

# GREENSBOROUGH PATRIOT.

"THE IGNORANT AND DEGRADED OF EVERY NATION OR CLIME MUST BE ALIGHTENED, BEFORE OUR EARTH CAN HAVE HONOR IN THE UNIVERSE."

VOLUME I.

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## THE GREENSBOROUGH PATRIOT,

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WILLIAM SWAIM.

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### ADVERTISEMENTS.

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### SELECTED

"And 'tis the soul complaint, and almost true,  
I have'er the words, 'tis long, 'tis long news."

### CHRONICLES.

Of the Tribe of N. Carolina, Chapter II.

1. And it came to pass in those days when the people of mine own tribe were at war against the oppressor, and hardly beset, so that they fought, and sometimes fleeing before him, they endured great travail, and lacked for raiment and sustenance.

2. And behold they had enemies in their camp, upon the watch to plunder them at unawares, and to beset their brother when he fainteth, and constrain him to sell his birthright for less than a mess of pottage!

3. And when the war was ended, the sons of Belial, who had done this thing, had waxed very rich; and they magnified themselves, and showed the scars they had gotten in plundering their brethren, and from those they had injured and defrauded, as tokens of their valour and prowess in battle against the oppressor, and got unto themselves a great name.

4. For their misdeeds were not set forth, because the chronicles of this tribe were not written, and because those, who might have testified against them, were dead or made very poor; and when the poor man speaketh against the rich he is said to bear.

5. And this was the beginning of the sons of Belial in this goodly land; and because they were suffered to prosper then, they have since prospered a man to the great hurt and undoing of this people.

6. And when the people had sat themselves down in peace, they tilled the land, and brought forth abundantly, and there was plenty of corn and meat and strong drink. And their servants and their cattle increased; and their sons and their daughters married and were given in marriage; and every man feasted with his neighbor on the good things the Lord had given him; and if any one through misfortune, lacked any thing, it was made up to him, or he borrowed, and it was not received from him again.

7. The door was every where opened to the stranger, and the traveller as he passed by, and he rejoiced at the hearty welcome and many good things he received.

8. Every one did that which was right, and the laws, lawyers and judges were few that a child might write them, because of the great honesty and uprightness of the people.

And there was gold and silver in the land, and certain tokens which the people, in times of their distress, had esteemed as money, and which, on account of the good they had done, were still current as such, and even better than gold or silver, because they always stayed with them and reminded them of their past tribulations and present blessings, and answered all the purposes of buying and selling.

10. And when the people had waxed fat and prospered inasmuch that no man lacked any thing by reason of the great abundance, certain sons of Belial got themselves together and said one unto another, behold this people, among whom we dwell, have much substance, and are honest, generous, simple hearted, given to hospitality and good faith; and when the stranger cometh unto them they pay him to his own content, asking no questions, and sometimes give him more and ask not again, because they care not for little things. And when a man proffereth to go unto their Assembly, to make laws for them, saying he can do them much good, they send him thither, and when he returneth home, they count his promises performed; for each man is accustomed to trust to his neighbor without being deceived.

11. Wherefore be not this people like unto a goodly flock of sheep, who now lack the shepherd? Verily aforesaid they have been clean shorn by those like unto us, and have no malice nor suspicion, but went forward honestly and prospered; and those who did unto them this kindness got unto themselves honor and great substance; and it is mete then, that they now fall into our hands.

12. Let us therefore magnify ourselves, and promise great things, flatter and deceive the people; inasmuch that we will obtain from their Assembly certain laws, which shall by cunning devices take away their substance and give it unto us, and set every man against his brother, and make them our servants forever.

13. And these things seemed good in their sight, and they magnified themselves exceedingly; and some of them were sent unto the Assembly and a law was made, granting unto them a charter to build certain things called Banks.

14. And the people wist not what they were; and it was explained unto them in this way: behold! these tokens which pass among you for money are good for nothing, give them therefore unto us, and we will give you others of less value in their stead, and as for the gold and silver ye have, there is little of it, and the merchant taketh it and carrieth it away, and by and bye it will be clean gone, and you will be very poor; and moreover, while ye have it, it profiteth you nothing while ye keep it, therefore ye make haste to lay it out for something which will stand you in more stead; and as ye be not in debt, and it passeth continually from one unto another, and abideth with no one to his profit, ye will not prosper nor know its value so long as things be so. Now these Banks be the temples of money changers, full of strong holds, into which we will put all this gold and silver, and it shall be with you and belong unto us for our good.

