

The law officers of the Crown great advantage over the defendants, and as materially circumscribing the right of appeal to the Court of Cassation, hitherto the best hope of prosecuted Frenchmen.

Another bill authorizes the secret vote by juries, and empowers a jury to pronounce a sentence of condemnation by a majority of 7 to 5.

All the arrested Editors were set at liberty on the 4th. The real name of the assassin has been ascertained to be Joseph Fieschi. It is said that he was formerly a police agent, employed by the French government to watch the Duchess de Berri. He was out of danger, and underwent examinations every day; but no proof of an extended conspiracy had yet been discovered.

PARIS, August 5.—The interrogation of Fieschi is followed up very closely. Baron Pasquier and the Duke De Cazes are with him every morning at 7 o'clock, and sometimes he is examined a second time in the course of the day. Among the persons arrested, an attempt is made to extract from at least a few a knowledge of it, the woman Petit, with whom he cohabited, is most likely, if she can be brought to tell all she knows, to give the most valuable information. It has been proved, beyond doubt, that she passed the night of the 27th with Fieschi, in the very chamber from which, on the following day, such wide destruction was to issue. At the same time, notwithstanding the reserve so properly maintained by the examining commission, it is evident that the proofs of any complex or extended conspiracy have not yet been acquired. The culprit, whose whole life has been one continued career of intrigue, is not wanting in either education or understanding; and, in the course of the interrogation, he has, by his cunning, frequently foiled all the skill of his examiners. It appears to be established that he is not, as was at first believed to be the case, one of those moody and perverted spirits which are ready to sacrifice their lives for the accomplishment of what they consider a work of conscience; but, on the contrary, he had taken every possible precaution to escape from the hands of justice; not a single paper was found in the trunk, and all his linen had been re-marked with the letter M, the old marks being just picked out.

The Constitutionnel contains an extraordinary statement of the assassin. It is this—

"The author of the crime is a Corsican of the name of Fieschi, who belonged to the guard of Murat when King of Naples, and who had joined in the expedition in which that Prince fell. On his return to Corsica he was condemned, for stealing a cow, to ten years imprisonment. In 1830 he succeeded, it is not known how, in getting himself inscribed on the list of those condemned under the Restoration for political offences. The Chamber had voted pensions for all these, and Fieschi received his until the end of 1834, when the falsification was discovered, the pension stopped, and he himself obliged to fly. Since 1830, he has been a domestic in the service of M. Caudes, inspector of the waters of Paris. He was recognized by M. Oliver Dufresne, inspector general of prisons; by M. Ludovet, Colonel of the 12th Legion of the National Guards; and by many others. The discovery was made by M. Dufresne, who had just recovered from the effects of a fall, and made his first visit on Friday to the prison. Fieschi was somewhat annoyed at being recognized, but did not refuse to own that he knew these gentlemen."

LATER FROM FRANCE.

NEW YORK, Sept. 16.
The ship Leonora, Captain Ughetti, arrived this morning from Havre, whence she sailed on the 9th of August.

The various Committees on the new laws proposed by the Ministry, were appointed on the 7th. M. Thiers himself is said to have appeared some-what alarmed at the strength of the measures. Not a solitary member of the committee.

Various rumors were in circulation respecting the assassin, the most absurd of which was that he had made statements implicating the Duchess de Berri.

Public feeling was much excited in relation to the proposed laws—the general feeling being strong against them.

It appears that M. Thiers had shown some opposition to the exorbitant provisions of the law, relative to the press.

The Parisian journals, then, agree in condemning the law proposed by the Ministry. The Chamber of Deputies expresses the opinion, that the law of the press would not pass without very material alterations.

John A. Morel.—It would seem, by the following extract of a letter, that this arch-scholar is still in existence. It is written by Mr. John Holland, of Maury county, Tennessee, to his brother in Wilkinson county, Miss., dated 26th July, 1835:

"It is stated that Morel is in the Penitentiary. I have not seen him, but have no doubt it is a fact; and it is also said that when the cholera broke out amongst the prisoners, Morel took it, and believing that he was going to die, he confessed that what Stewart had said was true, but he not dying, and the cholera being so severe among the prisoners, they were not confined to their cells, and Morel made one grand effort to escape, but he was so severely hurt in falling that he could not escape from the walls of the prison, and is still in confinement."

