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## The Tarborough Press, By GEORGE HOWARD, JR.

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## POETRY.

### THE DEMOCRAT'S REBUKE.

"You stoop to conquer!" cursed the thought—  
The lip that spoke—the hand that peun'd it—  
Our country never shall be bought,  
Nor conquered, while we can defend it.  
As braves the storm the mountain rock,  
As cleaves the cloud the eagle's pinion,  
We'll meet oppression's battle shock,  
And triumph o'er corruption's minion.

"You stoop to conquer!" Who are you?  
That from your mountain height descending,  
Break fashion's cobweb barriers through,  
And with the sons of freemen blending,  
With golden bribe and treacherous siles,  
Sow the vile seeds of rank pollution,  
And with your reptile slime defile,  
The temple of our Constitution?

"You stoop to conquer!" stoop from what,  
High pinnacles or lofty stations?  
What proud pre-eminence is that,  
Whence ye descend to conquer nations?  
Poor nurslings of the Federal eye,  
Fed on the lusk of aristocracy,  
Ye quail in fear, beneath the eye,  
Of nature's true and tried democracy.

"You stoop to conquer!"—whom? the free  
Inheritors of glory's banner,  
Who never yet have bow'd the knee,  
Nor sung oppression's loud hosannah—  
Children of sires whose valor tore  
From tyrant brows the diadem,  
And in the march of nations bore  
The first proud trophy won from them?

"We stoop to conquer,"—may the name  
Of him who bore that banner, linger  
Forever on the roll of shame,  
A mark for scorn's unmoving finger!  
May they who hailed that banner when  
Its dark folds to the air were given,  
Traitors alike to God and men,  
From freedom's home in scorn be driven!

Back to your dens, poor drivelling fools—  
Born in corruption's darkest regions,  
Fit only for the servile tools,  
Of tyranny's accursed legions,  
The hearts of freemen while they keep them  
Watch o'er the rights their sires bequeath  
Shall blast with curses, loud and deep,  
The words you've breath'd & lips that breath'd  
them. H.B.

## POLITICAL.

### BROTHER JONATHAN AND HIS SONS.

Once upon a time there lived, we need not tell where, a rich, proud, saucy, industrious, fat old gentleman, named John Bull, a manufacturer by trade, who in the course of time accumulated such a stock of dry goods, haberdashery, cutlery, crockery and hardware, that he was obliged to send his sons abroad as supercargoes to all parts of the world, in order to get clear of his surplus manufactures. Some went to North America, some to the West Indies, some to South America, some to the East Indies, some to China, and some to every hole and corner that could be found on the face of the whole earth, but as far as we have learnt, none of them went into Capt. Symmes' great aperture at the north pole, although it would seem that great exertions had been a long time making by John to find it.

Amongst these sons there was a chap named Jonathan, who by way of familiarity was commonly called by the rest of the family, "brother Jonathan." He was one of your clever, lank, shrewd, cute, calculating lads, that had a great turn for money making—He was also industrious and like his father, a brave, enterprising fellow, and having a sort of universal genius that qualified him for a diversity of pursuits, he was equally capable of ploughing the land or sea, of fighting against difficulties, or against Indians, and of making notions or long speeches. He was in fact a sort of mixture of farmer, merchant, sailor, christian, soldier, mechanic and politician and was accordingly fitted for a country where there was room for the exercise of all these occupations. Upon looking about him for a spot to settle on, he found one exactly suited to his mind, situated on the west side of a wide river opposite to the residence of his father. It was a wild uncultivated territory, never inhabited but by savages and wild beasts, covered with woods, but possessing an excellent soil and a pretty salubrious climate. This territory was said to belong to his father, and not to the savages who occupied it, because some of his father's servants having landed upon certain points, the old man insisted upon it that the very act of landing made it his, because the people who pretended to own it, were of a copper color, and not white. Without undertaking, however, to settle

the right of ownership, Jonathan entered on the premises as a tenant of his father, and having cleared a considerable body of the land, began to build houses and boats, plant orchards, raise cattle, and provide himself with a good share of comforts, but he was not as prosperous as he might have been, owing to an opinion which the old man had taken into his head, that it was not good for Jonathan to deal with anybody but himself. Accordingly, when Jonathan had any thing to sell, he was obliged to sell it to his father, and when he wanted any thing he was obliged to buy it of his father, although there were in his neighborhood a number of Frenchmen, Spaniards and others who were willing to give him much better bargains. However, Jonathan submitted to this, because he could not help it, and as he thought it was taking an unfair advantage of him, he determined, as soon as his family should become large and strong enough, not only to insist upon the right of trading with whom he pleased, but even to take his father's land away from him. In the mean time he said nothing about it, but went on in his usual industrious way, ploughing, merchandizing, navigating, preaching, fighting, inventing, and talking politics, and with all, increasing and multiplying both in wealth and children.