15. And it shall come to pass, that when a man waddeth money, he shall come unto the gate of the temple, and humble himself to the president and rulers thereof and give them a claim upon his possessions and the possessions of his neighbor; and when this is done, if they deem him worthy, they shall give him certain goodly rags, easily to be lost or destroyed, with a cunning device stamped thereon, and a promise, which peradventure they may keep.

16. And these rags shall be among you for money, and he that getteth them shall pay into us interest for them, and return them by little and little; and in default thereof, his possessions and the possessions of his neighbors shall be sold unto another.

17. Lo, these things are now devised, and we prefer to do all this for your good, because we love you and desire to show you great kindness.

18. Make haste therefore to reach, and come and humble yourselves, and get these goodly rags abundantly, and make them current among you for money; for the more of them ye have, the richer ye will be; and he that getteth them doth a good thing, and addeth unto the riches of Belial; for these rags shall increase the quantity of money among them.

19. And the people in their simplicity did as they said, having faith in the rulers, who had acted under the covenant and the seal, and obtained that all this was for their good.

20. Nevertheless, a certain man, who was a man of God, stood up and cried among them, saying, touch not the rags; for ye need it not; and lest it be in your hand like the mark of the great beast, and ye be plagued and tormented, and find no rest for your souls by day nor night! Hearken ye now, Belial, who dwell among you and seek your hurt, and thus have deceived and led astray your people, even to the profaning of these temples to be shrines, which be for nothing but the temples of Belial, and to the setting up of a shadow more than of a man, by legal and magical devices out of their own eviled and sinful propensities, and called a body corporate, and which receiveth the ministry of a certain priesthood, called the president and rulers thereof, who shall be our continually with all manner of wickedness and sorcery to put you under a sore and vexatious tribute, and make you their servants forever!

21. And it shall come to pass if ye hearken unto them, and humble yourselves and receive the rag, that they will get dominion over you and become your taskmasters, and ye shall become their servants; and they will exact of you more than you can perform, and ye shall be ruined and clean undone by reason of them; and ye will be so blinded by their devices and so afraid of them, that each man of you shall lay the cause of his ruin unto the brother and friend whom he loved and trusted, and no two of you shall agree together, nor dare to trust one another.

22. Your servants, your cattle and your possession shall be taken away and sold for naught, and these sons of Belial will buy them.

23. Barrenness shall clothe the fields in which ye labor, leanness shall cover your tables, and ye shall be driven out of your inheritances, not having whither to go! In that day, your wives and your children, who have fared delicately, shall upbraid you by reason of distress; and ye shall seek to find a friend, who will help you, but all men will flee from you and laugh you to scorn!

24. Then ye shall hate and curse these sons of Belial; but they will be strong in the land and not regard you; and ye shall cry unto the Lord against them, but he will not hear you.

25. Verily your ruin shall be without remedy, and your distress without consolation! ye shall see it even afar off in the case of your neighbor, and shall not pity him; and in striving to avoid it yourselves, ye shall only hasten its approach. Your servants, your sons and your daughters shall be scattered abroad among all the tribes afar off, and ye shall esteem it happy, if two of them be found together. Your great men and your good men shall die, and leave no inheritance for their children! When a child is born unto you ye shall have sorrow, fearing lest it will perish; and ye shall loath the places of your birth and the fields and mansions in which your youth delighted, and strive to flee from them and shall not be able!

26. And ye shall say, blessed are our children and our kindred, who have fled from this land, accused of the Lord because of these sons of Belial!

27. Ye shall then look back on the days ye now see and weep; and ye shall tell of them to those about

you, and they will seem as idle tales, because those who have rule will strive to blot out all remembrance thereof, lest it testify against them.

