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#### PLATFORM AND PRINCIPLES.

#### THE PLATFORM AND PRINCIPLES OF THE ORGANIZATION.

- I.—The acknowledgement of that Almighty Being, who rules over the Universe—who presides over the Councils of nations—who conducts the affairs of men and who, in every step by which we have advanced to the character of an independent nation has vouchsafed us by some token of Providential agency distinguished us by some token of Providential agency.
- II.—The cultivation and development of a sentiment of profoundly intense American feeling; and passionate attachment to our country, its history and its institutions; of admiration for the pure days of our National existence; of veneration, for the heroism that precipitated our Revolution; and of emulation of the virtues, wisdom and patriotism that framed our Constitution and first successfully applied its principles.
- III.—The maintenance of the union of the United States as the paramount political good; or, to use the language of Washington, "the primary object of patriotic desire." And hence:
  1. Opposition to all attempts to weaken or subvert it.
  2. Uncompromising antagonism in every principle of policy that endanger it.
  3. The advocacy of an equitable adjustment of all political differences which threatened its integrity or perpetuity.
  4. The suppression of all tendencies to political division, founded on "geographical discriminations," or on the belief that there is a real difference of interests and views "between the various sections of the Union."
  5. The full recognition of the rights of the several States, as expressed and reserved in the Constitution, and a careful and vigilant supervision of the Government, of all interference with their rights by legislative or executive action.
  6. Obedience to the Constitution of these United States, as the supreme law of the land, sacredly obligatory upon its parts and members; and steadfast resistance to the spirit of innovation upon its principles, however specious the pretext. Arowing that in all doubtful or disputed points it may only be legally ascertained and expounded by the judicial power of the United States.
  7. And, as a corollary to the above:
    1. A habit of reverential obedience to the laws, whether National, State, or Municipal, until they are either repealed or declared unconstitutional by the proper authority.
    2. A tender and sacred regard for those acts of statesmanship, which are to be distinguished from acts of ordinary legislation, by the fact of their being of the nature of compacts and agreements; and so, to be considered a fixed and settled national policy.
    3. A radical revision and modification of the laws regulating immigration, and the settlement of immigrants. Offering to the honest immigrant who, from love of liberty or tired of oppression, seeks an asylum in the United States, a friendly reception and protection. But unqualifiedly condemning the transmission to our shores, of fellows and paupers.
- IV.—The essential modification of the Naturalization Laws.
  1. The repeal by the Legislatures of the respective States of all State laws allowing foreigners not naturalized to vote.
  2. The repeal, without retroactive operation, all acts of Congress making grants of land to unnaturalized foreigners, and allowing them to vote in the Territories.
- V.—Hostility to the corrupt means by which the leaders of party have hitherto forced upon our ears and our political consciences.
  1. Imprecable enmity against the prevalent demoralizing system of rewards for political subservience, and of punishments for political independence.
  2. A disgust for the wild hunt after office which characterizes the age.
  3. These on the one hand. On the other:
    1. Imitation of the practice of the pure days of the Republic; and admiration of the maxim that "office should seek the man, and not man the office," and of the rule that, the just mode of ascertaining fitness for office is the capability, the faithfulness and the honesty of the incumbent or candidate.
- VI.—Resistance to the aggressive policy and rupt tendencies of the Roman Catholic Church in our country by the advancement to all political stations—executive, legislative, judicial or diplomatic—of those only who are not bound by civil allegiance, directly or indirectly, to any foreign power whether civil or ecclesiastical and who are Americans by birth, education and training;—thus fulfilling the maxim, "AMERICANS ONLY SHALL GOVERN AMERICA."
7. The protection of all citizens in the legal and proper exercise of their civil and religious rights and privileges; the maintenance of the right of every man to the full, unrestrained and peaceful enjoyment of his own religious opinions and worship, and a jealous resistance of all attempts by any sect, denomination or church to obtain an ascendancy over any other in the State, by means of any special combination of its members, or by a division of the civil allegiance with any foreign power, potentate, or ecclesiastical.
- IX.—The reformation of the charter of our National Legislature, by elevating to the dignified and responsible position, men of higher aspiration, purer morals, and more unselfish patriotism.
  1. The restriction of executive patronage, especially in the matter of appointments to office—so far as it may be terminated by the Constitution, and consistent with the public good.
- X.—The education of the youth of our country in schools provided by the State; which schools shall be common to all, without distinction of creed or party, and free from any influence of a denominational or partisan character.
  1. And, inasmuch as Christianity by the Constitutions of nearly all the States; by the decisions of the most eminent judicial authorities; and by the consent of the people of America, is considered an element of our political system; and as the Holy Bible is at once the source of Christianity, and the depository and fountain of all civil and religious freedom, we oppose every attempt to exclude it from the schools thus established in the States.
- XII.—The American party having arisen upon the ruins and in spite of the opposition of the Whig and Democratic parties, cannot be held in any manner responsible for the obnoxious acts or violated pledges of either. And the systematic agitation of the Slavery question by those parties having elevated sectional hostility into a positive element of practical power, and brought our institutions into peril, it has therefore become the imperative duty of the American party to interfere, for the purpose of giving peace to the country and perpetuity to the Union. And as experience has shown it impossible to reconcile opinions so extreme as those which separate the disputants, and as there can be no dishonor in submitting to the laws, the National Council has deemed it the best guarantee of common justice and of future peace, to abide by and maintain the existing laws upon the subject of Slavery, as a final and conclusive settlement of that subject, in spirit and in substance.
  1. And regarding it the highest duty to avow their opinions upon a subject so important, in distinct and unequivocal terms, it is hereby declared as the sense of this National Council, that Congress possesses no power, under the Constitution, to legislate upon the subject of Slavery in the States where it does or may exist, or to exclude any State from admission into the Union, because its constitution does or does not recognize the institution of Slavery as a part of its social

