

# Carolina Watchman.

Devoted to Politics, News, Agriculture, Internal Improvements, Commerce, the Arts and Sciences, Morality, and the Family Circle.

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J. J. BRUNER,  
EDITOR AND PROPRIETOR.

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ARRIVAL OF THE PACIFIC.  
Ten Days Later From Europe.

The steamer Pacific has arrived, with Liverpool dates of December 2.

Sales of Cotton during the ten days, 59,000 bales, at a decline of one-eighth to one-quarter. Holders were pressing on the market. Sales to speculators 1,000 and exportations 5,000 bales. Fair Orleans 64, middling 54, fair upland 52, middling 47.

Headstuffs were lower. Canal freight 42, Ohio 43, White and white corn 44.

Trade at Manchester dull and slow since the resumption. Commercial affairs gloomy and a crisis is at hand.

Parliament would probably soon be summoned and new taxes levied.

From Sebastopol there was nothing new since the battle of Inkerman on the 5th—another party has been in a condition to undertake offensive operations. The reported battle of the 13th was incorrect.

The most activity was manifested by France and England in reinforcements, as the safety of the allies depends thereon. Several thousand had left.

It was reported that the Russians had captured two English cruisers in the Baltic.

## THE KNOW NOTHINGS.

A Reply to the Letter of the Hon. Henry A. Wise.

New York, Nov. 24, 1854.

To the Hon. HENRY A. WISE:

Sir—Admiration for your talents and confidence in your patriotism have induced me to peruse, carefully, your recent manifesto against the so-called order of Know Nothings. I do not pretend to compete with you either in logical acumen or in rhetorical display, but a sense of truth and justice, and a warm feeling of Americanism, induce me to offer some suggestions in regard to the positions which you assume. The postulate which you lay down—that the laws of the United States declare and defend the liberties of our people, that they are free in every sense, surprising in their franchises even the Magna Charta is undeniable; but it is literally or a people whose liberties they declare and defend. The constitution of the United States declares in its preamble, that it was formed by our ancestors to secure the blessings of liberty to themselves and their posterity; and the whole tenor of that instrument shows a marked distinction between the condition of the native born and naturalized citizen. In evidence of this, I need scarcely call your attention to the fact that no one but a native, or a citizen at the time of the adoption of the constitution, is eligible to the office of President or Vice President; and that a prolonged term of residence is an indispensable qualification for a Senator or Representative in Congress. The feeling of caution and the sentiment of nationality which imposed these restrictions are recommended by the approval of our earliest patriots, as by our sentiments of *amour propre*. It is true that Congress is empowered by the constitution to "establish a uniform rule of naturalization;" but this is merely permissive—an authority to be used as expediency may dictate "for the general good," and by no means compulsory, when the exercise of the franchise is extended to a foreigner, or a citizen who has been a domestic foreigner. The right of naturalization is not a right to be exercised at the discretion of the government, its laws and its freedom, are as much an inheritance to its children as the property of a family; and that hence as an American born citizen, I have rights more sacred than any which may be acquired by the rule of naturalization.

It is true that privileges of a national character may be conferred without injury to all who in good faith become citizens, but even this does not impair the right of the native to equal justice, the franchise which he has inherited. I accord fully with the principle established by our Revolution, which recognizes the right of expatriation; but the assertion of this right by no means impairs the superior right of a native, upon the franchise and against the danger of innovation and encroachment the institution of their country. For the truth of this position, I appeal neither to the sophistries of logic nor the delusive figures of rhetoric, but the natural feelings of the human heart.

