

NORTH CAROLINA ARGUS.

This Argus is the people's rights doer and eternal right keeper—
No nothing steals of Man's soul can fall his hundred eyes to sleep.

C. W. FENTON, Editor.

WADESBORO', N. C.

THURSDAY, APRIL 9, 1863.

Owing to the tremendous advance in the price of paper, and the high price of provisions of every kind, we are compelled henceforth to raise the price of Subscription to the Argus to \$2. We regret this—but there is no help for it.

MONROE, N. C. March 26, 1863.

Mr. Editor: I did think that I would plant some Cotton this year—but, my dear Sir, I see it won't do. Our very existence depends upon this matter. Unless every exertion is made, that can be made, we shall have famine upon us, and I now propose to every planter in Anson, not to plant one acre in Cotton. I own a farm there and I pledge myself not to plant any Cotton. Already the Yankees are looking to starvation as a means by which they will subjugate us. Let us, then, make an issue with them upon that, and show them that we are independent of them in every respect. I, for one, am determined not to plant an acre in Cotton.
Truly yours,
D. A. COVINGTON.

Mr. JAMES A. LEAK, has presented for gratuitous distribution among Volunteer's families, twenty-five bushels of Meal, for which he paid two dollars per bushel—preferring this mode to hauling it from his plantation, across the river.

We beg those who owe us to remember us. Next week being Court-week, they will have opportunity to bring us something to eat. We are at starvation's point. We had rather have produce than money. Corn, and Meal we are desperately in want of, and everything else. Do bring us something—for humanity's sake, if not for our sake. If you want to sleep well at night—remember the Editor.

ATTENTION, MAGISTRATES.—An order appears in this paper from the Commandant of Conscripts for North Carolina, for the enrollment of Justices of the Peace between the ages of 18 and 40.

COTTON.

The time has come when the question of final separation from the North—a separate and peaceful existence for the South—the success or failure of the efforts made and making for Southern Independence is transferred from the military and left to the decision of civilians. All the vast expense of money and means—of blood and treasure—of suffering, want, and woe—all the superhuman efforts and untold privations of our brave soldiers, will have been for naught—worse than vain—if the Planters of the Confederacy, instead of planting every acre with bread-stuffs, are guilty of the suicidal policy of planting more Cotton than will supply the home demand. The conduct of our Planters last year, was patriotic and praiseworthy, and has, for the present, saved our cause, but the temptations held out to the avaricious, are much greater this year, owing to the high prices of Cotton in the market; and we are sorry that the Legislature of North Carolina did not legislate for the restraining of those unpatriotic enough to hazard the interests of the nation, for gain. If men will, when the salvation of the country depends upon the raising of food for the army and for home consumption, knowing, that without provisions the army cannot be subsisted, and must therefore be disbanded, or, at least, broken up into small divisions, scattered hither and yonder, just where food happens to be most plentiful, thus giving the enemy advantages which they will not be slow to profit by, advantages which will enable them to conquer, with their superior numbers and equipments, one division after another, and thus subjugate and cause us to pass under the yoke of Lincoln, conquered, not by force of arms, but by starvation—we say, if men will plant Cotton instead of bread-stuffs, under such circumstances, ought they not to be restrained?

Even now, in North Carolina, money will not buy bread at a reasonable price, notwithstanding the superabundant crop of Corn last year. Suppose the usual crop of Cotton had been grown in our State last year, what would be the condition of our soldiers and citizens at this time? Well, if our Planters, this season, plant Cotton instead of grain, it is easy to see what will be the fate of the Confederacy! Subjugation! Subjugation! Death a thousand times, before subjugation. The very element that is now the glory

of any conquered nation of modern times. Subjugation! Death a thousand times, before subjugation. The very element that is now the glory

struction—worse, far worse, than the pestilence that walketh in darkness and wasteth at noon day, for, in the hands of our implacable enemies, it will bring to the families of the South murder and incest. Every hearth-stone will be reddened with the blood of innocent women and children, whose fate, horrible as murder can make it, will be happy, if they thus escape a fate far worse than death.

