

North Carolina Argus.

State Library

NEW SERIES—VOL. II—NO. 29.

WADESBOROUGH, N. C., THURSDAY, MARCH 29, 1860.

WHOLE NO. 81.

PUBLISHED WEEKLY BY FENTON & BARLEY.

TERMS OF SUBSCRIPTION. Single copies, Two Dollars per year, invariably in advance.

RATES OF ADVERTISING. ONE SQUARE, TEN LINES OR LESS, 70c.

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NORTH CAROLINA ARGUS.

EQUAL TAXATION.

Having, on Thursday, by the publication of a portion of Gov. Graham's speech in the State Senate in 1854, very effectually disposed of the Democratic pretence that the Whig measure of equal taxation would violate a compromise of the Constitution, we propose now to offer a few plain matter of fact observations on the nature of that proposed measure, and its obvious equity.

Whereas, Great equality exists in the present mode of taxation, and it is just and right that all property should contribute its proportion towards the burdens of State:

Resolved, That we recommend a Convention of the people of the State to be called on the federal basis as early as practicable for the purpose of so modifying the Constitution that every species of property may be taxed according to its value, with power to discriminate only in favor of the native products of our State and the industrial pursuits of her citizens.

The chief inequality, if not the only one complained of, is that lands and other subjects of taxation are assessed according to their value, whilst negroes, now the largest single species of property in the State, and the one most readily convertible into cash, pay far less than their due proportion, according to their value.

The average value of negroes between 12 and 50 years of age is at least \$1,000 each. Suppose one man to own ten such negroes, worth \$10,000. He pays into the State treasury as tax on them, \$8.

Notwithstanding it was a notorious fact that many, if not a majority of the masses of that party heartily approved of this proposed change in the mode of taxation, and so declared, by resolution, in late Democratic County Conventions, in Surry and elsewhere, yet the Democratic State Convention in the city of Raleigh assembled, declared, among other things, that it is "unjust."

This equal and just mode of raising taxes on property, according to its value, has been adopted in Georgia, Alabama, Mississippi, Louisiana, Texas, Arkansas, Missouri, Tennessee, Kentucky, and we believe in most of the Western States.

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In the same manner that our laws exempt certain property from execution, articles of domestic use and industry, and the necessities of life, should be exempt from taxation.

The great object of this measure of reform, is to relieve the landed and household interests from their unjust and unequal burdens of taxation, and require the slave property, the great bulk of wealth of the State, to bear its equal share of the taxes, and so forth.

This is something that affects our interests. It is tangible, right, and just; and should and will be carried into effect, notwithstanding the leaders of modern Democracy affect indifference, and oppose it.

The leaders of modern Democracy will again raise the cry of the negro question,—to alarm and frighten women and children, and seduce the timid,—as they have done for the last dozen years, and call on the people to elect them as the only means to save the country!

But it is said that these little children die without ever actually producing any thing. True; but that contingency enters into the estimate of their market value, which would be much higher if there could be any guaranty that they would not die.

But how is it with land? Are there not millions of acres in North Carolina worth many millions of dollars, and regularly taxed, which do not yield the owner any profit whatever?

A persistent effort is made by the Democrats to deceive people into the belief that the object of the Whigs is to devise new subjects of taxation—subjects now exempt, such as the household furniture of the "poor widow," &c.

No BITTER COULD BE MADE.—A correspondent of the National Intelligencer warmly recommends Hon. Wm. A. Graham of North Carolina for the Presidency, and Hon. Henry M. Fuller of Pennsylvania for the Vice Presidency.

At some future time we propose to show that, as only the same amount of revenue will be required under the one system or the other, when the amount levied on negroes is increased, the amount levied on lands will be correspondingly diminished, and so in many cases a man's taxes may not in reality be materially increased or diminished.

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COMPARE AND COGITATE.

On the 25th of February the Democratic members of the Senate of the United States held a caucus. It is said they were in secret session five hours, discussing certain resolutions of Messrs. Brown and Davis.