At length his descendants became numerous. He had thirteen sons, to each of whom he gave a valuable plantation, some differing from others in the quality of the articles which they were capable of producing. Some produced lumber for exportation and timber for ship building, others again were best adapted for raising wheat, rye, and corn. Some were fitted only for tobacco, and others for nothing but rice or cotton. But the whole together raised an excellent assortment of products, not only rendering interchanges amongst the different members of the family exceedingly profitable and advantageous, but adapting them admirably for a free trade with all the world. A sense of the importance of having their hands loosened from the cords twisted around them by the old man, added to sundry grievances which will be found detailed in a document issued on the 4th of July, 1776, finally induced Jonathan to quarrel with his parent, to deny his authority, and to declare that he intended to set up for himself. This presumptuous language the old gentleman did not like, and by way of punishment for what he called Jonathan's rebellion, he ordered his servants, wherever they could catch any of Jonathan's boats on the river to seize them, with every thing they had on board. This seizure of his rice, tobacco, flour, potatoes, onions and pine coffins, in all which commodities Jonathan was a considerable trader, he did not relish, and he soon made up his mind, that, if the old man continued to plunder him, he'd plunder the old man. So at it they went, trying who could do the other the most harm for about seven years, when John, coming to his sober senses concluded that as Jonathan was a chip of the old block, and might be a much more profitable customer than he was an enemy, agreed to settle the dispute, and Jonathan was allowed to have a free simple in the estate he occupied, and to buy cheap and sell dear of and to whom he pleased.

The settlement, however, with the old gentleman, did not terminate Jonathan's troubles. His thirteen sons now beginning to wax in strength, and having large families about them, had interests somewhat distinct from each other, and each was desirous of preserving his own, as far as that could be accomplished, consistently with the rights of the rest. They accordingly held a meeting to deliberate on the subject, and there entered into a written agreement, expressly defining certain powers, which they were willing should be exercised for the general good, by their common parent, who was allowed to choose as a special agent, for superintending the general concerns of the family, one of their relatives well known to them all, by the name of "Uncle Sam." They then returned home to their respective farms, and reposing under the fullest confidence, that the compact which had been mutually entered into, was calculated to preserve their just rights, they fell to work, each one in his own way, endeavoring by the exercise of industry, enterprise and economy, to render himself comfortable in the world.

Soon after this period, the old man, John, who was constantly quarrelling with a Frenchman in his vicinity, contrived to set the whole neighborhood on the east side of the river at loggerheads, the consequence of which was, that those of Jonathan's sons who carried on boat building, and grain growing, made great profits on commerce, they being employed to carry the produce of some of the parties in this strife, from one farm to another, whilst the owners were cutting one another's throats and there being besides a considerable demand for flour and salted provisions, to supply the men employed by the combatants to fight for them. The prosperity therefore of this portion of the family, was greater than that of the others, owing to

the greater demand there was for the products of their particular industry at that moment. Now and then, it is true, these members of the family experienced sad misfortunes. John would sometimes seize their property, and confiscate it, alleging that it belonged to his enemies, or that it was contraband, or that Jonathan had no right to trade with the people that were at outs with their neighbors—Others of the parties who were quarrelling with John, and particularly the aforesaid Frenchman, finding that Jonathan was a peaceable sort of a fellow, imitated John in his injustice, and laid hold upon Jonathan's boats and cargoes wherever they could be found, plundering some, sinking others, and burning others. To all these aggressions Jonathan for a long time submitted, until finding that he must absolutely take sides in the general quarrel, and no longer remain neutral, he at length resolved to take up the cudgels, but he was for a time confoundedly puzzled which side to choose. Both the Frenchman and his father had done him serious injury, but as he could only fight one at a time, he thought it prudent to attack the old man first, because, in addition to spoliation upon his property, John had been in the practice of impressing Jonathan's grandsons, and compelling them to fight his battles. Accordingly, upon a consultation with his sons, who by this time had increased in number to seventeen, the opinion of each was taken upon the propriety of a blow up with the old gentleman. Some were in favor of it, and some against it. Some said, that the family property had been unjustly plundered, others that the family honor had been insulted. Some said that the rights of the family had been trampled upon, and some said that it was immoral and irreligious to fight. Amongst the sons, however, who were most strenuous in favor of fighting the old gentleman, upon the ground that the honor of the family had been stained, were those who cultivated tobacco, rice, and cotton.—Their trade was almost entirely carried on with John, but as they considered that the honor of the family was to be regarded in preference to their private interests, they made no hesitation in making a sacrifice which they considered to be demanded for the good of all. The rupture was finally determined upon, and on the 18th of June, 1812, it was announced by Jonathan, that the family must prepare for another round with the old gentleman, in support of "Free Trade and Sailors' Rights."