Let not the people of this State and the Confederacy neglect the warning—lest consequences ensue which may cost them not only their cotton crops, but all that they have, and all that they expect to have in future. We can never be conquered by the arms of the enemy. We may be by hunger, if we neglect to husband all the resources for the supply of provisions, which a kind Providence has placed within our reach. Attempt to conceal it as we may, the fact is undeniable, that the great question in this revolution is now a question of bread. The army must be fed, and their families at home supported, or the sun of liberty will soon set in darkness and blood, and the voice of freedom will be forever hushed in the silence of despotism.

We have now the pledge, the earnest, of complete final success, in this our struggle for life, liberty, and independence. Is not the fact that we have been victorious in every battle an earnest that God intends to give us the victory, if we continue to be faithful to ourselves? Our armies have been tried and found worthy and faithful. God is now about to try those who have the largest stake in the contest—the Planters of the South. He has so ordered, that the event of the struggle rests with them. If they are faithful—all is well. If not, all is lost. The responsibility is with them, and we beg them to consider well the consequences which wait upon their action. We beg of you, let not the historian have to record, for the scorn and contempt of future generations, that the South, which all the arts and combinations, and power of its tremendous enemy could not daunt or conquer,—whose brave soldiers met the serried ranks of their invader, and scattered and routed them on every field—triumphant—defiant, victorious, confident—was subjugated, at last, in the hour of assured success—by hunger—starvation—because the Planters of the South, were so blinded by an unhallowed lust for gain, as to refuse to raise food for the sustenance of the army, that would and could have won for them liberty and independence. God save them from the commission of so inexcusable a crime, and grant us a safe deliverance from all our trouble, all our woe. But, we repeat, it all depends upon the action of Planters. Cotton, and subjugation certain. Bread, and liberty, certain; for we cannot doubt that God intends to make us a free, happy, and powerful nation—if we are not recreant to ourselves.

We have received a letter from our correspondent, "El Rady," from which we make the following extract.—We will publish the letter entire next week:

I regret to name it—that there have recently taken place from this brigade (but not this regiment, thank God!) several French leaves of absence. This time these men were not all conscripts—they were principally men who, up to leaving, were considered good soldiers. When such as they leave in such a way we are led to look and enquire for the cause. It was not from want of love for the cause in which they were engaged, nor from want of confidence in its ultimate result—the achievement of our independence,—nor from the harshness of the discipline, or from any other cause in the army. No, it was not from any of these; but I regret to say the cause lays at and near their own homes, and among the great class, who are out of the army—among the planters, the farmers, the mechanics, the men who lose no opportunity to get the highest prices for what they have to sell, and who neglect no opportunity to shove the necessities of life to the highest figures. It seems to the army that every person that is left at home has given himself up to speculation, extortion and the devil, and, not satisfied with "grinding the faces of the poor," the wives and children of the soldiers, and the Confederate Government, are now bearing down heavier than ever upon the army. Whatever there is of demoralization in the army may be safely laid to the account of the speculators and extortioners who call themselves farmers and planters, tanners, cotton factors and shoemakers. And to the account of these same gentlemen, if the South ever comes out of this contest worsted, may be laid the cause of our failure. Instead of acting like honest patriots, sustaining the credit of the government and its currency, they are lending themselves to the Yankees and the devil, and aiding them all they can in subjugating us. They charge that there is too much Confederate money in circulation—that that is an excuse for their high prices; while they are charging this, they are, at that very time forcing the government to put still more in circulation to keep up an insubstantial demand. From the feeling evinced in the army, I am afraid there will be a reckoning some of these days—and terrible it is to think of it. I have seen a pocket book, and two and three hundred per

For the Argus.

