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The New-Orleans Daily Bee.

Tuesday Morning, April 2, 1850.

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☞ For Legislative matter see THIRD PAGE.

DEATH OF JOHN C. CALHOUN.

A great man in Israel has fallen! John C. Calhoun, the statesman, orator and patriot, the purest and most upright of all the public men of the present age, is no more. Worn out and exhausted by the ravages of a disease that a healthier age and depressed vital stamina were unable to resist, he surrendered his soul to his maker on Sunday last, in the sublime hope of a glorious resurrection.

We shall not attempt the task of chronicling the biography of Mr. Calhoun. The labor would be lost in the season be performed by worthy and capable hands. His career was one of prominent interest, eventful in itself, and inseparably associated with many of the most striking events which have marked the history of our great Republic. His name is stamped imperishably upon the annals of nearly half of our independent existence, and it is impossible to recall any incident of magnitude which has occurred within the past thirty years in the political arena of the country, without tracing its influence and observing its agency. He was the founder of a school of politicians, of which it may be said, that whatever may be its aberrations and errors, it embraces as large a proportion of consummate talent, brilliant rhetoric, and fervid patriotism, as any in the land. As the head and front of the State Rights party, as the author of the fascinating theory of nullification, as the determined, inflexible, disinterested and fearless champion of the South, Mr. Calhoun has acquired a reputation that will remain coeval with the duration of political institutions.

Mr. Calhoun was one of the master spirits of the age. His influence was not boundless, but was unmistakable within its sphere. Never perhaps could lay the spur which his genius evoked; nor spell could dispute the magic power by which he controlled the opinions and conduct of his followers. This extraordinary ascendancy sometimes assumed an almost despotic character, and was not unfrequently exercised in a way calculated to excite the censure of his political opponents. The former, perhaps, was the result of the latter sentiment. He must, at times, have felt that he was surrounded by a servile crew, and the consciousness of his rare gifts and commanding position, could not but have rendered him intolerant of the presumption of those who were his inferiors in every attribute of mind, and who, in the ordinary course of events, would have been his equals. Hence, perhaps, the tone of his intercourse with his political friends, and the occasional exhibitions of his haughty temper. He possessed both the courage and the constitutional firmness in a rare degree. He could invent a theory of his own, or else appropriate that of another, and then, with unwearied energy, and a boldness that was unquestionably, at times, bordering on the rash, he would defend it, and, with an unsparing logician, his opponents were eminently fortunate if they escaped with a whole skin. They seldom escaped, and were usually made to feel, in the progress of the argument, that his keen, flashing, Damascus blade was with him no idle ornament, but a weapon of deadly temper, and of unerring aim. The speeches we have from his pen, are, for the most part, cold, calculating, and logical. They are not the offspring of a vivid imagination, or of a fervid, gushing, and impetuous flow of thought. They are the offspring of a mind of great power, and of great compass, and of great, but cold, and almost colorless, logical acuteness. They are not the speeches of a man who, in the heat of argument, could, and did, sometimes, lose his temper, and, in the excitement of the moment, could, and did, say things which, in his cooler moments, he would have deemed it expedient and politic to recall. The speeches are like the Parian statue, pleasing in its symmetry and simplicity, but cold, and unimpassioned, and, in the opinion of many, wanting in that vivid, and, if we may so speak, fleshly coloring, which, in the eyes of the multitude, gives to the statue, the beauty, and, and, and