# AMERICAN ADVOCATE.

An American Policy for an American People.

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NO. 17.

## AGRICULTURAL.



### The Approach; Fair.

In our September number, we invoked public attention to the STATE FAIR, to commence in this City, on the 16th of the present month, (October) and urged for it the contributions, personal attendance, increase of membership of the State Agricultural Society, and support of every point due to, and which may tend to advance the patriotic designs of that benign institution.

These occasions are interesting, instructive and profitable to the people of the WHOLE STATE, in proportion to their intelligence, liberality and patriotism. They bring together the enterprising spirits of the land, and present to the admiring inspection of the spectators a concentration of the choice fruits of agricultural and mechanical industry, in all its branches. What a wide and interesting field is here presented, for public spirited men to come forward and evince by word and deed, their zeal and readiness to contribute to the march of improvement, first of all, which has commenced in our agricultural pursuits, and secondly, in all the arts, trades and interests of our beloved State. Let, then, every one who can, come to the Fair, and let all who come, be actuated by the double object of acquiring and imparting information. Every one who contributes, if it be but a single sample of an improved variety of fruit or grain, or implement or tool, will do this. And meetings of the State Society should be held at suitable intervals during the exhibition; at which succinct statements should be made of the progress and method of improvements of the different sections of the State: The peculiar products, advantages and disadvantages, difficulties and wants of each varying section should be made known:—Experiments and results should be given: And plans for future individual and State operations boldly suggested. Every intelligent and enterprising member of the Society, at least, should come prepared to contribute something in this way to the general stock of useful information. Write it out before you leave home, upon consultation with your neighbors—that it may be delivered before the Society, and be sent to the press. And if anything should occur to prevent it from coming before the Society, send it, for publication, to the *Advocate*. We assure all, that the plainest and most unpretending, who have useful information to impart, will be heard with as much respect as the most distinguished. Such proceedings, published and scattered over the State, we verily believe, would greatly accelerate the work of improvement; and we respectfully call the attention of the State Society to the subject.

The Judges who have been appointed to award the premiums on the occasion, have a most important part to perform. Indeed, the fate of the institution itself will depend in a great measure upon the fidelity and justness of their decisions. Nothing short of absolute impossibility should prevent their prompt attendance, and the faithful discharge of their duties. Like the centurions, or the tribunes of the hundred of the Carthaginians, they were selected on account of their superior merits, and required to act without any salary or reward; the single motive of the public good being thought a tie sufficient to engage honest and patriotic men to a conscientious and faithful discharge of their duty; and like the thirty Judges of ancient Egypt, they should wear the blind image, or emblem of truth and impartiality, at least in their hearts, and let that have the only sway in their judgments.