Mr. FENTON: Our country is very much in the condition that Turkey was once said to be—like a sick man. But the sick man is, fortunately, under the care and treatment of the family physician, Dr. Davis, surrounded by a kitchen full of cooks, nurses, and attendants to make teas, soups, plasters and poultices, &c., and if he can't save him—why, there is nothing left but for the sick man to die. Quacks may continue to intrude their nostrums and notions on the Doctor, but it will be of no avail; for he is not likely to notice them, and if he did, it would only insure and hasten the threatened catastrophe—the death of the patient.

This analogy has been suggested by the universal clamor, through the press and private correspondence of the country, about Extortion, Speculation, &c., &c.

That Extortion and Speculation are rife in the land, none will deny—but it is the natural result of certain causes—always has been and always will be, until human nature is changed—and it is worse than idle to be ringing the changes on the cruel heartlessness of Extortioners and Speculators—worse than idle, because it may have a pernicious reacting effect upon the public.

The scarcity in some places and the universal high prices of provisions is the general cry and complaint—and abuse is unparingly laid at the door of the producer or holder of these articles, is this entirely right? even if right, is it politic?

As a question of morals it is always right to deery and rail against the vices of the times. Assuming this to be one of them—then, in that view, it is at least not wrong—however hopeless the undertaking may be—to change human nature; but that Extortion and Speculation will be the invariable effect of like causes in all times, cannot be denied—and is therefore assumed; then it seems to be the part of wisdom so to deal with it. You cannot dam up a stream so as completely to confine its waters; therefore you must so provide for the current as to do the least mischief—otherwise it will find an outlet for itself, and by diverting its course into new channels—work still greater mischief.

Now as an abstract proposition—the planter who raises corn, has as much right to expect and receive the market price as he who raises cotton—it is objected that in these scarce and high price times as a humane man, he ought not so to expect. This is an appeal to his charity. The exercise must be left to the voluntary independent promptings of each individual, or else the appeal, if made, must be so made as to bear, or at least seem to bear, equally on all, the cotton planter, as well as the corn planter; or it will fail of its object. Even then, daily experience shows its success to be but partial, and if an attempt is made (as has been) to bring to bear on the corn planter the pressure of public opinion, and thereby morally force him into a compliance with the promptings of humanity and charity—if the attempt does not result in entire failure, it will at least be but partially successful; while it will greatly endanger a pernicious, reactionary effect—for the natural reflections of every man thus situated will be to this effect—"If, while my neighbor is allowed to sell his cotton for all he can get, I am forced, by this outcry, to sell my corn at whatever any one may choose to say—or at less than the highest market price, I must, per force, yield to the pressure to the extent of what I now have—but I will take care in future to follow the example of my more cautious neighbor, and plant cotton also—then, having no surplus corn, I will escape this public odium, and be placed on an equal footing with my neighbor;" the obvious result of which will be a still greater scarcity and higher prices.

But it may be replied, let planters be prohibited from planting cotton, and they will be forced to raise provisions to find employment for their hands. I say, too, that be done. I think it should have been done by our last Legislature—still, this is no answer. No such legislation has been had, and men are left free to do as they will, in that respect. All men are, more or less, governed by motives of self interest, and despite of any moral lectures, or the pressure of public sentiment, that will, at last, be the great governing principle.

Now is it not the better policy to fully recognize this universal principle in men in so shaping our course as to permit men to indulge it unmolested, under the sole restraints of their own consciousness, and at the same time, reach the end aimed at—that is, a supply of provisions to the poor and necessitous.