Your first objection to this mysterious order is its secrecy, and you ask, "When there is no necessity to justify secret association for political ends, what else can justify it?" Now, sir, with all your erudition you must read carefully the history of the times not to be aware of the strict surveillance which is exercised by contending factions in this country over the deliberations of their opponents, as well as the subtle devices which are used by parties to destroy the efficiency of opposing organizations. I cannot accuse you, however, of such negligence; for you admit in the next sentence that "a caucus may sit in secret to consult on the general policy of a great public party." By what right, then, confessing as you do, to ignorance of the organization, and objects of that great American whose success would seem miraculous if we did not understand the patriotic principles which have induced to its popularity, do you deny them the privilege of secret or private consultation upon their general policy? I take you upon your own admission, sir, which are conclusive against you on this point if the necessity of secret organization can be established, and that this is both necessary and convenient, it is, I have no doubt, satisfactory to the members of the organization which you denounce. They are the best, the only true judges upon this subject, and the right of hundreds of thousands of native born Americans to exercise the privilege of secret caucus cannot be denied to any sound rule of democratic principle. That you recognize such a right, and oppose the practice simply upon the ground that it is unnecessary, appears from your laborious essay upon this point. After an exhibition of statistics which is partial in its nature, but which, nevertheless, shows a sufficient balance of Catholics and nativized citizens to control any ordinary election in this country, you ask, "Now, what has such a majority of numbers and of wealth, of natives and of Protestants, to fear from such minorities of Catholics and naturalized citizens?" Why sir it is as I have just stated; that in the excitement of party politics a small compact body of voters may control the elections of our country, and in a great measure dictate its policy. This your own experience as a politician has doubtless taught you. You greatly mistake, however, the objects and purposes of the American party if you suppose their opposition is directed entirely against Roman Catholics and naturalized citizens. We look upon the demagogues who, with selfish pur-

poses, by fawning and flattery, have fostered anti-American sentiments and anti-American organizations among our adopted citizens, for the sake of political advancement, as the chief sinners who are to endure the wrath of the awakened Nemesis. There are no men more earnest advocates of religious freedom, or more decided opponents of party corruption, than those who belong to the organizations which you oppose. It is not the religion of the Catholic more than that of the Protestant to which they object but it is freedom for all which they advocate—freedom from the tyranny of priestcraft, and freedom in our government for all religious interferences. They are unwilling that any church shall hold spiritual supremacy in these United States; and they do not believe that any man who acknowledges a higher duty as it regards his political and social obligations to church or organization, than that which he owes to the government under which he lives, is fit to be an American citizen. This, sir, is the argument whereupon all alleged opposition to Roman Catholics is founded. I have italicized the word *Roman* because it becomes necessary here to draw a marked distinction—a distinction which the enemies of the Roman church are fast making for themselves; a distinction which the American party fully recognize, and which will free them in the eyes of the judicious, from every imputation of religious persecution. In confirmation of this position, witness the difficulties that have occurred here in the Roman priesthood and their Catholic congregations in various sections of our country, the most recent of which, in the case of the Rev. John Brady, of Hartford, Conn., has excited universal sympathy; a sentiment which has no where been more powerfully felt than among members of the American organizations. In truth, the Catholic congregations in the United States, in their resistance to the tyranny of priestcraft of which we have now but "the beginning of the end," will have no firmer or more reliable friends than the men who oppose to the Catholic religion. The attacks of the Roman hierarchy to obtain both temporal and spiritual control in this country must be familiar to you. Their prescription of the Bible in our public schools in New York must have revolted your feelings as a Christian; and their attempt to revive the tenure of church property against which the statute of mortmain was enacted centuries ago in England, must have called forth your earnest opposition as an enlightened legislator. Yet all experience has taught us, so vocal are our political parties become, that even the great principles of the true Magna Charta would have been outraged by the most unscrupulous and unprincipled men, had not a better organization possessed strength to oppose the machinations of the Roman priesthood, and defeat the intrigues of corrupt partisans. I accord fully, sir, with your proud boast as to the sentiments of patriotism and independence which inspire a people, and which will undoubtedly survive through long generations; nor would I have my countrymen selfish or exclusive in their devotion to freedom. It is because I desire that liberty, in this country, should be perpetual, and that our light should be a beacon to all mankind, that I would guard well the access of our sacred temple. It is not against the foreigner by birth, or the Catholic in religion, that secret political organizations look; but when men of foreign birth have accepted the boon of citizenship offered by our laws, who have found an asylum under our institutions from tyranny and oppression, pretend to maintain the ancient national prejudices, to band themselves together as an Irish or German association, to control American elections, and this notwithstanding that they have taken in becoming citizens, to abjure allegiance to every other sovereignty, is it not time for native born citizens to act in concert and oppose conduct so anti-American and insulting to their national pride? And when, moreover, the emissaries of a religion have already aimed and still aims at a universal supremacy, proclaim boldly, designate antagonists to the genius of our institutions and dangerous to that principle of religious freedom which gave the first impulse of formation to our government, does it not become the sons of stirs, whether Puritan or Cavalier, who, in resisting unjust taxes or tithes, gave life and strength to our revolution, to oppose such dangerous and tyrannical attempts at usurpation?