We have more to say, but from weakness and exhaustion, caused by severe sickness, we can hold the pen no longer. We hope the Press of the State generally, will take up the subject, and keep it before the people.

Avalon.

### Waste of Liquid Manures.

The proper construction and location of barn-yards is a subject entitled to most respectful consideration. If the question, "are liquids flowing from manure heaps valuable?" were seriously submitted to the farmers of this country, it would provoke a smile of derision, that any one of common sense would propound so simple a query. And yet, notwithstanding this perfect knowledge of the fact that this liquid is comprised of a large portion of the most valuable fertilizing ingredients of the manure heap from which it flows, how very few farmers appear to consider it worth their while to save it from utter waste. We have been led by these remarks from having had very frequent opportunities during the past two

months of observing the reckless indifference manifested by very many farmers in the construction and location of their barn-yards. Indeed it appeared to us, that it had been the fixed design of the owners to afford the most complete escape for all the liquids from their barn-yards, they could not have accomplished it more effectually. It is almost impossible to conceive of a more complete disregard of true economy. The farmer who year after year witnesses the streams of rich liquid manure flowing from his barn-yard to the nearest rivulet, to be lost to him forever; or running along the road side, rendering it unpleasant to the eyes and olfactory, has a poor right to complain if his crops are less abundant than his neighbors. Nor should it be a matter of surprise to him, if after having applied the same quantity of manure plowed as deeply, pulverized as thoroughly, and in every other respect given his crop the same attention, the yield should fall short of his who does not permit the washing rains to exhaust the most valuable portion of his manure heap.

It should be a cardinal principle with every farmer to economize his manures.—Upon it depends his success, and without it, his labors must to a very great extent, be without profit, if not attended with absolute loss. If it is found necessary to have the barn-yard on a hill side, it is equally necessary to have the lower side of it protected by a wall, or other arrangement by which the escape of liquid manure may be prevented. It is almost equally important to have a spout to convey the rain water from the roof of the barn in some other direction than directly through the barn-yard. It is bad enough that the manure heap should be exposed to the rains which fall directly upon it, without adding to it the droppings from the roof of the barn. If such improvident farmers were to behold the actual value of the fertilizing material thus lost, rolling from their purses in the shape of dollars and cents, how energetically would they labor to prevent the waste. The loss of a single little gold dollar would stir them up to greater activity than the direct waste of a hundred times that little gold dollar's value in the form of liquid manure. Your after year, silently but steadily, the golden streams are flowing from their purses. Tell them of their error, and they acknowledge it, but rarely does it happen that being reminded of it in a friendly manner, they make a single effort to correct it. How many are there, who after a life time of steady, unremitting toil, find themselves no richer in lands or money than when they began. They cannot explain the reason. Other causes have led to such discouraging results, but if the drain of liquid manures from their barn-yards had been checked when they began farming, very many of these unsuccessful ones would have been as prosperous as their more provident neighbors.—Progressive Farmer.

### State Agricultural Shows for 1855.

NAMES.	WHERE HELD.	DATE.
Tennessee,	Nashville	Oct. 1-6
New York,	Elmira	" 2-5
Connecticut,	Hartford	" 9-11
Illinois,	Chicago,	" 9-12
Canada West,	Coburg,	" 9-12
Union Fair,	Henderson, N C	" 10-12
North Carolina,	Raleigh,	" 16-19
Indiana,	Indianapolis,	" 17-19
East Tennessee,	London,	" 23-25
Maryland,	Baltimore,	" 29
Virginia,	Richmond,	" 30

RAISING SUGAR BEETS.—Being obliged from necessity, rather than choice, to raise beets upon a clay soil, I obviate the difficulty by spreading on a heavy coat of barnyard manure in the fall, and turning under just before the ground freezes. Then during the winter I hauled on about thirty loads of woods muck. In the spring I plow deep, and thoroughly mix the soil, manure and muck with a harrow. I then make the drills with the corn-maker, and sow the seed by hand. Thus, treated, the yield from an acre is almost incredible, and stores the barn-cellar with an invaluable food for all kinds of stock. No well regulated farm is without that amount of ground in beets; and when fitted in this way, the yield is more than double the number of bushels, when cultivated in the ordinary way.

