

# THE PATRIOT.

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## THE PATRIOT,

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## ADVERTISEMENTS

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[By Request.]

## AN ADDRESS,

Of the Springfield Female Branch Auxiliary to the Manumission Society of North Carolina, to the Citizens generally.

Although not qualified to address you with the genius and eloquence that so intelligent and well informed a community justly demand, yet from a sense of duty and with an affectionate zeal we would call your attention to the anti-republican, anti-christian system of slave holding; to a serious examination of the subject upon first principle, and the duties thence resulting as men and as christians to invite you to a participation in the exertions of those already engaged in the cause of eradicating our Country of this iniquity, so full of perplexity, and big with danger.

Let us reflect on ourselves as human beings, let truth and reason have their place, and this will bring us to consider one situation, and the prospect of that of our successors in life of whom we are the present guardians.

There are now six millions of the African race on the Continent of America and its adjacent islands, of which number nearly two millions are within the bosom of our beloved country, and their rapid increase seems to be portending unless something be done to check the career, another example of slavery destroying the greatest and happiest of empires. This is no chimerical, already military strength is deemed necessary for the safety of some places where slaves are numerous. How can southern Statesmen and politicians talk with indifference of the division of the Union; and try to send into contempt the benevolent exertions of those who are endeavouring to drain our country of this sickening current of gall and destruction?

Should we continue to stiffen our necks, harden our hearts, and call for (if daring can call for) the day of trouble to fall on our heads, it will hasten with long and rapid steps; then in the day of our calamity the cry of the mother and infant will be heard; then shall we look back to the days of our happiness, with regret and wish for their return; when even the voice of a female would not be held in contempt on the occasion.

Far very far be from us, to form any chimerical, or fanciful idea, for

which there are no grounds; but is there not danger if nothing be done on their behalf? a wide spread and rapidly increasing population who have daily been taught the outrage of right.—Alas! poor Africa thy cup is the essence of bitterness!

The solitary magnificent temple of the United States opens its portals to all other nations but thee, and bids them drink freely of the cup of freedom and happiness; but when thy unoffending, enslaved sons clank their blood smeared chains under its towers, it swears at their calamity and mocks their lamentations with the echo of contempt. Well might the immortal Jefferson exclaim "I tremble for my country when I reflect that God is just and that his justice cannot sleep forever."

Now is our day and time, then let us be up and doing, that if possible the powerful arm of mediation may be raised to the salvation of our country.

Let those who have espoused the cause of philanthropy be encouraged, let the tables of our state and national councils be loaded with petitions praying for their consideration and charity, a charity the noblest to which a legislative body was ever invited.

Let manumissioners be industrious to disseminate the principle. Let mothers inculcate in their prating children the principles of right and equality; and let the christian maintain the gospel standard—do as you would be done unto. But some presume to say, (to try to palliate their sordid and selfish purposes that Africans are inferiors, and doomed by a curse to serve us, a position as remarkable for its dashiness and stupidity as for its audacity and villainy; a position that with the most specious argument cannot for an instant hush our conscience while in sight of it.

Again some will say, many slaves are in a better situation than in a state of freedom; (which even were it admitted, does not lessen in the least degree the argument against slavery) but let such persons imagine how they would feel, to find themselves bound to perform the will of another during life; and their enjoyment to depend only on the caprice of those to whom they were beholden; with the reflection that their tender offspring must be consigned to some unknown heirs or assigns, who may be demons for aught they know, the feelings of man will revolt at the idea. And are not such the examples we frequently see, and many times worse? How often does it happen that young masters, unacquainted with the feelings and infirmities of their aged slaves, drive them beyond their ability, compel them to work under taskmasters who treat them cruelly if they do not finish their task day by day; all ages and descriptions are subject to every outrage and wrong that interested or malignant caprice can dictate.

How many of these wretched victims do we see yearly driven through our country by the violence and craft of the unrelenting principle of American avarice which has reduced slavery to a system, has invented an article of commerce which God and nature abhor, and concur to prohibit.

But how powerful soever prejudice and interest may be in the minds of some our fellow citizens, in favour

of this iniquitous practice, we hope ere long they will learn to brush when alone in their closets; and that the day is fast dawning when the bright beams of Christian benevolence shall dispel the last vestige of this murky appearance in our pious country. The immortal Edmund Randolph and Patrick Henry said, it belonged to the future generation to clear our country of the iniquitous system of African slavery; Washington gave his assent, by setting the example of liberating his slaves. Rush, Franklin and Pemberton set their hand to the work. We can but be astonished that the work has been so tardy in its progress, or rather that it should be let fall and die, from the lips and hands of those venerable fathers in the republic, until a rumbling volcano begins to rouse us from our lethargy. Then let us endeavour to be found in the field at labour, keeping an eye of steadfastness to the final accomplishment of the great and glorious cause of redeeming the long lost and wandering African, saying in truth by yet a return to the land of your fathers and live in peace; that if happily vengeance may be our bed in the air, and if not ourselves, our children permitted to see our country's salvation.