You seem to adopt the stale argument that because foreigners by birth and by name are in our independence, we are bound *ipso facto* to share our birthright with every foreigner who may desire to the privileges thus secured us. This reasoning is as fallacious as it is specious. Foreigners, as between us and the mother country, were engaged in both sides of our revolutionary contest; would you say that any American citizen should have the same privileges to the descendants of the Hessians, who endeavored to subject us to the British yoke, as to those of Lafayette or Kosciuszko, who battled for our freedom? Or to put a more homely question, because you require the services, or accept the aid of half a dozen Irish laborers to cultivate your plantation, must you permit yourself to be overrun by scores of hungry applicants, who devour your substance and jeopardize your rights? *Sic patet, ut qui prodest, prodest etiam qui nocet.* As well, indeed, as individuals, have a right to be which for the preservation of their patrimony and it is one thing to be free and maintain the principle of human freedom in the abstract, as it is to assert and maintain the rights of property, and

another to give it effect at the expense of national and individual sacrifices. You next infer that the Know Nothing organization is not only leveled against foreigners by birth, but against the Pope of Rome. I have already declared how far it is opposed to priestcraft; and if the Pope of Rome pretends to any right or privileges in this country, inconsistent with the entire freedom of religious worship, or the spirit of our republican institutions, both he and his minions will undoubtedly find a stubborn and successful opposition in the American party. Nor can I agree with you that the idea of the Pope's influence at this day is so preposterous as you pretend to think it. This, however, is a matter of judgment for the American people to decide, and they are—thank God—so enlightened and well advised that they may be fairly trusted with the issue.

But you argue that there is "not only a necessity for this secret political organization, but it is against the spirit of our laws and the facts of our history." You have already admitted that the general policy of a great public party may justly be secret consultation; and the issue on this point is fairly made up. How far it is against the spirit of our laws we shall briefly inquire. It shall pay no regard to your allusion as to our national origin, nor to the intimation that possession of this country was taken, either directly or derivatively, of the Papal power; for, however curious these may be as historical facts, it is apparent to the most ordinary understanding that they have no bearing on the question at issue. I care not under what fiction of universal papal dominion the discoverers of this western continent may have pretended to claim it, nor of what different nations the colonists may have been made up, they became by conquest and by purchase the masters of the soil, and by success in their resistance to an independent nation. As who partook in the act because *ipso facto* American citizens, and if they chose, at an early day, to invite emigration and confer citizenship, it was in virtue of their sovereign right, to be exercised or not, and their descendants, claim the same right, not only by inheritance, but direct transmission through the constitution. The law recognizes the acquisition of a personality and domain, as it does that of personal property by certain fixed rules; but it imposes no obligation on an agrarian nature upon a nation more than upon an individual. Are you to be reproached as claiming exclusive privileges upon your plantation because a stranger, thriftless and improvident, pleads an equal title from the Creator of the earth to goods thereof, when you choose to deny him that which you have acquired by inheritance or purchase? Would you not rather feel indignant and outraged if after having bestowed upon him that charity which your heart would doubtless prompt, he should assume airs of mastery and control? Shall a people, then, be branded, who, having inherited and cultivated cherished institutions, if finding those whom they have adopted in their family creating discord and dissension, and attempting to destroy their dearest rights, they determine to resist the aggression?