[Rural New Yorker.]

NEW MODE OF RAISING FRUIT TREES. A Bohemian, agriculturalist has successfully introduced a new mode of planting. Instead of using the process of grafting, he takes an offshoot of any fruit tree—an apple tree for instance—and plants it in a potato bed, both being carefully placed in the soil, so that five or six inches of the shoot shall be above the ground. This latter takes roots, grows with rapidity, and produces the finest of fruit.—[Me. Farmer.]

## Truth vs. Consciousness and Mental Philosophy.

If we wish to ascertain the proper tribunal to which man is to resort in order to know, we ought carefully to trace the relations subsisting between the things to be known and consciousness and mental philosophy.

Upon this question there are two parties in the philosophical world. I presume to make a third. German writers hold that we should rely upon mental philosophy in order to know, and therefore should profess to believe nothing which we cannot prove by mental philosophy to be true. It were irrational, say they, to rely upon anything else than reason. English writers rely in addition upon the philosophy of common sense. They say common sense teaches some things to be true which cannot be proven to be true by reason. This common sense is the concurrence of the general consciousness.

Now, I hold if we desire to know, we are to apply to truth itself. Truth is the test of truth. But I define man differently from these other two parties. I define him to be a being of motion primarily, and secondarily as inherently capable of apprehending and contrasting truths or reasons. Hence I regard him as a truth-acquiring, and therefore not as a reasonable being. Hence with me he never can cease to be truth-acquiring, but he may cease to be reasonable, and be sometimes a very unreasonable being; that is to say, even while he retains his natural faculties. In this paper I design to contrast two of these theories.

Sir William Hamilton says "the end of philosophy is truth." Would it not be just as proper to say the end of truth is philosophy? Certainly it would, if nothing can be true which is unphilosophical. Philosophy if untrue is not philosophical, unless falsehood and imposture can be philosophy. But he continues, "and consciousness is the instrument and criterion of its application."

Now, philosophy, (truth?) in looking for truth, must not pronounce any opinion of its own, but must apply to a criterion and instrument, the general common sense. If philosophy be truth, and if error be not philosophical, then according to this we are to turn away our attention from truth, whose end is truth, in order to apply to the general common sense for the purpose of arriving at the truth. In my judgment this plainly reverses the arrangement of nature. I prefer directing the common sense to a much higher tribunal. I am not willing to make any human faculty the standard of right. I conduct my education upon very different principles. If any doubtful proposition be presented to me I consult—what? My consciousness? I do not. I think I (the ego about me) have just as much sense as my common sense or consciousness; and unless it happened to think as I thought, I should be very apt to defer to my own thinking, rather than to the contrary utterance of my consciousness.

If a doubtful proposition be presented to me the very first thing I do is to consult other truths, (reasons are truths,) and introduce the stranger to them, and see whether they harmonize or not. But what does Sir William do? He consults the general sense of men! He consults consciousness as the criterion of truth and the instrument of its application. He and M. Cousin both say they can "recount no higher." But can they not?

I regard God as the author of truth, and I think so because truth has an eternal existence. In other words, it exists, is a thing existing, existing distinct from and independent of, any faculty man possesses; so that the destruction of the general consciousness does not work the destruction of truth. But destroy the thinker and you destroy his thoughts, unless they be true. False thoughts have a temporal origin; but true thoughts, by whatever thinker entertained, do not die with him. And why? Because they exist. They are; they live; they are vital; they originated with the ever-existing and consistent author of them, and cannot terminate, because he cannot terminate. But every thing originating with man must terminate with its author's death. Error and false opinions must therefore be transient and non-essential. They perish with time.

Now, when a doubtful truth is presented to me, the very first application I make is to truth; or, in other words, I think; or, in other words, I reason. Why do I do this? The why is very obvious. This is also what I tell my child to do: listen to reason.—God is the author of truth, and hence, since I regard him as a being of infinite goodness, I take it for granted that all truth which is in reality such came from him in harmonious agreement. I try this doubtful truth with other truths in order to find this agreement. If they agree, I give it entertainment; if they disagree, I reject it; I call it counterfeit; I regard it as base coin: I assign its origin to man. I do not, as you perceive, consult my consciousness, or any thing within me; I look without. I may inquire of other thinkers, but for what purpose? In order to aid me in my search for the agreement. What agreement? The agreement with mental philosophy and human consciousness, or either? Far, far from it. I appeal to a higher tribunal.

