# GREENSBOROUGH PATT

"THE IG VORANT .. NO DEGRADED OF EVERY NATION OR CLIME MUST BE ENLIGHTENED, BEFORE OUR EARTH CAN HAVE HONOR IN THE UNIVERSE."

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## COMM NICATIONS.

" And will remember, if you mean to pitease."
" are a your h and with modesty and case."

FOR THE G. RENSCOVOUGH PATRIOT. ENGLISH GRAMMER FIF IY DAYS LOOK!

and regret, in your paper dated 24, of February, a as well as ourselves. have any reasonable expectation of becoming ac- them to any place, on any day which they may tertain an opinion that we can obliterate one false also to ourselvs. sentiment with which those two gentlemen stand so intimately connected; but we wish to show to the satisfaction of our employers and friends, that their confidence is not misplaced. Messrs. B. Swaim and W. Reyholds observed in their publication, To the people of North Carolini, on the evils of slave that "men have been traversing this section of country offering to teach the English grammer to perfeetion in fifty days." This remark is not only false in relation to us, bet it is manifestly contradie ery to the universal sentiment of all enlightened na . No person possessed of common intelligence would affirm, that a perfect knowledge of a science, so complicate in its parts, so superficially understood and so much degraded by an unqualified barrister, and ostentatious schoolmaster could be obtained in hity days. They, essentially, observed that they were disposed to recommend the short method of teaching the English grammer, if it met their approbation. We are extremely sorry that we cannot ob tain recommendations from so learned and influen tial characters as Messrs. Swaim and Reynolds but as disappointments are incident to man, we will (as the immortal Henry observed) "AT ALL TIMES AND ON ALL OCCASIONS B.W. WITH RESPECT, TO THE WILL OF THE PEOPLE." Such a how as we can make is always at their service. On the contrary they specifically remarked if the system proved deficient they would expose the imposture. We must also express our extreme regret, that the ex posure of an imposture devolved on two characters, so generally revered by criminals and obedient schoolboys as a lawyer and common schoolmaster. Further: those learned men observed "that schollars might be advanced as much in fifty days on the common plans, were a judicious teacher to devote his whole time to a grammar class alone, as they are on the new plan. We presume every man of common observation knows, that schollars consume one year, at least, in the common way in becoming, what is called in this country, competent grammarians and state, as well as its future consequences; and even sometimes more. We do not make this assertion from our own experience, but we as peal to the every Jon-a monster of hideous deformity in its best fea day knowledge of mankind. Alis! they talk about flure. a judicious teacher. Who is a jumicious teacher Reynolds, Olyes: Lunderstand ow. Among wife makes Adverbs Adjectives. Whe systhm the Prepotion unto always follows like which cam or rationally be proved by all the lawyers and schoolmasters in & merica. If such a man is a judicious teacher; may that God, who says 'I will have mercy on whem I will have mercy" protect the credulous sons & daughters of dy, and is now rendered the more indispensable, as Adam from being placed under his superintendence, If a knowledge of English grammar, as connected hands. And we are divinely admonished to work obtained: O! ye mhabitants of North-Carolina! fly han work."

not to the outstreeted arms of so judicious a teacher. as he, who enparts it apon principles so false and or foreign to common sense. Who requires compensation from the hone-t and credulous citizens, wheth er a valuable consideration is readered or not. Who At Two Dollars per annum, payable within three months is continually faw mag at the shrine of wealth, and fron the date of the first number, or Three Dollars kneeling servicely to those in whose smiles he de will be organishly exacted immediately after the expira- it this to bask. The two heroes make another ob servation which is; "we scora to envy any ma Exc a subscriber will be at liberty to discentinue at any time, which he can make facily as d honestly; and we scorno less to submit tamely and silently to an impositio or which the public good is involved." In answe to the first part of this transcendantly moral sentence. to or ler a discontinuance will be considered a new engage we think, if swarm and Reynolds were authorised to deachage every man who obtained any thing dishonests and unfairly, and countenance the opposite: that culprits would traverse, the country non-elested, that morality would be unmolated at the shrine of wickedness, that those who are funed for fair dealing would be lascerated and ridiculed; that prisons like those in the days of the Athenians would be re-Not exceeding 12 lines, wi'' be neatly inserted three times for habited by Socratical virtue, and become storchouses of useful grammatical knowledge. In answer to the latter part of the above quoted passage, we say, that the tame and silent submission of men, who possess so maccurate a knowledge concerning at imposition practiced on the good citizens of this commonwealth, is not regarded by us and we hope by no other person. Finally Swann and Revnoloobserves if nov individual pretends, to teach the English grammar in so short a time as fifty days, that imposture is mevitably connected with such a are tention. In reply to this remark, we can only say, that mea who have been recommended by the ack towledged greatest man in the United States, name Mr. Horror: We observed, with istonement by Chief Justice Marshal, ment that appellation