To maintain the assertion that the Know Nothing movement is against the spirit of our laws and the facts of our history you quote largely, from the Virginia "Declaration of Rights." Your incursions on this subject are interesting as a narrative, but extremely weak as an argument. Does any intelligent man presume that when the convention of Virginia declared "no man or set of men are entitled to exclusive emoluments or privileges from the community, but in consideration of public services, which not being descendible, neither ought the offices of magistrate, legislator or judge to be hereditary," it was meant to prohibit the organization of political parties in the future republic? Now according to your own partial or I might say, prejudiced statement, this "Know Nothing" organization is simply a political party, and how, then, the long string of objections, which you raise can apply to it differently from the whig or democratic party, I am at a loss to conjecture. Do not whigs in office claim exclusive privileges from the community as against democrats? Is it not in the nature of political parties to proscribe those differing from them in sentiments and opinions? Is it not in the very nature of political freedom that all parties may select persons of their own rank and the offices of the government when they are in power? Your political experience approves this fact, and the welfare of the country is argument, whether sound or specious I will not undertake to argue, which excuses the exclusiveness. Then, sir, your arguments deduced from the Virginia resolutions "apply with equal force to all other political parties as well as to the 'Know Nothings,' or they are a tissue of sophistries. The right of expatriation is one to which I have already alluded, and which I do not believe that any American citizen should oppose your view on this subject; but because men have a right to expatriate themselves, is it incumbent upon any nation, whose institutions they may prefer to those under which they were born to naturalize them, and admit them to citizenship? For such a paradox you will hardly contend. Nor is it obligatory upon us now to confer the rights of American citizenship upon foreigners because, in the early days of the republic, we needed population to develop the resources of our country. The whole question is one of expediency, or, you may say, of expediency. Upon the latter point it is easy to understand that two opinions may pre-

vail; we who belong to American organizations believe our first duty is to our country and its children, and we may possibly deem it expedient to confer privileges which are liable to abuse. I contend that we have the full right to withhold them, and that, therefore, if a majority of the American people think proper to alter or abolish the naturalization laws, it is their inalienable privilege to do so, and their motives may not be imputed as inimical to the cause of civil liberty and human rights, I am satisfied to rest upon this assertion, with following you through your long and learned, if not lucid, dissertation. That both parties have been to blame for the abuse of the naturalization laws, and for the insulting and degrading spectacle of a foreign influence in American elections, is true, and it is time that the corrective should be applied; and the American organizations to which you so bitterly object appear to me the only remedy for the evil. The dangers which you seem to apprehend from those organizations originate in ignorance of their true objects and designs. It is impossible after the scathing ordeal which men have undergone through the political changes of our day at the hands of party, to call together suddenly such tremendous masses as "Know Nothingism" seems to wield, without combining incongruous elements; nor are great popular movements even from error; but professing to know something of American organizations, I am satisfied that never, in any age or country, was such a body of men called together who acted in concert with motives so pure and objects so holy—so free from big party and prejudice; so devoted to national independence and the true interests of universal liberty. They may be assailed or maligned by political demagogues, or the minions of ecclesiastical tyranny, whose intrigues they battle, and whose mischievous machinations for power they defeat; but as long as the sentiments of the heart are more true to nature than the sophistries of the tongue—as long as the teachings of Washington hold an influence over the American mind—as long as the love of country is a predominating sentiment with Americans—so long will these organizations march onward, prosperous and triumphant until their mission is accomplished in the perfection of our National Union, the peace and harmony of the States, and the destruction of demagogism and the intolerance of political and religious numbers, and be perfected in strength and unity of action, until they embrace the pure and noble of our land; and I do not despair, sir, when their purposes become fully developed, their objects more clearly understood, to see even you, the sometime champion of the whig party, whose battle-cry, "the union of the whigs for the sake of the Union," is even now their shibboleth—even you, whose great energies and undoubted talents are now taxed with the herculean task of countering the discordant elements of the so-called democratic party—fighting with renewed ardor, for a purer faith, under the banner of the great American party.

Respectfully,  
your obedient servant,  
JOHN W. BRICE.