American Bible Society.—It has been stated, in many of the Newspapers of the day, that the Parent Bible Society of New York permitted its Presses to be employed in striking off incendiary publications for the Abolitionists. We thought the rumor, at the time we heard it, an idle one, and we now learn, *ex cathedra*, that it is so.—Register.

A good one.—The Little Rock [Arkansas] Gazette seriously cautions the Mississippi gamblers not to come over to corrupt the pure morals of the people of Arkansas, at their peril.—*Ib.*

The Van Buren editor of the Alabama Times, boasts of his having a couple of ears of corn "each eighteen inches in length." The Van Buren editors in general, are remarkable for the length of their ears.—Louisville Journal.

Newton.—Who would have supposed that Newton, the greatest of philosophers, Bacon alone excepted, had a poetical fancy! And yet it is so, as the following observation of his evinces: "The Grain is God's bounty, but the Flowers are his smiles."

POLITICAL.

From the United States Telegraph of Sept. 23.
The Globe of Saturday says:

"The truth is, this suggestion of the Mercury is but another attempt of Calhoun and his abolition excitement, which they failed to accomplish under that of the tariff. It was then their object, to make South Carolina the nucleus, and Charleston the capital of a new confederacy under the protection of Great Britain. Cooper, the malcontent Englishman, is known to have originated the scheme, and it is equally certain, that English aid was looked to, to consummate the Nullification plot. The refusal of the other Southern States to unite with South Carolina in the attempt, alone prevented the effort for which all the military preparations were made by the Calhoun junta." * * * "And it is now solemnly proposed to call a Convention of Southern Merchants to put the ball in motion. It will be remembered that a convention of Southern delegates was a part of Calhoun's first plan to sever the Union. The people would not countenance such a convention, and now a convention of Mercantile Delegates is proposed to supersede a convention of popular delegates."

COMMENT.—The day has gone by when, by a senseless clamor against Mr. Calhoun, the partisans of despotic power can frighten the people of the South from a full examination of measures involving their dearest interests. The fact is, the cry of disunion has been so often raised, to alarm the South into an acquiescence in the most odious and oppressive exactions, that it has become as familiar as household words. It is an alternative so often presented, that there are many, very many, who look to it as the necessary consequence of the unnatural collision of the parts, and the corrupt and oppressive administration of the bad men who are in possession of the Government. These are, indeed, fearful symptoms of the decay of the public morals.

But what must every intelligent reader of the Globe think of the audacity and unblushing falsehood of that print, when it says, "that a Convention of Southern Delegates was a part of Calhoun's plan to sever the Union?" when every one must know that this proposition came from the "Union" party of the South, and for a long time formed the only avowed point of difference between them. Mr. Calhoun and his friends believing that the question had not been sufficiently discussed, and was not therefore sufficiently understood in the other States to secure a zealous co-operation, and holding that each State is bound to act for itself, insisted that it was a question for South Carolina; whereas the dependents and partisans of the administration urged a "Southern Convention," and charged that the object of Mr. Calhoun and his political friends, in opposing a Southern Convention, was to dissolve the Union.

The result proved that Mr. Calhoun's object was that which he openly avowed—to compel the Federal Government to modify the tariff; a measure which they accomplished, and which being accomplished, is now contributing, by the diffusion of wealth and prosperity over the South, to break the force of the financial ruin in which the passion of the President and the wicked artifices of the Pretender, would have otherwise involved the country. One single fact is a full illustration of this remark: The exports of cotton, rice, and tobacco, will this year exceed one hundred millions. On these, the duties during the present year, but for the compromise, would have been upwards of FIFTY MILLIONS; as it is, they will probably not exceed twenty millions; leaving THIRTY MILLIONS of dollars in the pockets of the growers of cotton, rice, and tobacco, in one year. It was for this, and not to dissolve the Union, that Mr. Calhoun was the advocate of Nullification.

Indeed, it is time that Mr. Calhoun's private and most confidential views, on the subject of dissolving the Union of these States, should be known and appreciated. He foresaw that if the final adjustment of the tariff question was postponed until after the payment of the national debt, that question, combined with the large surplus and the question of Abolition, would inevitably lead to a dissolution of the Union, or, to what he deprecated as more fatal to the cause of liberty, to the establishment of a consolidated DESPOTISM. For the truth of what we now say, we appeal to his public acts and speeches, as well as to his private conversations, which are full of lucid expositions of the future.