18. And this shall be a sign unto you, that ye may know that these things have come to pass; behold! in the briars and gullies cover your desolate and barren fields, the lean dogs of poverty howl round the decayed dwellings, & ye are constrained to send those afar off to come and bring you a bit of meat or a morsel of bread, lest ye perish; a certain priest shall rise up and write a carnal book, setting forth a mellows device, saying, give money and build a great rail road through this goodly land to carry off the abundance ye have, and sell it unto the merchant, and become rich, and get unto yourselves a great name! and lo! in this he shall become very rich and esteem himself wise, and fret himself sorely because ye be slow to hear him.

And many other things he likewise said which shall come to pass; but in that day he was persecuted and his name given out for evil.

And when the people had humbled themselves unto the president and rulers in the gate of the temple of the money changers, and had gotten great quantities of the goodly rags with a cunning device and a promise stamped thereon, and made them current among themselves, their horn became exalted and their midriff puffed up by reason of their great riches; and they thought not of the claim they had given on their possessions, nor of the great tribute they had bound themselves to pay; nor did their rulers watch over them nor admonish them for their good as they ought to be done, according to the covenant and the oath they gave; but they were altogether on the side of the sons of Belial and helping them; by reason of which the people were the more deceived and suspected not the snare laid for their feet.

And money was given for every thing under the sun at a great price, and there was no lack thereof; nevertheless every man helped his neighbor to humble him and get more, that the words spoken by the prophet might be fulfilled.

Then certain persons who were wise and prudent and believed the prophet made haste to sell the possessions and the land; and others still held their possessions and remained to put their money out at usury, or to buy again and suit themselves better.

And the merchant and the traveller and divers others went forth among the tribes abroad, heavily laden with these goodly rags, passing them as money, and buying of them in great quantities, and for a while they did well to themselves.

### COMMUNICATIONS.

REPLYING CORRESPONDENCE BETWEEN MARTIN VAN BUREN, Secretary of State, and W. SLADE, late a Clerk in the Department, should have been published some weeks ago. It has however been none of its intrinsic interest in a report of the delay, and we now give it place, not as a piece of news, but as an evidence of our regard for the character and integrity of Mr. Slade, who, with many others, has fallen a victim to the persecuting spirit of the Administration.

DEPARTMENT OF STATE,  
April 28, 1829.

Sir: You will please to consider your employment as Clerk in this Department as terminating with the present month. It is left optional with you to continue it until that period or not; my object in giving you this early notice being merely to render the change resulting from an unpleasant duty on my part, as little disagreeable to you as possible.

With the best wishes for your future welfare, I am your obedient and humble servant.

M. W. SLADE.

M. VAN BUREN.

DEPARTMENT OF STATE,  
Washington, April 29, 1829.

Sir: I have received your note of yesterday's date. It announces to me that my employment as a Clerk in your Department will terminate with the present month—assigns as a reason for giving me "this early notice" of it, a desire to render the change resulting from an "unpleasant duty" on your part, as little disagreeable to me as possible, and closes with an expression of your best wishes for my future welfare.

The contents of your note, I have given the most attentive consideration, and cannot resist the conviction of justice to myself demands of me more than a silent compliance with its mandate.—To that mandate indeed, as in duty bound, I submit. But, Sir, you not impliedly calls upon me to submit to something more than a simple device of exclusion from the public service. It speaks with some emphasis of an "unpleasant duty" on your part, and makes my exclusion the result of that duty.

With the standard by which you estimate your duty, do not profess, Sir, to be acquainted; but I would hope that I am not mistaken in supposing it to be that which should regulate the conduct of a statesman who would prove himself worthy of the age, and of the country, in which you live—the standard of fair impartial justice—justice to the public, whose servant you are, and justice to your fellow-servants.

On I, then, suppose this to be the rule of that "duty" which enjoins my exclusion from the public service without feeling myself called upon, in submitting to it operation, to submit, at the same time, to the imputation of incompetency or unfaithfulness in that service? You will, I am sure, hardly allow me to suppose that you could, suddenly, deprive a public

servant, who happens to be placed within your power, of the means which might constitute his only reliance for the support of a dependent family, upon any slighter grounds than those I have suggested; or that you would, either expressly, or by implication, charge him with incompetency or unfaithfulness, but upon the most clear and satisfactory testimony.