We shall not trouble the reader with a detail of the circumstances connected with this second quarrel between the father and the son. Suffice it to say, that many bloody noses and black eyes were received on both sides, that many a brave & gallant fellow was laid low, and after the termination of the dispute in less than three years, the parties were much poorer in purse than when they began, and besides a good deal more in debt. Jonathan, however, thought he got the worth of his money in glory, and that it was very certain that his sons displayed more skill in the management of boats, than either John or Jonathan himself before, tho' they possess'd.

But the effects of this quarrel did not terminate with the shaking of hands between the parties. Seeds were sown during its continuance for a domestic misunderstanding between the different branches of the family which even at the present day have not quite ripened into fruit, and which, it is apprehended by many, may have a tendency to weaken those bonds of fraternity which if permanently maintained, must ever render Jonathan a powerful and influential man amongst his neighbors. These seeds were sown in the following manner. During the continuance of the quarrel, all commercial intercourse between the parties was suspended, and as Jonathan had been in the habit of buying of his father a great part of his clothing, iron, hardware, and sundry other commodities, in exchange for his various productions of agriculture, he suffered some inconvenience from this interruption. The prices of many of those articles rose twenty, fifty, and an hundred per cent. and this high price induced some of Jonathan's sons, who had been before engaged in boating and in trading with the man, to undertake to manufacture them at home. Now, as this home manufacture could only be profitable so long as the prices continued very high, it so happened that after the dispute was terminated between John and Jonathan, and prices were likely to fall again to the old rates, owing to the restoration of trade across the river, the sons of the latter, who had converted their property into buildings, and machinery, cried out, they should be ruined unless Jonathan would prohibit the introduction from abroad, of all articles similar to those manufactured by them. To this proposition, the tobacco, rice and cotton growers, and boat owners, all objected, upon the ground that it was better for the family as a whole, that a few individuals who had risked their property in a speculative enterprise, should lose it, than the whole family should impose upon themselves for ev-

er the necessity of paying double price for their clothing & other necessaries. To this it was replied, that the motives which induced these unfortunate individuals to embark in manufactures, were purely fraternal, that they had rendered services to the family in time of need, by enabling them to procure clothing which otherwise they would have had to do without, and that something was due to them on this score at least as an act of generosity. This argument had its weight with many of those who had opposed the claims of the manufacturers; & in the year 1816, an agreement was entered into by which certain articles should be prohibited under the penalty of paying high duties, in order that those who had already invested their capitals in buildings and machinery, or had bought out those who had been already ruined, might be able to carry on a profitable business at the expense of the rest of the family. It was, however, understood pretty generally, that this prohibitory policy was not to be extended any further, and this consideration reconciled it to many who would not otherwise have acceded to it.

After the lapse, however, of a few years it was discovered, that the relief afforded to the manufacturers, who had laid out their capitals during the aforesaid quarrel, induced hundreds of others to embark in similar investments, and that what with a fall in the price of raw materials, a change from paper money to coin, and above all, great improvements in labor saving machinery, so great a fall had taken place in the prices of many articles, that notwithstanding the high duties, John could afford to send his manufactures across the river, pay the boat hire, and all other expenses, and sell them cheaper than they could be made by Jonathan's sons. This, John was enabled to do, on account of his superior wealth, which enabled him to lend capital at three per cent. per annum, whilst Jonathan could not supply his family at less than six, and also on account of the lowness of the wages at which he could get his work done, whilst Jonathan had to pay nearly double price, because most of his sons and grandsons, being a spirited set of fellows preferred to lead the life of independent farmers, relying for their bread upon Heaven and their own labor in the most manly and honorable pursuits, rather than be cooped up in a confined apartment, injurious to health and morals, and to be dependent for their daily food upon the arbitrary will of a master. We say, that on these accounts John was able to sell goods cheaper than Jonathan could make them at home, and the consequence was, that Jonathan's sons, who were thus undersold, applied to their father to extend the prohibition against John's fabrics still further. Before agreeing to this, however, Jonathan consulted with his other sons. The cotton, rice, & tobacco growers, the boat owners, & the traders, opposed the project as they had done before. They urged that the reasons assigned in 1816, for special favours to the manufacturers who had rendered services when the family was in trouble no longer existed, or were not applicable to those who had embarked in late enterprises; and that any further prohibition, intended to raise the prices of manufactured goods, was not only compelling them to pay dearer for the necessities of life, but diminishing the market for the only products which they could raise to advantage; for that if the family were to diminish its purchases of John Bull, John would be obliged to diminish his purchases of them. They further urged, that any measure compelling them to buy dear and sell cheap, was not only a violation of the principles of common sense, but of one of the very principles in support of which they had spit their blood, and made great sacrifices during the two quarrels with their grandfather, and that besides this, it was a direct and positive violation of the spirit and letter of the instrument which, in the year 1789, they had all signed, as the bond of their union.