pure catho cabove the signatures of two individuals, Mr. Editor : we are teachers of English grammar whose object for south, is public for ur and personal on the following terms. We obligate ourselves to aggrandizement. We say with reject, because we give instruction tifty days, for ten dollars; and if at hiw iys commiserate, the unfortunate situation of the expiration of the term, any dissatisfaction should those whom an Allwise Provide ce, has not endued be entertained about the progress of the papils, the with discretion and foresight sufficient, to prevent individual thus dissatisfied is exonerated from the the from rushing precipitately into the gloody fee. Our employers also have the privilege of wortex of irretrievable, error. Ignorance and ped choosing persons to examine the school. If such antry generally go hand in hand; and in none are conditions and obligations as these merit an inscripthose two things more unfortunately demonstrated from of IMPOSTURE in glaring CAPITALS on that in the missions, who make remarks on systems their fronts, we willingly and ingenuously submit to and sciences which are beyond their circumscribed such a decision. Before we take a final leave of comprehension, and with which they never can our almost triumphant competitors, we would invite quainted, so long as they are accompassed by dis-think proper to select, and then and there, show day dul bigotry and unbin-hing perversity of common, them that their knowledge of Grammer is entirely We think that these two men must see their situation superficial, and that we are what we pretend to be, in a mortifying light, and are ready to cry out with teachers of Eughsti Grammer in fifty days. We the pathetic poet "we own your sentance jist." deem any further remarks unnecessary, as conscious Repentance for offences and a reformation are mirit can never be successfully decried, and that necessary, before they can be received into the sincere endeavors are never hopeless. To say less favour of injured and enterprising citizens. Our would be an omission of a duty, which we owe to situation calls loudly for defence; not that we en- Messrs, Swaim and Reynolds, the common weal, and

JOHN P. DUNCAN. DANIEL D. DUNCAN.

# AN ADDRESS

ry. By the friends of liberty and equality.

"Anne, liceat invitos in servitutem dare."-DR. PICKARD. "Not only the Christian religion, but nature herself cries out against a state of slavery :"-POPE LEO. X.

CAROLINIANS:

We believe it is generally known that a social institution has, for some years, been progressing, for "the gradual abolition of NEGRO SLAVE ay" among us: yet we are well aware that our precise views in relation to this subject are but par tially understood. In the commencement of our in vestigations we used the utmost prudence, know ing the irritable disposition of those, (and at that time cany there were,) who, from want of reflection on the subject, felt, or seemed to feel their dearest rights invaded by the least attempt to examine into the policy or rectitude of holding the African race in a state of slavery. We proceeded then as we ought with all possible caution & reserve; never venturing to discuss rishly, and seldom surring the subject far abroad. We thought it not only advisable, but the only justifiable course, in the first place to examine weigh, and deliberate profoundly within our own more immediate circles, the fundamental principles of the Institution, and ascertain if possible, from the best human calculations, to what extent could our labours probably succeed, and what would be the probable consequences of giving unrestrained publicity to our doctrines, by circulating them genorally throughout the country. All this we trust has been done. We have taken a deliberate, survey of this land of slavery. We have impartially examined the evil in its origine, its progress, and in its present in its mildest form, it shrinks from rational inspec-

We profess to have considered the matter on all sides, and to have mad- every due allowance for the peculiar situation of all parties, whether slave- he is taken into a foreign land and sold into perpetuaholders, monster-slave holders or slaves, and seri- slavery, where he becomes at once the scorn and ously, we cannot longer hesitate as to the course the slave of a people (falsely termed Christians that our common duty, interest, and prosperity de- whose conduct towards the poor negro, in many cases mand. Discussion has been too long delayed alrea- is such as would even cause the evil to be removed is daily accumulating on our with the principles of matterial a trought, is to be hybride it is day, for the night cometh when no man