But how is that to be done, it may be asked? By encouraging men to sell their provisions for all they can get, if their own sense of propriety and humanity will permit it, and let the public authorities make provision, ample, for the poor and needy, and lay a tax to raise the means—which tax will come alike out of all who are able to pay taxes, according to his means—as well the cotton as the corn planter. But we can't get it for the money, it is said. Holders refuse to sell at any price. Yes, they do, under the pressure of public opinion; they don't choose to raise prices (as it is called) but are unwilling to take what remove this pressure; tell them to sell for the

provided to pay for it—partly out of them—but partly also out of others; and crib doors and smoke houses will be opened cheerfully, if any thing will do it. Not only will this, I think, be the result, but at the same time you convert this selfish—avaricious principle into a means of great public benefit, and harmonize the private interest of the individual with the public good. Instead of damming up the stream, you clean out its channel and make that which would otherwise be a cause of much injury, the instrument of great good—you encourage them and others to continue and increase their crops of corn and other kinds of breadstuffs—and in a corresponding degree diminish the crops of cotton that may be planted.

Much fear and apprehension is entertained about the quantity of cotton likely to be planted this season. There is no legal restraint on planters. It is thought—as I think justly—that our existence as a people depends mainly on our being able to feed our armies and ourselves. It will require all the planting forces in the Confederacy to do this. To induce the planters of North Carolina to abstain from planting cotton and tobacco, in the absence of legal restraint, you must make it their private interest—not in the theoretical sense either—but in the way in which they are accustomed to look after their interest—or else too much cotton, too much tobacco—will be planted, and the result will very probably be our defeat and ruin as a people.

The Legislature has authorized the County Courts to levy taxes for the support of the poor generally, and more recently to levy taxes to support indigent families of volunteers. It has also appropriated \$100,000 to be, and it is now being distributed among the different counties. It has also authorized the Governor to appoint agents to buy provisions and to make depositories at different convenient points in the State, to be furnished to the county agents at cost and charges—to be furnished to those who need. So, ample means have been provided—if they are improved—to pay for provisions, even at market prices. Therefore let all have the privilege of selling at market prices—and leave the question of selling at less prices—to each man's own conscience.

FAIR PLAY.

For the Argus.

Mr. FENTON:

We are in the very crisis of our fate. Every thing depends upon the patriotism of our Planters. If they plant Cotton at the expense of bread, the country is subjugated, and we become hewers of wood and drawers of water for the Abolitionists. I send you the following extract, for the Argus, from Gov. Brown's Message to the Georgia Legislature:

Failing to accomplish our subjugation by the force of arms, and the power of numbers, the enemy has called to his aid the terrible appliances of want and starvation, and is carrying out this savage and inhuman policy by stealing our slaves, the seizure of provisions, and even the destruction of agricultural implements. Are you, Planters of [North Carolina,] prepared to aid in this policy by pursuing a course which may tend to its accomplishment? Look around you at this moment, when the crop upon which the poor must mainly depend is not yet planted, and behold the want and destitution which, notwithstanding the munificent provision made by public and private benevolence, is to be found at the hearthstones of many whose legitimate protectors have fallen in battle or are now fighting in the defence of your your homes and property. Let us not deceive ourselves. The failure to raise the largest possible quantity of supplies the present year may bring disaster and ruin upon our cause. The soldier must be fed and his family provided for, and our home population, white and black, be supported. The experience of the past and the necessities of the present give serious and solemn warning as to the future. Let not our armies which have hitherto, by the blessing of God, proved invincible, be conquered or disbanded by the want of subsistence in their camps, or become demoralized by the presence of famine in their homes. These results can and will be prevented if the planting community realize their heavy responsibility, and discharge their full duty to the country. The indications of a continuance of the war are so unmistakable, and the necessity of providing the means indispensable to its prosecution so urgent, that I have thought it not improper to unite in the appeal to that class of our population through whose active energies and foresight alone those means can be supplied, and which of all others is the most deeply interested in the issue of the contest now being waged. And I sincerely trust that this appeal may not pass unheeded, but that the planters of North Carolina with united purpose, will devote their lands and labor to the production of subsistence for the people and the armies of the Confederacy. S.

EXTORTION IN MOBILE.—A writer in the Mobile Register intimates that "midnight assemblages" are held in that city, at which "exhortations and threats loud, deep, and apparently determined," are uttered which, if put into practice, will create a general run among speculators