As the object of this article is to defend Mr. Calhoun from the infamous attack of the Globe, we forbear to speak of the proposed Southern Convention; a measure which we have no doubt he approves, and of which we will speak elsewhere. It is not our want to publish private letters; but it so happens that we have before us a letter from Mr. Calhoun so much to the point, that we do not hesitate to lay before our readers so much as relates to this subject.

In a private letter to us, dated August 30, he says:

"I am gratified, but not surprised, to learn the change of sentiment to the North, in reference to our doctrines. I have never doubted, that the great truths developed in our controversy would work their way in spite of all the difficulties they had to encounter. In forming my opinion, I relied not on the force of reason, for that can have but little weight against the resistance of interest and prejudice, but in the disorders and final disasters which must follow the opposite doctrines. All my anticipations have been realized; and, unless there be a thorough reformation, will be realized even in the establishment of a military despotism, or the disunion of these States. One or the other, or both, must follow without a great and timely change. The first victims would be the wealthy and talented of the North. We of the South are by far the most safe. The intelligence of the North must see this; but whether in time to save themselves, and the institutions of the country, God only knows. But whenever their eyes may be open, they will be astonished to find, that the doctrines which they denounced as treason, are the only means of their political salvation; while those which they so fondly hugged to their bosom, were working their certain destruction."

"Since you passed through the South, the excitement in relation to the Northern fanatics has very greatly increased. The indications are, that the South will be unanimous in their resistance, and that their resistance will be of the most determined character, even to the extent of disunion; if that should be necessary to arrest the evil. I trust, however, it may be arrested far short of such extremity."

Here is a letter, penned in the confidence of private friendship, intended for no eye but ours, which contains the most ample vindication against the slanders of the Globe. Will that infamous print, or those that copy its calumnies, do Mr. Calhoun the justice to publish it?

From the Richmond Whig. LOOK AT THIS PICTURE!

Epicurians, Baptists, Methodists, & Presbyterians!

We call the attention of the People of Virginia to what follows, that they may see how we are all, the wisest, the greatest, the best, the most pious, in common with the worst and basest, held up to the odium of the world. The annals of that world, we are well convinced, can furnish no parallel to the excessive and overwhelming abuse of the South that follows: And yet, these men are still free to continue their horrid denunciations, and to instigate the hatred and abhorrence of mankind against us: Complain that we are not satisfied with professions, with the mere breath of the mouths of those who make them, while fanaticism is as busy as ever in incendi-
The Anti-Slavery Society cannot consider themselves thwarted, opposed, or impeded in any of their avowed objects, by any manifestation of hostility, or even disapprobation on the part of Mr. Van Buren. They are in favor of immediate and universal emancipation, and have commenced their operations with a view to that end. Mr. Van Buren has never, (so far as I am informed,) done any one act to defeat or discourage them in the prosecution of their designs. As a Northern Anti-Slavery man, there is a presumed identity of locality, interest, and habit of thinking and acting, which requires something more to meet and satisfy Southern vigilance and Southern safety, than the mere declaration that the evil spirit ought to be put down—or that men are wrong for meddling with things over which they acknowledge they have no control, &c.

New York, in which Mr. Van Buren lives, moves, and has his existence, as a State, opposed to slavery. She has given the best evidence of it. The wealth and talents, the bone and sinew of the country are opposed to it. The consequence is, they have abolished Slavery in New York. Ought the South to be content with any thing short of an unequivocal avowal of hostility on the part of Mr. Van Buren, both to the scheme and modus operandi of the Anti-Slavery Society? They tell you that they "fully and unanimously recognize the sovereignty of each State to legislate exclusively on the subject of slavery, which is tolerated within its limits." We concede (say they) that Congress, under the present national compact, has no right to interfere with any of the Slave States in relation to this momentous subject: But we maintain that Congress has a right, and solemnly bound to suppress the domestic slave trade between the several States, and to abolish Slavery in those portions of our territory which the Constitution has placed under its exclusive jurisdiction."

Does Congress possess the "right to suppress the domestic slave trade between the several States?" Does Congress possess the right, "under the present national compact," to abolish Slavery in the District of Columbia and the Territories? No man ought to be trusted who, under present circumstances, would hesitate in answering eye or no, to these interrogatories. No man will be trusted who refuses to answer. These questions are neither unfair nor unimportant. One great party society has been formed; that society has met repeatedly in the very heart of the non-slave-holding States; has formed auxiliary societies; agreed upon the plan of operation, and provided a large and increasing pecuniary fund for the purpose of giving energy and efficacy to their scheme.