Whatever the people of this State may be ath Fut still worse! Should the unfortunate creature espect to information on other subjects, on this they re very destitute, owing, we suppose, to the "awf d 'lieacy" we hear so much about, and which we yould briefly examine. Then what renders this thject so awfully delicate? Is it the incapacity of he people to investigate it !- Is the discussion of his subject delicate because it favours the minocent and condemns the guilty? Is it delicate because it shows republicans their inconsistency? Is it delecate because it accuses the professors of the Chrisun Religion of crimes which a Nahomedan would abish to commit! Is it delicate because it impeaches the right to hold human beings as preperty? Is it delicate because free measure ashamed or afraid or slaves to know that they incline to do them jusice? If any of the above considerations are to restrain the rational enquiry of this communaty, farewell to manly enterprize in North-Caronia! But we yet hope for better things. This is an age of active caterprize. A spirit of inquiry is partially awakened which no earthly authority or artful dissussion can electually restrain.

Under the protection offered by our Constitution the 18th section of a Declaration of rights made by the Representatives of the Freemen of this State, we now set out in a calm, and more full invesigation of the evils consequent on the existence of bsolute slavery. And as we cherish no unking cellings toward any class of our citizens, but promped, by phil athropy and patrotism, we labour to expose inconsistencies, and to hold up to public aze, and we hope to public execution, principlethat tend to destroy our libertus, our morals, and ven our souls; we hope that every man having an opportunity to examine this subject with us, will do n impartiolly and honestly, mattending to, and investigating the following propositions:

Proposition 1. Our slave system is radically evil. II. It is founded in injustice and cruelty.

III. It is a fruitful source of pride, idleness and

IV. It increases depravity in the human heart while it inflames and nourishes, a numerous train of tark and brutal passions and lusts, disgraceful to human nature, and destructive of the general wel-

V. It is contrary to the plain and simple maxims of the Christian Revelation, or religion of Christ.

After demons rating these propositions we shall oriefly state in conclusion, some of the most promicent features in the plan which we would adopt for the abolition of slavery.

# PROPOSITION, I.

Our slave system is radically evil.

The truth of this proposition is generally admited, and it would be still more generally avowed were its permicious effects less: For it is true that absolute slavery, while it tends to destroy the most artuous principles vet remaning in man, by introduing into his heart, and cherishing there when thus atroduced, the most hateful principles and passions which disgrace human nature, tends at the same me, to render him more destitute of a true knowldge of its enormity; as it proportionately effaces from his understanding those ideas of social order and reciprocal justice engraven on his mind by the God of nature. But as the remaining propositions are such as arise out of this, of which they are rather nembers than original propositions, we shall refer the reader for a further consideration of this subject, to the propositions which follow, where its varius principles will be attended to.

# PROPOSITION II.

Our system of slavery is founded in injustice and

Section 1. Of the injustice of absolute slavery. To demonstrate the truth of this proposition we hall attend to the terms "Injustice and crudty" together with some of those circumstances which have attended the introduction and continuance of Negro-Slavery among us. And as injustice is the opposite of justice; and as every act of social beings is founded either in justice or injustice, we need only examine the term justice, and try our slavesystem by its principles, since whatever is not according to the principles of justice, must necessarily be founded in injustice. Justice, if we mistake not, has respect to the conduct of relation, and imports that he who acts according to its dictates, renders in a righteous manner "blessing to whom blessing is due, honor to whom honor &c." and that too, without the least regard to colour, rank, or condition. And one very prominent feature in the administration of true justice, is, that it distributes rewards and punishments to such individuals separately and singly, as have merited the same, and that too in the same degree in which the acts as afore said have merited. Now if this be a faithful description of justice, is it not manifest that Negro slavere is founded in injustice? An unfortunate fellow creature is kid-napped on Africa's defenceless shore, and by a monster having the form and name, with out any of the tender sensibilities of a human being,

"Mercy . . . · See . d she see such treatment rendered

And what MAN Sare to S. And having hum a fee high does not bush And hang his head to think himsef a MAN?"

tions kidnapped and sold be a female, her insurent and helpless posterity are doomed to a like state of couel bondage and suffering, for no other ostensible reason, than that of their ancestor being authy of a \*/ lack skin!! If it should be used that meny of the negroes originally brought from Africa, were such as had forfeited their lives to their native country; this, by no principle of logic amounts to a sufficient reason for passing the dreadful recirco of slavery for life on their innoccut offspring: which according to those patriotic veterans of 1776. the framers of the Declaration of . Imerican L. dependence, is a flagrant violation of the Law of Nature, & an ar justifiable encroachment ou those "self-exident" and "unulienable rights" with which God has endowed all men.