The recent Democratic Convention held at Raleigh passed a series of resolutions. Now, we wish the reader to read the fourth resolution as passed by the Democratic caucus at Washington, and the second resolution as passed by the Convention at Raleigh, and compare the two, viz:

Resolution 4th passed by Resolution 2d, passed by the caucus of Democrats, the Democratic Convention, Senators at Washington, at Raleigh:

Resolved, That neither Congress nor a Territorial Congress nor a Territorial Legislature, whether by direct legislation, or by legislation of an indirect or unindirect nature, possess the friendly character, power to amend or impair, or the power to amend the constitutional right of or impair the constitutional rights of any citizen of the United States.

Resolved, That we recommend a Convention of the people of the State to be called on the federal basis as early as practicable for the purpose of so modifying the Constitution that every species of property may be taxed according to its value, with power to discriminate only in favor of the native products of our State and the industrial pursuits of her citizens.

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WHERE DID HE GET THAT LAW?

In a neat and beautiful city in one of the Northern States, lived a lawyer of eminence and talent. I do not know many particulars of his moral character, but he was notoriously profane.

The pious lawyer, surprised at the inquiry, replied, "That is a question, sir, which you ought to have settled long ago. You ought not to have put off a subject so important to this late period of life."

"Is it too late," said the inquirer. "I never knew much about it; but I always supposed that Christianity was rejected by the great majority of learned men. I intend, however, now to examine the subject thoroughly myself. I have upon me, as my physician says, a mortal disease, under which I may live a year and a half, or two years, but not probably longer. What books, sir, would you advise me to read?"

"The Bible," said the officer. "I believe you do not understand me," resumed the unbeliever, surprised in his turn; "I wish to investigate the truth of the Bible."

"I would advise you, sir," repeated his Christian friend, "to read the Bible." And he continued, "I will give you my reasons. Most infidels are very ignorant of the Scriptures. Now, to reason on any subject with correctness, we must understand what it is about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external."

"And where shall I begin?" inquired the unbeliever. "At the New Testament?"

"No," said the other; "at the beginning—at Genesis." The infidel bought a commentary, went home and sat down to the serious study of the Scriptures. He applied all his strong and well-disciplined powers of mind to the Bible, to try rigidly but impartially its truth. As he went on in the perusal, he received occasional calls from his professional friend. The infidel freely remarked upon what he had read, and stated his objections. He liked this passage—he thought that touching and beautiful—but he could not credit a third.

One evening the Christian lawyer called, and found the unbeliever at home, walking the room with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. His friend at length spoke. "You seem, sir," said he, "to be in a brown study. Of what are you a thinking?"

"I have been reading," replied the infidel of the "moral law." "Well, what do you think of it?" asked his friend. "I will tell you what I used to think," answered the infidel. "I supposed that Moses was the leader of a horde of banditti; that having a strong mind, he acquired great influences over a superstitious people; and that on Mount Sinai he played off some sort of fireworks, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural."

"But what do you think now?" interposed his friend. "I have been looking," said the infidel, "into the nature of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is perfect."

"The first commandment," continued he, "directs us to make the Creator the object of our supreme love and reverence. That is right. If he be our Creator, Preserver, and Supreme Benefactor, we ought to treat him, and none other, as such."

"The second forbids idolatry. That is certainly right. The third forbids profaneness. The fourth fixes a time for religious worship. If there be a God, he ought surely to be worshipped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshipped, it is proper that sometimes should be set apart for that purpose, when all may worship him harmoniously and without interruption. One day in seven is certainly not too much; and I do not know that it is too little."

"The fifth defines the peculiar duties arising from the family relations. Injuries to our neighbor are then classified by the moral law. They are divided into offences against life, chastity, property, and character. And," said he, applying a legal idea with legal accuracy, "I notice that the greatest offence in each class is expressly forbidden. Thus, the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now, the greater offence must include the less of the same kind. Murder must include every injury to life; adultery every injury to purity; and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbor."