These things have not been done secretly. No man can pretend that he is ignorant, either of their existence, or of what they are doing. We know how the passions of the people have been inflamed, and their prejudices excited by the grossest misrepresentations and falsehoods. And yet, no solitary step has been taken, by any of the Northern States, (and I fear will not be) to extinguish the incendiary torch, or suppress the revolutionary spirit of these misguided fanatics. True it is, meetings have been held; speeches have been made, and resolutions have been adopted of late. After some of the insurrections had been apprehended and their marauding schemes defeated. The South have been heretofore looking upon their preparations for mischief, occasionally remonstrating and protesting; but never till she saw that longer delay was ruin inevitable, did she take that stand from which she will not be driven. Those who are not for us, are against us. If we are about to approach a precipice, let us do it with our eyes open.

These questions answered, determines Mr. Van Buren's connexion with the Anti-Slavery Society, so far as they contemplate a resort to, and use of, the constitutional powers of government under the social compact as it now exists.

There is one other attitude in which we are compelled to look upon the Anti-Slavery Society. I mean the mode of reducing their principles to practice. The author of a picture of Slavery in the United States of America, asks this question:—"By what means can the beneficent objects of Anti-Slavery Societies, the universal Abolition of man-stealing, be most certainly and speedily accomplished?" "The answer (says he) will comprise two views of the subject—the former as it includes civil society; and the other as it refers to ecclesiastical concerns, or to the Christian Church." The reader has seen, in the extracts from the same author, the "method" by which "Slavery can be extinguished through the opposition which can be made into it by citizens acting only in their social relations."

The answer to that branch of the enquiry which relates to ecclesiastical concerns or to the Christian Church, will be found in the following extracts from the same work:

"Every slave-holder pre-emptorily, and without delay, must be ex-communicated from the Church of God."

"It is of no importance what title, what office, what station, or what rank the slave-holder may possess and develop. To all those specious pleas, and to all this anti-Christian whitewashing there is a concise, significant, and irrefutable reply: He is a man-stealer. But as a man-stealer is the very highest criminal in the judgment of God, and of all rational, uncorrupted men, he cannot be a Christian, and therefore it is an insult to the Lord Jesus Christ."

"George Bourne, member of the Anti-Slavery Society, and Delegate to the Anti-Slavery Convention at Philadelphia in 1833, from the City of New-York.

the head of the Church, to record the most notorious criminal as an acceptable member of the 'household of faith.' * * *

There must be a beginning, and to the Christians of New England especially, to the descendants of the puritan pilgrims, is reserved the honor of commencing upon a large arena, and of actually carrying on the warfare which shall expel man-stealing from all connection with American Churches. However plausible may be the pretexts, and however ingenious and urgent may be the excuses, they must categorically denounce the profession of Christianity in alliance with slave-holding as pestiferous hypocrisy. They must sternly prohibit all slave driving preachers from officiating in the sanctuary, or leading in any devotional exercises. And they must copy the high and only example of Jesus of Nazareth, the head of the Church: who when he said the Jewish disciples of Mammon, had transformed the house of prayer into a den of thieves' cast them all out of the temple."

"Thus the Northern and Eastern Christians must unsparingly act. They must eject every man stealer, with ut exception, from the communion of Saints; instantly and forever."

"If we desire to eradicate a rotten tree from longer lumbering the ground, it is folly merely to top off the withered branches. The axe must be laid to the trunk, that the whole useless mass may be cleared away together. Thou, it will be of no use to exclude private individuals, or lay officers of the Church from membership, while preaching negro scourgers are honored as messengers of the Gospel of Peace. Every one of them must be silenced, and no more permitted to enact that mournful theological farce before the world which combines the preaching of the revelation of justice and mercy, with the ever enduring practice of all diversified unrighteousness and cruelty."

"Walk into an Episcopal Convention south of the Potomac, and from the chairman to the door-keeper, it is almost certain that they are all slave drivers, or, what is tantamount, the disproportion of the honest Christians, to the kidnapping tribe, may be assimilated to Gideon's three hundred chosen warriors of the Lord God of Israel, against the Midianite army, 'as grasshoppers for multitude.' Now, to expect that such a body as this, resolved to continue their peevish enormities as long as the civil law permits them to escape the rightful abode of all men-stealers, will boldly denounce man-stealing as the most heaven defying crime, and honestly promulgate that divine truth, which declares that every perpetrator of it who assumes to be a Christian, is a scandalous hypocrite, is equally wise, as to anticipate the very highest self-deceiving act of pure and undefiled religion from a conspiracy of resolute, hardened robbers."