"Consciousness," says Sir William, "is to be presumed trustworthy until proved to be mendacious." What! that thing which "immediately reveals truth," which is the "criterion of truth;" that thing—"beyond which" M. Cousin cannot go in pursuit of truth; that thing which Morell calls the "truth-organ" in man, that is in the habit occasionally of being mendacious, is to be presumed not to lie until the lie is proved upon it! Just the reverse is the national presumption when it disregards generally preconceived opinions. The tribunal to which I appeal is never mendacious. But Sir William says, "the possibility of philosophy supposes the absolute truth of consciousness." Will the reader ponder well over this grave declaration?

What does it declare? It says in effect that God cannot make truth exist if there were no human beings to know it. Destroy man, and truth is an impossibility. Consciousness, we are aware, is a faculty of man. He makes the existence of truth, then, coequal with the existence of falsehoods. When we suppose philosophy to be possible, we also at the same time necessarily suppose the existence of absolute truth-faculties, in men! He discards from the category of the true whatever the absolute truth-faculties in men declare not to be true. This is Schelling all over, the master skeptic of Germany, the author of a system that Morell says is to transmit his "name down the stream of time to the latest posterity." It is the very heart and soul of German transcendentalism. German writers say truth cannot exist, because we

THE LAW OF NEWSPAPERS.  
1. Subscribers who do not give express notice to the contrary are considered wishing to continue their subscription.  
2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.  
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have settled their bill, and ordered their paper discontinued.  
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.  
5. The courts have decided that refusing to take a paper or periodical from the office, or removing and paying it uncollected for, is "prima facie" evidence of intentional fraud.

cannot know that it exists, and therefore they contend it is not rational to credit its existence. In my judgment, Sir William here surrenders the very turning-point between religion and infidelity.

In my opinion, nothing can be plainer than that, if truth exists at all in relation to man, it must exist for his use; it must be adapted to his circumstances. Nothing can be plainer than that, if truth does not exist in relation to man, we can make no application of it or to it. Does this not show that the whole debate between Religion and Pyrrhonism turns upon the existence of truth or reasons in the moral or rational department of Nature?

If truth exists, then, that is the very highest tribunal to which beings capable of being rational should resort to settle questions of doubtful truth. It would be better, I admit, to apply to the originator of truth; but that is now impossible.

Now, what attitude does infidelity occupy with respect to the existence of truth? With what propriety can it deny its existence? Let me examine this question a moment.

If truth exist, then, of course, it must be either a cause or an effect. If it be either, its existence must be a truth.

Now, if Pyrrhonism proceeds to say truth does not exist, it assumes to assert a true proposition; for it makes a truth that the thing in question has no existence, or it would not affirm its infidelity defeated *ad initium*. The mouth of the infidel is shut. If he opens it long enough to state his proposition, he involves himself in a flat contradiction. Does he not admit a reason to exist when he proceeds to say there is no truth in Nature, no truth in moral philosophy? Certainly he does. He affirms his own proposition to be the truth; he relies upon it as an existence. Now, the truth, and the existence of the truth, are different things. Existence must mean something or nothing. If it mean something, then when the infidel affirms, he affirms the existence of his true proposition; or, in other words, affirms the existence of truth or a thing. If skeptics do not wish to be understood as making a fool's lying affirmation, they must not say that truth does not exist after the truth when they utter the opinion that truth has no existence; that truth does not exist. I will return to this point again in a moment.

Now, can a true opinion exist without a basis in existing truth? I answer, no.

Sir William Hamilton identifies the *me* in man with the "conscious mind," and also makes consciousness the criterion of truth. This system is infirm, because it is essentially complex, if not contradictory. If the mind be conscious, then consciousness must either be the conscious mind, or it must be a faculty distinct from the conscious mind. If the mind be conscious, then another distinct faculty to do the work of consciousness is superfluous.