To all this it was replied, that certain politicians and wise-acres had lately discovered, that there was no sort of industry which could make a nation rich but spinning and weaving—that no other kind of industry was domestic industry—that the way to grow rich, was to buy dear and sell cheap—that individuals were not as good judges of the best direction to give to their capital and labor as governments—that the way to have an abundant supply of clothing, was to prohibit its importation—that the more foreign commerce was destroyed, and the more a nation lived within itself, the richer it would grow—that high duties were not a tax upon consumers—that the prohibition of foreign goods did not diminish commerce—and that no man could pretend to the character of a patriot, who did not believe this whole creed. As to the violation of the terms of the original copartnership, it was urged that there was no violation of the letter or the spirit—that the power to regulate trade embraces the power to destroy it—that the power to promote the public good counters the right of building up one branch of industry upon the ruins of the other two—that the consent of

some of the cotton growers and their partisans, to the prohibition of 1816, was proof that there was no such violation,—and that at all events, as a majority of the family have a right to govern, it is very clear, that a minority has no right to complain. These and various other arguments were employed pro and con, and the result was, that a majority being in favor of further prohibition, an increase of duties was in the year 1824 resolved upon. A short time, however, produced a repetition of the evils above described. The calculation of high prices enticed many new capitalists into manufactures. New improvements in machinery, and increased cheapness in the economy of manufactures, enabled John Bull to regain the ground lost by the new duties. Fresh supplies were sent across the river. Jonathan's spinners and weavers made a fresh outcry. They insisted that John would fill the country with his manufactures, even though there was nothing he would take in payment for them, unless he was shut out entirely, and that it was bad policy to have the goods of foreigners brought into the country, even if they could be bought for next to nothing.

This latter argument did not appear to be so clear to some of Jonathan's family who were occupied in farming. They had taken it into their heads, that if the effect of increased duties was to oblige them to give two barrels of flour for a coat, which without such duties they could buy for one, it was injurious to them to increase the duties, and they therefore demurred against the extension of the prohibitory system. Their objections, however, were soon removed, by an ingenious expedient, which was to persuade them, that if high duties made them pay two prices for a coat, they could get two prices for their wool, and that therefore the system would not operate against them at all. This specious doctrine accomplished the desired end, and the whole sleep-raising body of the family became convinced that it was good policy to buy dear clothes for themselves and families. By this means a majority of Jonathan's sons was secured in favor of a further shutting out of John Bull's cheap goods from their market, and the minority finding that they could not prevent this mischievous proceeding, put their heads together, to see if they could not devise some mode of dividing the majority, and making them quarrel amongst themselves. They knew that some of their brethren were amazingly fond of molasses, and that they carried on a powerful trade with the West Indies in lumber, fish, and notions, which they exchanged for that article, partly to be eaten with their hasty pudding, and partly to be distilled into Jamaica rum.

It was therefore foreseen that if an additional duty upon molasses could be also made to appear as advisable, it would have the effect of inducing the molasses eaters to vote against the whole scheme. But how was this to be effected? The converting of molasses into rum, was an advantageous branch of manufacture, and to impose a high duty on the former, would break up the latter. This was a dilemma but it was soon obviated in the following manner. It was contended by some of the parties, that rye whiskey made out of Indian corn, was a more wholesome and a more patriotic liquor, than rum—that just in the degree that the distillation of rum was diminished that of whiskey would be increased—and that even if one man in one part of the country, was made poor, by breaking up his business, another would be made rich, in another part, by this operation, and that therefore it would be all the same thing. To render, however, this measure still more palatable, it was agreed, that, as a part of Jonathan's family were sugar growers, who only had a protection of about fifty or seventy-five per cent. and did not reap from their capitals more than twenty or thirty per cent. per annum, it was right, that they should come in for a share of the benefits of the system.

This ingenious contrivance, however, only partly succeeded. Several similar ones were tried, but without effecting the object of defeating the proposed scheme. A further increase of duties was resolved upon, and although the whole project met with the approbation of no one of the family, yet a majority of the twenty four, the actual number of Jonathan's sons, were found to give it their sanction. This happened early in the year 1828 and since that period there has been more ill nature and dissatisfaction exhibited in Jonathan's family, than was ever before displayed.—(RAGUET.)

Six negroes were decoyed a few nights since from their master, Mr. Bushrod Taylor, of Winchester, Va. by an individual named Charles T. Torrey. The negroes were last seen in Philadelphia. Torrey, the abductor, passes himself off as a minister of the gospel.—*Ral. Reg.*

The Utica Convention of Abolitionists have denounced J. Q. Adams as a recreant to the cause of human liberty.