Nor will doctrine of the injustice of absolute slavery lose any of its real weight by the co-sideration of its having the sanction of the Law, if we consider that ail men are but suborcreate beings. who are held bound to obey their Creator accesding to his own Laws, which he bath ordained, and by which he designs his creatures to be governed, among which that denominated the Law of nature (which is never beless a divine Law) may and ought to be regarded as having been instituted for the particular purpose to which we now apply it, and to which it has been applied by men of sound fadan ent and uncorrupted principles in every age and to which it was particularly applied by the Farthers of our glorious liberty, as they have about anti-!v-showe, I . Nor dare my one do to the various of the Law consture, any more than the right of its its mights giver to a primary para in the government of monkind. It follows cense neath that the practices set fort's in the Law of mature for the government of mankind are primary or considerional principles. and that the Laws enacted by men for their own coverament should harmonize with and acquiesce

And as no authority can overreach that by which the law of nature is established, therefore no human-Legislature, how lawfully soever it may be constituted, can deprive any individual, (he or she being one of God's creatures, and under his government) of any of those "unulienable" privileges guaranteed to him or her in the law of nature, otherwise thanthey are personally forfested by the individual or individuals from whom they are taken, without offending the great Governor of the universe, Such laws are therefore founded in injustice, and ought to be repealed without delay, as they oppose divine law, and as such, must be offensive to the God of nature, whose wrath we necessarily incur by suffering them to exist.

Nor is this doctrine of the law of nature a mere chimera—it is a reality of which every rational man may have the most satisfactory evidence, even in his own breast: for it is there that this doctrine is fully authenticated and established. It was there that the writer's address discovered this principle. And there can be no doubt but, that the Patriots of 1776 hscovered the same prioriple existing in their breasts in a similar manner. And in like manner, have good and Patriotic men in all ages discovered the same principle, in proportion as they received the aids of reason and revelation, I And if any man, upon exemination find not the same principles existing in his breast also, it is, because of any detect either in the law of ing or in his own original constitution; but it because he has suffered the undue love of mon which is the "root of all evil," and pride th "mother of vice," to subvert these primary prin ciples of justice and prosperity implanted in his mind by the God of nature, and thereby to turn nature out of her projer course, and by thus abandoning himself to avarice and selfishness, has introduced into his own heart such an assemblage of carnal desires and avaricious propensities, as in no small degree, to darken his understanding, and deprive it of those ideas of social order and reciprocal justice which even exist in minds expanded by wisdom and ennobled by virtue. Such be

\* He [M:n] finds his fellow guity of a skin, Not con used the his own; and luvin; power To enforce the wr ng. for such a worthy c use Dooms and devotes him as his awful prey.

Bit of Rights.

‡ In further confirmation of the above, we transcribe the

o swing neb e passage of Cicero cited by Lectantius out of his work DE REPUBLICA. ...

Est quidem vera lex, re tagatio, naturz congruens, diffusa in animis constans simpitema quæ y cat oc officium vet ndo a frande deterat ; qua tenen probe feastrajubet aut vetat ; nec improbes jubendo aut ve tando movet. Huic legi nec abregari f. s est; nec deregare hac aliquid icet meque tota abregari protest. Nec vero aut per senatum, aut peputum so vi ha lege p synmus; neque est quarendus explanator autinterpr s epis alius. Nec en m alia lex Remæ alia. Athenis, reta "ucc aba postuac; sed et oumes grutes et omri tempore ura cen et semp una et comun be s' certinelet ; ur esqueris communis qui si mogisarer emperator emmon. L'enlie egis haj us inventor descriptator, lator; cui que ner paribet, qui e pigiet ac n un m humanis aspunabete a atque hoc ips but m x im es ræmas estre atust ez er; suppliert que pulantur effuerit". Es ma soien et e clear" says Bishop Wats not the Cicero adknowledged Law antecedent to all hum ne civil distinct no act necessity pendent of them, binding up it all, constant and persond, the same in all times and places, not one thin and another at 'thens; f in authority so high, the tare BUMAN power had a RIGHT to after or aspulit; having God on its au her, in his on it ever of miners I Master nd is verei, " taking as le of the very consciences of mer, and following them with its in versions, it ugh they should esc. be the hand of mone and the process of hum needs need then is the Law of nature fairly and fully apprehended.