"I have been thinking," he proceeded, "where did Moses get that law? I have read history; the Egyptians and adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks and Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw? Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It must have come from heaven. I am convinced of the truth of the religion of the Bible."

John Henshaw was tried a few weeks ago, before the United States Court in Chicago, upon an indictment for assisting in the rescue of the negro slave Jim from the custody of a United States Marshal, at Ottawa, Illinois, in October last. After two hours consultation the jury returned a verdict of guilty. The penalty provided by the law for offences of this kind is a fine not exceeding one thousand dollars, or imprisonment not exceeding six months, or both, in the discretion of the court. The counsel for the Government stated in their arguments that they should ask no imprisonment, nor any excessive fine, the purpose being merely a conviction under the law. The counsel for defendant entered a motion in arrest of judgement, and for a new trial, on points of law, which were reserved by the Court for future decision.

Who MADE THE "BLACK REPUBLICANS?" A "Black Republican" is the bugbear with which Southern Locofoes seek, on all occasions, to frighten children into bed, or into their party, which is worse. That our readers may know whose powers of procreation brought "Black Republicanism" into existence, we give them the following from a late number of the New York Daily News, a staunch, old line Democratic paper:

"But in an evil hour we took the Free Soilers to our bosom and elected Mr. Pierce in 1852. We made a bad bargain. This sectional fragment of our party, thus warmed into new life, permeated the entire Government of Mr. Pierce; so much so that most of our National Democrats had to leave it. So strong, indeed, did the sectional slavery principle become by having been taken to the bosom of the Democratic party in 1852, that in 1856, it set up for itself, denounced those who had warmed it into life after its complete prostration in 1850, gathered to itself all the Abolitionists and other opponents of Democracy, and formed the present Black Republican party."

"Bob, is that dog of yours a pointer?" "No he's half hunter, and half setter; he hunts for bones when he's hungry, and sits by the stove when he's satisfied."

Public Expenditures.—We publish below a statement from the American Almanac of the expenditures of the Government—exclusive of payments upon the public debt and trust funds—for each year from 1844 to 1859.

THE SUM FOR EACH YEAR IS STATED SEPARATELY, AND IMMEDIATELY BELOW WE GIVE THE TOTAL OF EACH ADMINISTRATION.

JAMES K. POLK.

1845.....\$21,570,610
1846.....25,813,280
1847.....25,929,910
1848.....42,811,570

Total.....\$146,525,370

TAYLOR AND FILLMORE.
1849.....\$37,731,607
1850.....42,002,198
1851.....48,005,879
1852.....46,997,890

Total.....\$174,737,610

FRANKLIN PIERCE.
1853.....\$41,547,268
1854.....61,078,740
1855.....56,955,000
1856.....60,172,482

Total.....\$219,753,490

JAMES BUCHANAN.
1857.....\$44,828,228
1858.....71,901,149

Expenditures for two years.....\$139,779,608

It will thus be seen that if Mr. Buchanan expands no more during the last two fiscal years of his term than he did during the first two years, his expenditures will foot up \$273,559,216, or \$78,911,706 more than Millard Fillmore, whose administration he denounced as excessively extravagant. But we have no doubt that this sum, vast as it is, will fall short of the truth.

For the present we will give him the benefit of the figures just as they stand. The total expenditures for the year ending July 1st, 1857, were \$76,822,724.74; for the year ending July 1st, 1858, \$81,575,637.76; for the year ending July 1st, 1859, \$83,761,541.57. And these are the sums which the people are taxed to pay; but as part of this amount is set down as payments upon the public debt and trust funds, we have stricken it off, and give the expenditures exclusive of these items.

Besides this, we are burdened with a public debt which from the last reliable date amounted, in round numbers, to \$15,000,000. How much more it is now we cannot tell.—Exchange.

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