trying to raise money, (resuscitating another
Ezekiel's valley of dry bones is an easy task in com-
parison,) and finally, examining my bill book when-
ever I heard of a failure, to ascertain how much I
had lost by it.—But now, quantum mutatus ab ille,
how changed from that "Mr. Washit," who might
occasionally be seen at the door of his counting room
"his brow with anxious thought impressed," and a
kind of six per cent. expression of countenance, a

phiz a good deal like the sun in *long division* won-
dering how much longer, by dint of discounting
drawing upon agents, borrowing, &c. he might be
able to keep alive the "vital spark of commercial
flame," in his pocket. Now, all my troubles and
property have gone together to the assigns, "my fan-
cy spreads her boldest wing, and ranges unconfined."
I lounge about the Arcade, kill time in the reading
room, or take my stand with other *dillitanti*, on the
bridge to criticise dandies and admire the ladies, wit-
ness the passage of a canal boat through the bridge,
or the catching of an eel from underneath it, inquire
what steam boat goes at twelve o'clock, and who is
the best of all, listen with the utmost tranquility to
the catalogue of the failures of the day. There
plenty of time to take plenty of exercise, which has
improved my appetite and spirits, and the entire vac-
ation from all duties in the temple of Mammon, has
given to me leisure and opportunity to make obser-
vations on matters and things in general, and whether

"Musing in the silent grave
Or the busy haunts of men,"

I am sure to find something to amuse me, which in
my busy day was over looked. People, who a few
days ago, when I had money to lend, were profuse in
their "salutations in the market place," now, like
the priest and Levite, pass by me with uplifed nose,
internally thanking God they "are not this publi-
can;" but I only say to myself, when I meet them,
"take physic, Pompe." I recollect an Irishman
acquainted, of mine, whom I used to ridicule for
his bulls and truisms, would often reply with "don't
make fun of the Irish, you don't know how soon you
may be an Irishman yourself;" in like manner, I can
say, "don't turn up your nose quite so high when you
meet one who has been unfortunate in business, (vul-
go, a bankrupt,) you not know how soon you may
be one yourself." The present state of things lasts
much longer, we have a formidable majority in
this town, and vicinity; for it is a maxim that I be-
lieve is, by this time, pretty well established, that if a
man cannot get money, he cannot pay his debts, and
he must assign in self-defence, in order that his credi-
tors may get some part of their just dues, without
being choused out of them by a bank process, the
most oppressive, absurd and unjust act ever sanction-
ed by any legislative body. Why a free, enlighten-
ed people should bear it so long and so tamely is mys-
terious to me.

If there are "joys in madness that none but mad-
men know," there are pleasures in failing that none
but bankrupts know; besides, we have scripture to
comfort us—"Fret not thyself because of the ungodly;
that is, those who have money and will not lend it
except on such security as nobody can get. I could
quote Solomon, about lending money in usury, (shar-
ping notes,) but it would be casting pearls before
swine.

Having thus endeavored, though hastily, to sketch
some of the pleasures of failing, to pourtray the
belief of mind and body that one feels when he has
thrown the plague and boisteration of his affairs up
on a brace of assignees, without knowing or caring
whether the "yoke is easy or the burden light"—to
them, I conclude by recommending to all who have
ventured in the Maelstrom of manufactures or the
horse latitudes of trade, who, to use a favourite nau-
tical simile, are "like a cat in h*** without claws,
holding on and burning," to fail and quit, leave the
monopolizers of the circulating medium "alone with
the glory," and engage in some business where bank
notices "cease from troubling," and where bill books
"are at rest."

PRESENT STATE OF JERUSALEM.

But I leave the subject of the Mediterranean, I must
solicit your attention to the works that are going on
at Jerusalem; and I regret to say that some of the
days of my labor passed with so little comfort, as those
I spent in that city, which, however fallen, is still
worthy of our highest consideration, and still to be re-
vered for the prospects that lay before her. But
what is doing there? This city is widely bowed down
by an oppression and a tyranny such as cannot be
described. "This is indeed a city to be visited, there
is wholly oppression in the midst of her." The holy
Temple is in possession of a, and cold and unfeeling
while he draws from it the means of pampering his
own luxuries, he sits unmoved, while the suffering
city goes to ruin. Again there is the pining Jew, in a
different state indeed from the Jews of other coun-
tries, and, as may be supposed, looking upon his own
ground peculiarly forlorn, and exhibiting in him-
self the most vivid conceptions of the curses at the close of
the book of Deuteronomy. There is a dizzy tremor-
lousness in his look, he seems afraid of himself, and
afraid of every thing, and if he is spoken to, he swe-
ers and shrinks, as if he were convinced that he was
still to be the victim of increased oppression. Then
there are Christians there, having a name to live, but
they are dead.—What are they doing? Not, cer-
tainly, the errand of their Master. They pride them-
selves on the possession of what they call the Holy
places, and the holy sepulchre. I recollect, when
asked by a friend, after having been some days there,
why I had no desire to visit the holy sepulchre? I
confessed to him the reasons of my reluctance to do
so; and if I had not recollected that it might be my
duty to repeat here what I had seen there, I would
not have appeared in a place of such ungodly super-
stition. The church of the holy sepulchre is
open to all on certain festivals; upon other occasions
it is to be seen for a small sum, (about a shilling.)

We paid this sum, and expected to make our visit
in silence. But it was more fully known in Jeru-
salem, where people seem to have no employment but