

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.

GREENSBOROUGH, N. C. SATURDAY, JULY 18, 1829.

NUMBER 9.

THE GREENSBOROUGH PATRIOT.

Is printed and published every Saturday morning, by

WILLIAM SWAIM.

At Two Dollars per annum, payable within three months from the date of the first number, or Three Dollars after the expiration of that period.

Each subscriber will bear liberty to discontinue at any time within the first three months, by paying for the numbers received, according to the above terms; but no paper will be discontinued until all arrearages are paid, and a failure to renew will be considered a new engagement.

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All letters and communications to the Editor, on business relative to the paper, must be POST-PAYD, or they will not be attended to.

COMMUNICATIONS.

"He will remember, if you seem to advise, / The press your point with modesty and ease."

For the Greensborough Patriot.

Mr. Editor: I have had it in contemplation for some time to write the public a series of communications on a variety of subjects: and from the liberality shown in the principles of the Patriot, I am encouraged to present this, my first, for inspection, if it should be thought worthy of public notice; and, in part, as preliminary observations of what I may write in future.

As intellectual happiness was a component part of the great design of man's creation, whatever, therefore, has a tendency to this end, considering the future as well as the present, ought to be approved and promoted. Now as the public is made up of individuals, and as the stock of public happiness which exists in a community, is also composed of what each enjoys as his own particular share; and, in proportion as the happiness of each one is increased, the happiness of all will be augmented. The same principle is equally applicable to unhappiness or the moral evil of the world.

Considering things in this point of view it greatly behoves every one, who is blessed with a common portion of rationality, to endeavour so to conduct himself through life, with the assistance of the "Father of mercies," that he may promote his own happiness, and not be the cause of unhappiness to others—to be studious, both by wholesome precepts, (if qualified for a preceptor,) and above all, by sound and unblemished example to draw people from the ways of vice and folly, which if persisted in, would be sure to lead to gulfs of misery, to the ways of virtue; whose "Ways are ways of pleasantness, and all her paths are peace." As it is one source of happiness to the good to see others virtuous and happy; so, we ought to be stimulated with a concern to add to the public stock, in any way, that is consonant with our situation, and agreeable to the talents with which we are entrusted. This first consideration induced me to bring together the hints before laid down, and still prompts me to further communication. Whatever may have been my own imperfections in past life, or may yet be the errors of my way in time to come, yet I have long, at times, desired to see my fellow creatures virtuous and consequently happy, every where; and have considered it my duty, occasionally, to endeavour to draw their attention to this all important subject; and persuade them to forsake the paths of vice and folly, and walk in those of wisdom and virtue. In order, therefore, to fill up a portion of the remaining part of this my duty, in contributing my mite of aid towards the support of the public stock, I have proposed to give my fellow citizens this and perhaps some future communications on such subjects as may fall in my way; which may seem well suited to the present time, and intimately connected with the good and happiness of the community.

In these discourses I may not be confined altogether to abstract reasoning or argumentation, but may find it necessary to figure out characters and relate circumstances that may have happened under my observation, as occasion may require; but only with a view of giving a more lively representation of the beauty and happiness of virtue, and the deformity and misery of vice—to exhibit both in their proper colours, and persuade my reader to forsake the latter and embrace the former, will be my only aim. If in any of my observations my language may be thought harsh or derogatory, I hope it will be imputed rather to my sincerity and zeal in the cause I espouse, than to any wish I have to irritate my reader; for to render vice and folly odious, and wisdom and virtue lovely, by discouraging that which is hurtful, and recommending that which is useful is the chief design I have in view.

Before I shall have, finally, laid down my pen and ceased to give the public my views of men and things, I may have occasion to take a peep into the Legislative Halls, and see what those are about, who are holding the reins of Government; and also glance my eye towards our public men, in general, and the leaders of the people, and especially those in public offices, so far as my scan will reach; and if I see they, or any of them, are like to "Ride over us rough shod," I will try to give my fellow citizens warning, that we may endeavour to secure ourselves against their encroachments, or rather put a stop to their career.

In order to fill up the remaining part of this number, and come to a close, I will make a few general observations on the necessity of our obtaining a general knowledge of men and things, on purpose of advantage to ourselves, and the proper regulation of our conduct towards others, as rational and accountable beings.