"Enter a Baptist Association about the Roanoke, where, although the assembly has no ecclesiastical authority, yet the members might discuss an abstract question, and having determined it according to their judgment, might recommend their decision to the consideration of their churches. Who are present? The chairman, the clerks, and messengers, except Northern delegates, are all hardened man-stealers. Most probably not one is named on the roll, who does not drive, scourge, and starve those defenceless sons of anguish, his fellow citizens, whom he has kidnapped, until the fictions of romance lose their interest in the thrilling horrors which those dens of human misery, their slave quarters, like the dungeons of the Popish Inquisition, and the dungeons of the pirates, manifests no more common sense than if he were to look for a fraternal embrace in a bear's gripe, or the kiss of love from a hyena's jaws."

"Many of our Northern Baptists, to their honour, refuse to admit any slave-holder to their communion; yet they lack one thing. They admit the preaching men-stealers into their pulpits."

Visit a Methodist conference in lower Virginia, or Carolina, or Georgia. As the Ministers are always moving, it is possible that some of them are not personally chargeable with the actual guilt of kidnapping. Therefore "they have no cloak for their sin." They have even less excuse than the other, for their compromise with slavery. What is their creed of faith? They declare that no man ever had a "sincere desire to flee from the wrath to come," who is concerned in the traffic, or the enslaving of men, women, and children. Consequently, at the very threshold, by their own discipline, every slaveholder is denounced as unworthy of the Christian name, and his profession of religion, if he assumes it, is virtually declared to be stark-naked hypocrisy, while he is debarred at once from admission into their societies. Notwithstanding, the Southern Methodist preachers are dumb respecting slavery, as if they were 'choked with a curly headed quail stuck fast in their throats,' or as if that direful curse, like 'the world before the flood,' was so distant and incomprehensible a subject, that it is scarcely necessary to bestow upon it a cursory remark."

As long, therefore, as this unblushing hypocrisy is tolerated, justified, and decorated by Christian titles, it is a perversion of rationality, to anticipate, that the Methodist conferences will denounce man-stealing, because such a decree would be tantamount to an order, to burn all their class papers, and to lock up all their houses of worship."

Examine a Presbyterian ecclesiastical meeting at Richmond or Raleigh, a presbytery, or a synod, and what will you behold? The moderator and clerks, ministers and elders, obdurate man-stealers, resisting the truth, and denying their own solemnly attested exposition of the eighth commandment, which declares of man-stealing, 'this crime among the Jews, exposed the perpetrators of it to capital punishment,' Exod. xxi, 16; and the Apostle classes them with sinners of the first rank. The word comprehends all who are concerned in bringing any of the human race into slavery, or in detaining them in it. Stealers of men are all those who bring off slaves or free men, and keep, sell, or buy them. This doctrine had been published by the Presbyterian Church during twenty years, as their authorized standard opinion of slavery, and yet the General Assembly of 1816 audaciously denied their own infallible doctrines, and wickedly expunged the above evangelical truths from the Constitution of their Church, expressly that they might appropriate the Southern man-stealers. But belonging to the Southern Presbytery or Synod, probably there is scarcely a Church member, who is not a barbarous slave-driver, from whom all old Egyptian taskmaster, if he were permitted again to enter the world, might take lessons in the art of cruelty and oppression."

"These are the men who are described by the prophet Ezekiel, who 'have set up their idol in their hearts, and the stumbling block of their ini-

quity before their face, who are all estranged from God, through their idols, their slaves. They will persecute, slander, lie, suborn perjury, swear falsely, rob, and murder, if they dared, any man who exposes the crime of man-stealing, and faithfully applies God's holy word to their atrocious iniquities. In these abominations they have lived—exchanged horses for men—bartered women for sheep—scourged females in the last stage of pregnancy, until from fear of the consequences, they have transferred, the lacerated creatures to their husbands, for a conditional extra price, to depend on the health and life of the expected child—putting their slaves to death by slow-paced torture, and exemplifying the iniquity of their sin, by every species of knavery and barbarity which this detestable traffic originates and prolongs. Can any man, in a sound mind, expect that these confederacies of men-stealers will address a pastoral letter to their pseudo-churches, all of whom constitute one vast confraternity of criminals, 'sinners of the first rank,' as they themselves declared in their own confession of faith, 'guilty of the highest kind of theft,' to prohibit the traffic, and retention of their fellow citizens in slavery?"