Signed on behalf of the Meeting,  
NANCY D. HUNT.

Directress.

MARTHA TOMLINSON &c.

MR. EDITOR—In looking over a volume of the Christian Observer last evening, it occurred to me that the following extracts, which are there given as extracts from the Common Place Book of a country Clergyman, would not be unacceptable to many of your readers. If you think so too, they are at your service.

A man possessed of great abilities without a virtuous disposition of heart, is one of the most dangerous creatures in the world. In private life, he is fitted to create suspicion and terror; as every one connected with him must live under perpetual apprehension of being duped by his policy or oppressed by his injustice. In the state, he is apt and qualified to be a powerful instrument of tyranny, or, on the other hand, to be a popular incendiary! in secret cabals, to blow the coals of sedition, and then like Nero on the top of his palace, to view with infernal triumph the conflagration he has kindled. Such are his pastimes in the affairs of the present life, and these may be styled the innocent sports of his genius, compared with the dreadful evils that mark his steps when he has once set his foot on sacred ground, whether he advance with the gravity of an old Philosopher, or with the engaging art and manner of a fine gentleman! for the devil has emissaries of all characters, to suit the various casts and humours of the world.

Christ. Obs.

It has been objected against christianity, that it exhibits degrading views of human nature, injurious to virtue, inasmuch as they generate a mean and abject state of mind, and extinguish that generous pride, as it tradesman's letter to a debtor: "Sir, is called, which is the incentive to worthy actions. This is one proof among many, that christianity is little

understood by those who oppose it: A small part of it only is known and from hence conclusions are drawn as if it formed the whole.

It is true that christianity exhibits man as fallen very low but is it not also true, that its proper end is highly to exalt him? It represents him, indeed, as degraded even unto hell; but does it not propose, as its very object, to raise him up to heaven? How dignified do the Scriptures describe him to have been in his origin. His soul inspired by the breath of the Almighty! This beautiful globe contrived and fashioned for his habitation! Every other order of creatures subjected to him as lord of all! He himself made capable of holding converse with his God, and actually admitted to his familiar intimacy and friendship! Are not these grand ideas? But one, unspeakably more grand, is yet to be mentioned, "God so loved the world, as to give his only begotten Son, that we might not perish, but have everlasting life." Astonishing consideration! The Eternal Son of God, equal with the Father, assumes our nature! values us so highly, as thus to humble himself, that we might be exalted; and submits to death that we might live!—rises again from the dead; ascends to heaven; and seats human nature on the very throne of God!—In that nature receives the adoration of all the heavenly hosts and officiates as our Advocate in the court of Heaven—entitles us to be called, like himself, Sons of God; and, sending forth his Divine Spirit, purifies our faith in us, and makes us meet for an inheritance incorruptible, undefiled, and that fadeth not away!—In these contemplations let every murderer give way; and woe boast, let us boast of that which constitutes our real dignity—let us boast of our religion, and of our redeemer.

The unbeliever may perhaps call all this enthusiasm, and deem it no better than a vision or a fable. But this being *Christianity*, he is bound either to shew us that human nature is more exalted on some other scheme, or to renounce his objection.—*Ibid.*

## ANECDOTE.

Abraham Moivre was born at Vitry, at Champagne A. D. 1667. At the revocation of the edict of Nantes, he determined to fly into England rather than abandon the religion of his fathers. Before he left France, he had begun the study of mathematics, and he perfected himself in that science in London. His success in such studies procured him a seat in the Royal Society in London, and in the Academy of Sciences at Paris. He could never endure any bold assertions or indecent witticisms against religion. A person one day thought to pay him a compliment by observing that mathematicians were attached to no religion. He answered, "I shew you, sir, that I am a christian, by forgiving the speech you have now made."—*Ib.*

JAVA.—As an illustration of the natural proneness of the human mind, when unenlightened by revelation to idolatry the most absurd a missionary in Java states that in the village of Buteuzorg, in the vicinity of Batavia, where there is a colony of 200 Chinese, he found in one of the houses an European picture of Bonaparte, in a gilt frame, to which the people offer incense, and pay their morning and evening vows.

Christian Spectator.

Coming to the point—Copy of a tradesman's letter to a debtor: "Sir, if you will favour me with the amount of my bill, you will oblige me, if not, I must oblige you."