As it must be evident to every one that reflects a moment on the subject, that without a portion of knowledge no one is capacitated for acting his part with propriety, in the station in which Providence has placed him, it therefore inevitably follows, that whatever contributes towards the increase and attainment of that necessary knowledge, ought to be patronized and promoted. It must also be admitted, that as human knowledge does not naturally and spontaneously spring up and grow in the soil of the mind, so, it follows of course, that there must be some active energetic principle employed as a means, by which the attainment is to be made. Though it is said that "gray hairs should be revived & age should teach wisdom;" yet we find it frequently the case, that men grow old in ignorance, which is also said to be the parent of many vices. Though wisdom and knowledge are not essentially the gifts of nature, for in a state of simple nature, man would be in a state of ignorance; yet we are all sensible that the All-wise Creator has, in his unbounded goodness, furnished us with certain intellectual capacities and powers, by the due exercise of which, we are capable of making constant advances in human knowledge; and attaining a sufficient degree of human understanding to perform our part on the active stage, and among the busy scenes of life, with ease and advantage to ourselves and others. But this active pursuit after temporal knowledge, should not be confined to the school boy's morning lesson or evening task; for, as the intellectual improvements require the whole life, they ought not, therefore, to be buried in sloth and idleness, but be kept in daily action. Though I will disclaim all pretensions of attaining that knowledge which maketh wise unto salvation, by the active grace of intellectual powers; (for this belongs to the grace of God alone) yet, we know there are multitudes of things within the reach of human capacity, which it behoves us greatly to have a good understanding of, as sociable and accountable creatures; in order that our conduct towards ourselves and towards others may be properly regulated, and our usefulness to society promoted.

Thus, I would most earnestly recommend to my fellow-citizens the pursuit of a general knowledge of men and things; not only to attain some knowledge of the various sciences that are in use among us, and be sure to become a reader of some one of them; and also, to acquaint themselves with science and literature, so far as may be useful to themselves and to others; but, I would wish them to acquaint themselves more and more with the tendency and ultimate consequences of the customs, maxims, and practices prevalent in this age of so much boasted improvement; so that they might be the better prepared to approve or condemn them according to the principles of true reason, and the ground of truth. As there is no doubt there are many theories and practices approved and thought very good, because people do not see from whence they arise, and their consequential result; while others are condemned for the very same reason; so it becomes indispensable for the good and happiness of society, for us to scrutinize these things more closely, than I fear we have generally done. While performing this important exercise, it behoves us to lay aside all prejudice and partiality for those opinions that may have been nurtured in our infancy, and grown up with paternal affection; which I think, in many instances, have given a wrong bias to our conduct in after life; and endeavour to get things by the right ends. Thus, I think, we have seen pretty clearly, though briefly, the mighty importance and indispensable necessity of our acquiring a certain portion of temporal knowledge, in order to our becoming happy and useful members of society.

In my next I propose to make some remarks on the subject of enquiry, as the original and active principle of the mind in seeking after this kind of knowledge.

ENQUIRER.

For the Greensborough Patriot.

Mr. SWAIM:—Looking over the second number of the "Patriot" I find a communication over the signature of "Monitor;" and upon the latter clause of which, I wish to make a few brief observations.

In said article "Monitor" observes to this effect, "that he thinks it would be better for your individual interest, and perhaps nearly as well for the community, if you would close your columns' absolutely against all interference with the subject of slavery, or any of its concomitants."

Without much preamble I can at once inform "Monitor" that on the question, I am as far from his opinion, if that be, in truth, his genuine sentiment, as the east is from the west; and while he professes to have his eyes so widely open, as to view slavery "as the sorest evil that ever Divine Providence permitted to visit our world," I do deeply regret that he has not still further removed, so that he could see the great need there is for people to enquire more and more into the principles and foundation of slavery—into the causes and consequences of this corroding evil, and endeavor to get away at the voracious monster, until he is hurled from his pompous and ponderous throne, enriched on degradation and misery, lest he should, in the end, prove a compeer of the "Roaring lion seeking whom he may devour." In deed, I cannot see how he can have so much disinterested friendship for the Editor, or good will for his