"A preacher in the slave holding States, especially if a few colored persons should be present in the assembly, will introduce the subject of theft, and it is no less melancholy than wonderful, to a judicious and thoughtful hearer, to remark how earnestly he will warn the congregation against dishonesty; especially servants not to purloin from their masters; while, during the whole harangue, he seems to be altogether unconscious of the astounding fact, that if a furnished colored man picks a chicken, he and his elders, and brethren, kidnap every infant whom they can seize; and if the wearied hungry laborer from the mere cravings of nature, devours a young pig, they steal all his wages, with his children, wife, and himself."

From the Richmond Whig.

CONVENTION OF SOUTHERN MERCHANTS.

The more we reflect on the proposition for a Convention of Southern Merchants, the better we think of it; and public opinion favors the scheme. Independently of its effect as an Anti-Abolition measure, it is right in itself, and calculated to effect the most beneficial results. What is proposed by the measure? That the Merchants of the South resolve to encourage direct importations and home manufactures, instead of being dependent, as we have too long been, on the North. Is there anything wrong in this? On the contrary, is it not a judicious measure, required by every consideration of prudence and self-respect? And have we not the most perfect right to be our own importers and manufacturers? That we have suffered the thrift and enterprise of the North so long to reap the profits that could have been saved here, does not give their merchants and manufacturers a prescriptive right to continue to be our factors and fabricators any longer than we are disposed they should be; and they have no right to complain that we choose to do our own business."

The measure is, to all intents and purposes, right and pacific. The virtual colonial bondage that we have suffered, in our wilful dependence on the importers and manufacturers of the North, we are at perfect liberty to throw off when we please, without giving just cause of offence to any one. Is it our interest to do so—and if it be, what is the best means to effect the object—the only questions to be decided. That it is our own interest to be our own importers, and in many articles, our own manufacturers, is so self-evident, it is unnecessary to argue the question. How is this desirable measure to be accomplished, is the main consideration. The proposed Convention of Southern Merchants is the first step to be taken. A Convention of Virginia Merchants would be held, we are assured, at short notice; but it is desirable that those of the whole South should act in concert—and we doubt not, that they will. It will, therefore, require time, say three or four months, before a general Convention, such as is proposed, would assemble. In the mean time, the People, on whom every thing depends, will have time for action on their part. Their patriotism has been manifested heretofore, and we doubt not in the whole South, with regard to the manufactures of Lowell. No man, no woman, will now buy or wear them, or suffer their slaves to be disgraced by wearing them. That speak a noble self-respect, and gives the assurance that they will do or suffer all that patriotism requires of them. What then should the People do in this movement? Resolve, individually, and collectively, that they will, as patriots, give a preference in their purchases to goods imported direct to the South, or manufactured there. The Country Merchants will then find it to their interest to purchase from the Importers and Manufacturers of the South; and the Importers and Manufacturers will thereby be induced to extend their business to meet the demand. Those Southern cities that Nature has designed above all others in the Union, for the purpose, will then become extensive Emporiums of Commerce and Manufactures, and be to the country, what the head and the heart are to the individual body.

Capital and credit, to any extent, can easily be found or created in the South. Its cotton, tobacco, flour, rice, sugar, slaves—aye slaves—constitute the means of raising capital to create a commerce and manufactures to an incalculable extent.

The enterprise of the Virginia Merchants is less known and encouraged than it should be.—There are many extensive Importing Merchants in Richmond, whose stock is complete and as cheap as can be found elsewhere. If they be sustained, they will further extend their business, and others will be induced to embark in the business. So is it with Manufacturers. But both the Importing Merchants and Manufacturers here have had great difficulties to contend against, chiefly arising from the prejudice—and it is a mere prejudice—that the People prefer Northern imported and manufactured goods to those imported and manufactured at home. Let the People convince the Country Merchants that this is an error, and the most salutary results will follow.—A Convention of Southern Merchants will be held, who will give an impetus to Southern trade that will place the South in that respect, where she should be.

The Missouri question revived.—The people of Arkansas have decided, by a large majority, in favor of having that Territory erected into a State. Michigan and Florida are soon also to be admitted into the Union, and including Arkansas, will increase the number of States to twenty-seven. Let the Southern people take care that they have a President identified with them in interest and feeling, when the agitating questions, connected with their admission, come up for discussion.