RED HAIR.  
In ancient times the nations who were the most polished, the most civilized, and the most skillful in the fine arts, were passionately fond of red hair. The Gauls, the ancestors of the modern French, had the same preference, though that colour is now in disrepute by their descendants, who like black hair. A taste for red hair, however, still exists in extensive regions. The Turks, for example, are fond of women who have red hair, while the modern Persians have a strong aversion to it. The inhabitants of Tripoli, who probably learned it from the Turks, give their hair a red tinge by the aid of vermillion. The women of Sicily and the Deccan are also fond of dying their hair yellow and red, as the Romans did, in imitation of German hair. There is among Europeans generally a strong dislike to red hair; but in Spain red hair is admired almost to adoration; and there is a story told of one of our naval commanders, who luxuriated in heavy locks, being ridiculed and distressed in consequence by the Spaniards, women, and to be upon as a perfect Alonzo.

FRIGHTFUL ACCIDENT.  
Raleigh, Dec. 7. The horses attached to a buggy in which Dr. Green, of Warren, was riding in this city, yesterday afternoon, took fright, ran away and threw the Doctor and the servant driving him, very seriously if not fatally injuring both the Doctor and his servant. W. S. N.

ECONOMY.  
See! how that fellow works! No studies are to great for him to succumb to, no ocean too wide for him to leap, no mountain too high for him to scale. He will make a stir in the world as you may take. Such are the men who build our railroads, dig up the mountains in California and empty the world. There is nothing gained by idleness and sloth. This is a world of action and to get money, gain a reputation and exert a happy influence, men must be active, persevering and energetic. They must not stand at windows, run from lions, or attempt to dodge the lightning. Go forward zealously, in whatever you undertake, and will find you everywhere and through life, men will find and gain a leading track to success and bliss, and the much.

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## THE LEGISLATURE.

The Legislature has entered upon the fourth week of its session, without having accomplished much in the despatch of the public business. Under the circumstances, it is preposterous to talk of adjourning at any fixed period—and particularly at so early a day as either of those mentioned in the House of Commons on Friday and Saturday last.

It will be seen, that the applications of the Banks of the State and Cape Fear for re-charting, of some others for an increase of capital stock, and yet other applications for the creation of new Banks, have been made since our last. The discussion and consideration of our Banking system may therefore be expected to come up before the two houses very shortly. Few subjects are destined to perplex the Legislature so much. In the present condition of monetary affairs, the utmost prudence should characterize its deliberations.

In the Senate, on Monday, the regular order of the day,—being the Convention (Gov. Graham's) and the Free Suffrage (Mr. Boyd's) Bills,—was postponed until to-day, (Tuesday,) at 11 o'clock.

A proposition, introduced by Mr. Biggs, of Martin, to the effect that between the 23rd inst. and 4th prox. no bills shall be put upon their second or third reading, other than private bills and reported from the Committee on the Revision, has been adopted by the Senate. What may be its fate in the House we are unable to say. The probable effect of the proposition, if successful, will be to leave both Houses without a quorum between the specified dates.

Mr. Fisher of Rowan and Davie, it will be perceived, has introduced resolutions authorizing an additional subscription, on the part of the State, to the stock of the North Carolina Railroad Company, of 10,000 shares—or \$100,000.

THE BANKS.  
The Raleigh correspondent of the Greensboro Patriot writes that there is one consideration in favor of re-charting the Cape Fear Bank and the Bank of the State, which at once strikes the mind with great force, to wit: that the withdrawal of money accommodations from among the people, consequent upon winding up the old banks, and the collections of individual capital for the purpose of vesting their funds in new banks, will greatly aggravate the evils of the existing pressure, particularly with that class least prepared to endure the operation.

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## THE LAST APPEAL TO THE FARMERS OF NORTH CAROLINA.