country-men as he professes, or true love for himself; while he considers slavery as the greatest scourge of the nation, and yet desires all tongues to be mute, and all hands to be motionless in endeavouring to avert impending destruction. These things do not coalesce. They appear to spring rather from a wish to quench the spark of zeal in the cause that may have been kindled among the friends of humanity, than to promote the doctrines of truth and justice. He would have "Discussion" let alone. And why? Does he expect that people will be better informed on the subject, and better prepared to adopt a suitable plan for emancipation, if they should think, talk, nor write any more on the subject for a century to come? Perhaps he does not. But he is desiring, tacitly, to wait for a mighty storm of vengeance from Heaven to pour down upon the guilty heads of oppressors, and thus, by a wonderful miracle of flies, frogs, scorpions, or some other fatal catastrophe, by divine interference, to send the oppressors to destruction, and rescue the oppressed from their bondage. And thus I have no doubt, but plagues may be multiplied upon us, in some form or other, if the rigors of oppression be not softened off the Heaven-daring sin of slavery abolished, before even half a century should be rolled away.

Upon the whole, I can see nothing of friendship, love of country, reason, nor religion in this part of "Monitor's" Communication, and therefore, think few, if any, will believe him.

I am, with sincere desire for "Monitor's" removal out of his egregious error, his, and my country's well-wisher and friend.

SCRUTINIZER.

SELECTED.

"And 'tis the saddest part, and almost true, / What'er we write, we bring forth nothing new."

AS MIGHT BE EXPECTED.

The removing policy of the new Administration has at length visited our State. Dr. James Manney has been removed from the collectorship of Beaufort, and Henry M. Cook, Esq. appointed in his stead. We shall make no remarks of our own at this time; but content ourself with copying two articles upon the subject—one from the Northern Spectator, and the other from the Raleigh Star—two of as respectable prints perhaps, as any in the State.

Here for Reform. The "Tornado of Proscription" has at length visited our peaceful quiet shores; and Dr. James Manney, collector of Beaufort, has been removed, to make room for Henry M. Cook, Esq.—This is a small matter, and proves that nothing escapes the vigilance of the present boisterous Administration. The charge of "incompetency or faithlessness," we presume, cannot be alleged against the Doctor. The height and front of his offence was a decided preference for the late administration, while his successor, whatever may have been his early prejudices, was a good Jackson man, and we take pleasure in adding, will make a good Collector.

If we notice occasionally the progress of the present system of elective, undiscriminating proscription, it is not from any wish to enlist the sympathies of the public, or to indulge the "unmanly complaints." On this subject, our views accord with those of a late correspondent's. All we ask is, that things should be called by their right names—that the people should understand the true motives and principles which govern these removals, and not be humbugged by false pretences—let them learn that the present administration, while it continues the unwholesome work of reform, in despite of public sentiment and feeling, dare not encounter the just charges of the nation, and openly avow its despotic system of removals, and punishments. Observe, for a moment, the shallow pretences under which these removals have been made. At one time, they were justified on the principle of discouraging "an interference on the part of the officers of the Government in elections;"—but the absurdity of this plea soon appeared, when it was found that no Jackson man, however gross or infamous his interference may have been, was removed—on the contrary, it was made a reason for promotion. At another time, it was asserted "The voice of the people—public sentiment" called for those removals; when immediately cases multiplied where "The voice of the people," or "public sentiment"—elevated the removed to the first offices in the gift of their respective States.—So the voice of the people would not answer. It was then urged, that officers were removed because they had "abused their trusts"—"were incompetent," &c. when instances occurred, when Jackson men, with every opportunity of judging, such as Judge McLean, our late Post Master General—and Noah furnished the most full and satisfactory testimonials of the zeal, integrity, and efficiency of many of the officers removed. And finally, what can be more base or pusillanimous, than the attempt which the Jackson Press is now making, to fasten the delinquency or malversation in office of one individual, on the whole corps of talented and virtuous public servants of the late administration—officers who have enjoyed, and deservedly too, the confidence of Jefferson, Madison, and Monroe, and against whose fair fame the taint of suspicion has never breathed—what gratuitous, audacious malignity! It is of this open and palpable insincerity on the part of the rulers of our country that we complain, which is alike insulting to the understandings of the people, and calculated to sap the moral principles of the country.—Northern Spect.