Allow me, then, respectfully, to ask you—where have you found the evidence of my inability to discharge the appropriate duties of my station, or of my unwillingness to perform those duties with fidelity as well to yourself as to the public?

I have been in your Department for more than five years. For a large portion of that time, my situation has been a prominent and highly responsible one, necessarily subjecting the discharge of my official duties, in no slight degree, to public scrutiny, and furnishing the most ample opportunity of detecting whatever might justly expose me to censure. And can I be mistaken, Sir, in supposing that when you entered upon the duties of the Head of this Department, you bestowed some of your first thoughts upon the inquiry, from whom in it you might expect a faithful and efficient co-operation in the discharge of those duties? Have you not asked whether the gentlemen whom you found employed here were "capable, or honest," or "faithful?" And will you allow me to ask, whether, to either of these inquiries, in regard to myself, you have received from any human being a negative answer?

I put these questions, Sir, in sober earnestness; not that I ask, or expect, or desire, a reversal of the sentence of exclusion; but because I have a reputation which I value, and which I would preserve free from the imputation involved in your rule of "duty" with regard to my removal, or rather in the only rule which I have felt myself at liberty to suppose you could adopt.

Duly appreciating the motive of the reasonableness of your communication to me, as well as the polite terms in which it has been made, I beg leave to assure you that your "best wishes" for my future welfare shall, on no occasion, be permitted to exceed the measure of mine for yours.

I am, very respectfully, Sir, your obedient servant,  
W. SLADE.

HON. M. VAN BUREN.

DEPARTMENT OF STATE,  
May 1, 1829.

Mr. Van Buren presents his respects to Mr. Slade, and informs him, in reply to his letter of last evening, that he was written to apprise him of Mr. Van Buren's intention to discontinue his services in the Department, without designing to convey the imputation Mr. Slade refers to, or any other, or make any explanation, except so far as related to the time selected for the notice.

Washington, May 5, 1829.

Sir: The note you did me the honor to address to me on the first instant, had been received. Connected with the explicit enquiries in mine of the 26th ultimo, to which it is a reply, I regard it, as I presume you intended I should, as exonerating me from imputation of incompetency or unfaithfulness in the discharge of the duties of the situation from which you have honored me with a removal. Satisfactory, however, as your note is on this point, it revealed to me, leaves yet unexplained the "duty" by which, in your note of dismissal, you represent yourself to have been impelled to that act. I am bound to resume, Sir, that you do not use words without meaning; and, in a case which so deeply affects myself, I must be exercised if I press the enquiry with some earnestness—what considerations, in the absence of incompetency or unfaithfulness, can exist of sufficient magnitude to dignify with appellation of duty the sudden expulsion of a public officer from service.

I am aware, Sir, that the principle of rotation in office is sometimes alluded to, and, indeed, of late, almost exclusively relied on (since certain other reasons have been found not to bear examination) as justifying the system of proscription of which I have been made a victim. But I can hardly persuade myself that your good sense will allow you to attempt such a justification.

The great principle which lies at the bottom of this subject; but which, unfortunately, seems in the late dispensations of "rewards" and "punishments," to have been quite overlooked, is, that the various offices of the government are instituted, not for the benefit of those who seek for, and obtain them, nor yet for the advantage of those public servants who may be entrusted with the duty of filling them, but for the benefit of the nation. That benefit is beyond all question, best consulted by combining capacity and fidelity, as far as practicable, with experience. This is what is due to the public.

But there is something also due to competent and faithful officers—I mean particularly to those, the proper discharge of whose duties necessarily, or most usually, prevents from resorting to any other means of support. Such, Sir, you well know to be the case with the Government of the United States in this City. And you are well aware too, that the salaries allowed to most, if not all of them are but barely sufficient to furnish in this City a decent support to the incumbents and their families. They have, moreover, by a service of any considerable duration, necessarily rendered a return to former pursuits, or a resort to new employments, extremely difficult, if not impracticable; difficult and impracticable in a degree proportioned to the exclusiveness and fidelity of their devotion to the duties of their stations. Imagine then, Sir, the con-