It has been nearly three years since I began to devote my time and what ability I have to the advancement of the farming interest of North Carolina. It was apparent to me, at that time, that the most efficient means which had contributed most in the advancement of agriculture in other States, were agricultural papers and County and State Agricultural Societies. Upon this conclusion, I determined at once to publish a paper devoted especially to the advancement of agriculture in North Carolina, and to travel over the State and exhort the farmers to form County Agricultural Societies, and awaken an interest sufficient to establish a State Agricultural Society, which would begot a State Fair. In April, 1852, I commenced the publication of "The Farmer's Journal" with a patronage not half equal to the necessary expense of the publication. I have been now nearly three years, as I stated above devoting my time to this work, without one particle of remuneration; and, at this time I have only sixteen hundred subscribers to "The Farmer's Journal," the only paper in the State devoted exclusively to agriculture. What has been the cause of this small number of readers to an agricultural paper among the farmers of our State? Surely, it is not a fact that there are not others who read agricultural papers besides the sixteen hundred who take "The Farmer's Journal." A less number than from five to six thousand subscribers to a paper like this, at the small sum of one dollar, will not pay; and low easily this number might be secured if only ten men in each county in the State would furnish ten names each.—Here is the fact before us, that we have the only agricultural paper in the State, with only sixteen hundred subscribers, at one dollar a year, and a State Agricultural Society with about seven hundred members, the initiation fee being three dollars. How much longer shall this be the case? Will not every farmer, whose eye this may chance to meet, feel that it is his duty to expend a small sum into the general fund for the advancement of the agriculture of his own State?

Here are three years of my life devoted to the advancement of my native State without any remuneration, with the exception of the cold encouragement of the careless public. I cannot continue to pursue this course any longer, for by it, I have already involved myself. I must struggle on until this volume of my paper is concluded, and I then must, without more encouragement than I have heretofore had, give up in despair, and seek (as others have done) my fortune in some other State. It would be a source of much regret to me to have to leave my native State, for if there is a man who would exult more than any other at the elevation of the farming interest of the State, I am that man.

Farmers of North Carolina, hear what Mr. Rayner said in his address before thousands at the last State Fair: "I have said that the means of intelligence were within our reach—intelligence to enable us to avoid the errors of the past, and to avail ourselves of the improvements of the present and the future. An agricultural journal, devoted to the elucidation of general principles, and their application to our peculiar position, is indispensable to every practical farmer. Such a paper we have in our State—'The Farmer's Journal'—a journal gotten up and sustained in the outset, as I well know, with great labor and expense; and even now, not supported as it should be. This paper is a North Carolina paper; it originated in North Carolina enterprise; it is devoted to North Carolina interests; and must rely on North Carolina pride for support. It would be a reproach to our State and our association to allow it to fall. It is with due deference, then, that I would beg leave to appeal to the pride and public spirit of our association, and of our people here assembled, to sustain and support it. Even now, in its infancy, it compares favorably with the best Southern agricultural journals; but, by increased patronage, we shall strengthen and stimulate its conductors to make it still more useful a vehicle of information a journal of which every North Carolina farmer should feel proud."

This is the last appeal that I shall make to the farmers of the State to sustain a paper devoted to their interest. I feel that I have done every more than my duty in this matter. I have wasted three years of my life upon it, without a particle of profit to myself; but my labors have, I am sure, redounded to the advancement of agriculture in the State. But this work can yet go on, if every farmer in North Carolina, whose eye this address reaches, will contribute to the support of his State and his name to the publishers of "The Farmer's Journal," W. D. Cooke & Co., Raleigh, N. C.

I know that my paper has not come out regularly in many instances to subscribers, which has been owing to my fault (all) for the want of patronage sufficient to support it. It is to the interest of every publisher of a paper that every subscriber gets his paper instead of withholding it.

If prompt action is taken by such as ought to feel an interest in this matter, in a month from this time my list instead of being sixteen hundred, may be five or six thousand. T. T. TOMPKINS.

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The Raleigh correspondent of the Greensboro Patriot writes that there is one consideration in favor of re-charting the Cape Fear Bank and the Bank of the State, which at once strikes the mind with great force, to wit: that the withdrawal of money accommodations from among the people, consequent upon winding up the old banks, and the collections of individual capital for the purpose of vesting their funds in new banks, will greatly aggravate the evils of the existing pressure, particularly with that class least prepared to endure the operation.