Every philosophical historian is acquainted with the Latin maxim given by Locke, in a letter written to Leibnitz, and his reply in an extended form: "Nihil est in intellectu quod non prius in sensu." This is the cardinal principle of the philosophy of Locke. Nothing is in the mind that had not previously been the subject-matter of sensation. In other words, sensation transfers ideas to the mind; we get our ideas of truth from sensation. This is his sensational philosophy. How can truth, then, be external to us or our intellect, in reality, as he added to it; he said: Nihil est in intellectu quod non prius in sensu, nisi intellectus ipse." That is to say, sensation does not put the intellect into the mind if it puts ideas there. But the whole difficulty that obstructs the philosophical acumen of these distinguished men arose from a misconception of the relation subsisting between man, his intellect, and the truth. They assumed that the intellect, when it receives a truth, is not a natural capacity to apprehend truths or reasons that are outside of him. Mind indicates the natural state of man's natural capacity to reason. Mind is an acquired condition. Rationality is an acquired state, resulting from the acquisition of reasons and the natural capacity to employ them rationally. No human being is born with reasons already acquired. Hence, if rationality is an intellect, it is not a natural capacity, but a faculty acquired by reason. We can, therefore, act either rationally or otherwise, because we act from original ability, and cannot act. Action follows naturally, and therefore necessarily. It is a manifestation we are unable to avoid. The freedom of the will is not a free will. But with the opposite principle of Sir William Hamilton, I am not at all surprised to hear him confess that he is "unable speculatively to comprehend how the will can be free in God or man."

But let me return to the skeptic, the believer in materialism, and the idealist.

If the doubter affirm that truths or reasons (the things that make men reasonable) have no existence—that they are not the basis of true ideas—he must either state a truth or its opposite. There is no other alternative. With regard to his declaration, he has to take one or the other horn of this dilemma. If he affirms his declaration to be true, then he admits its existence. This were to surrender the question.—If he admits the existence of truth, and acts upon the supposition of its non-existence, he is a Pyrrhonist. This is the strain which Pyrrhonism is reduced to.

We must bear in mind that, although the proof of the existence of matter is dependent upon the existence of truth, by which its existence is only provable, according to my theory, we are not to suppose that the existence of truth is dependent upon truth, but that truth depends upon existence for its reality.—For example: all our knowledge of truth is derived from having originated with God. These truths, then, have a cause. If they have a cause, they must be effects. They must derive their existence from an antecedent existence. Hence they must depend for their existence upon another existence as the cause of their existence and the source of their organization.

No, what is truth? Can any question be more interesting? If we cannot tell what truth is, we can declare a truth, have an idea of truth. For example: it is my opinion that matter is external to me, or that God is the creator of it. I call these opinions truths. Now, can I describe these truths? All that I know of truth is that it exists as the basis of my opinion.—If that were removed, my opinion would be a lie. This shows my independence upon it. Now, I say see its utility and other yet. I cannot tell what it is precisely. It is, I know, a right, and therefore a rule of human opinion and conduct. The existence of matter is also dependent upon the existence of truth, as much so as our ideas. Plato once had the opportunity of knowing what truth is, and asked, as Lord Bacon says, "would not stay for an answer." Now, when I declare that truth is, I say only use other words to convey the idea that only that was the cause of the existence of matter, but the original source of the rule of right human conduct now, and the original source of right human opinions now. These propositions either stand or fall together. The road to knowledge is now plain. It is narrow, I admit, but the man, though a fool, need not err therein.

Lord Bacon says the "inquiry of truth is the low-making or wading of it; the knowledge of truth is the presence of it; and the belief of truth is the enjoying of it;" and these united are "the sovereign good of human nature." "Certainly, it is heaven upon earth to have a man's mind move in charity, rest on Providence, and turn upon the poles of truth."

W. S. GRAYSON.

### The Pestilence.

It is with feelings of the most profound gratification that we are enabled at length to announce the material abatement of the yellow fever in Norfolk and Portsmouth. The cool, dry weather seems to have stayed the march of the Destroyer, and a speedy return of health and prosperity may be anticipated. For the five or six days, there has been only four or five new cases.—*Raleigh Register*.