The Editors of the Northern Spectator say, "The Tornado of Proscription" has at length visited our peaceful, quiet shores; and Dr. James Manney, Collector of Beaufort, has been removed, to make room

for Henry M. Cook, Esq." "The charge of incompetency or faithlessness," say they, "we presume, cannot be alleged against the Doctor. The height and front of his offence was a decided preference for the late Administration." We infer from the remark which accompany this piece of intelligence, so partially announced, that the "tornado" has very much ruffled the placid temper of these mild opponents of the Administration; and it is quite probable that their friend, the Doctor, is again thrown into commotion. We have not heard how he has conducted himself since the final decision of the Presidential question;—but are sure, if we were correctly informed, that the Editors could not, during its pendency, have called their "peaceful quiet shores;" for the Doctor himself was then a political hurricane. Since the close of the contest, however, his fury must have subsided, as all had become peace and tranquility. What a pity 'tis that a "tornado" should have been let loose upon their repose! But storms are sometimes essential to a pure and wholesome atmosphere; and we think the "tornado" in this case was peculiarly so. The people, both friends and foes of the Administration, have long ago looked for the removal of Dr. Manney. We should have thought the President wanting in respect to himself and his lamented Lady, as well as in regard for the feelings of North-Carolina, had he permitted the Doctor to retain his office;—not merely because he had a "decided preference" to the late Administration, as is asserted by the Spectator, but because he descended so far beneath the dignity of his office, in electing a successor for the "late Administration." Did he not cause several hundred millions of hand bills to be printed and circulated for the purpose of defining the character of Mrs. Jackson? Was he not a zealous dealer in the spurious Maria Demarys? Did he not communicate matter to the Richmond Whig relative to the contest in this State, which was known at the time to be incorrect, and which subsequent events have demonstrated to be without foundation? And was he not travelling about the State for electioneering purposes, and attending the meetings of the friends of the late Administration, instead of devoting his time to the duties of his office!—Raleigh Star.

FOREIGN MINISTERS.

A foreign Minister is an individual sent by one Government to another; to treat on all affairs of controversy that may arise between them; and who, being furnished with a credential letter, or full powers; enjoys the privileges accorded by the laws of nations to his public character.

Every independent nation has a right to send a foreign Minister to any other, and to demand the right to receive one. Some governments will not receive their own Citizens, or subjects, (namely, France, Sweden, Holland, and several others); and it occasionally happens, that they refuse to receive an individual who is disagreeable to them. St. Godefrick, sent in 1754 by Great Britain to Stockholm, was not received; Sardinia, in 1792, refused to receive M. de Lamoignon; and in 1642, Austria would not receive Count Arminfeld, sent by a queen.

There are three grades of foreign Ministers, distinguished by the manner of their reception, and the various ceremonial to which they are entitled.

I. The first grade of Ministers is composed of those who represent the State, or Sovereign, and sends them; and they have a credential letter, or full powers, and their constituent would be entitled to vote at present. These are,

- 1st. The Pope's Legate a'p'osto'lic.
- 2d. The Pope's Nuncio.
- 3d. Ministers sent with the character of Ambassadors.

II. Ministers of the second grade do not represent their State, or Sovereign, (indeed some of those of the first grade do); they are only charged to carry on in the name of the government all negotiations between the two countries. Of this number are,

- 1st. The Envoy Extraordinary, and Minister Plenipotentiary.
- 2d. The Minister Plenipotentiary.
- 3d. The Pope's Secretaries.

III. Ministers of the third grade differ from those of the second only in the ceremonial of their reception, and in the consideration attached to their station. They may be classed in the following manner:

- 1st. Minister Resident.
- 2d. Minister Charge d'Affaires.
- 3d. Charge d'Affaires.

The ceremonial to which Charge d'Affaires may be entitled is not fixed; it depends upon the usage of the several courts, or governments, at which they reside; they have no credential letter for the sovereign, or head of the government, and are only accredited by a letter to the Secretary of State, or chief of the Department of Foreign Relations; we are not, however, conformable to them, with the Charge d'Affaires, who are frequently only presented verbally by their Minister at his department.

The relative rank that each foreign Minister is entitled to in the country where he resides, may appear to us plain Republicans, has been a matter of great controversy; it was, however, finally settled at the Congress of the allied Powers, assembled at Vienna in 1815, that each member of the Diplomatic body should take rank in his grade, at the court of government to which he is accredited; according to the date of the official ratification of his authority; which arrangement has been since tacitly acquiesced in by all other Nations.

The Secretary of Embassies, or of Legations, is the orders of the Minister; he is only appointed to Missions of the first and second grade; he is not a minister, and he is entitled to a rank inferior to that