

designs of the Mexican government were; whether it was their intention to declare war, or invade Texas, or whether they were disposed to adjust and settle, in an amicable manner, the pending differences between the two countries. On the ninth of November an official answer was received, that the Mexican government consented to renew the diplomatic relations which had been suspended in March last, and for that purpose were willing to accredit a minister from the United States. With a sincere desire to preserve peace, and restore relations of good understanding between the two republics, I waived all ceremony as to the manner of renewing diplomatic intercourse between them; and, assuming the initiative, on the tenth of Nov. a distinguished citizen of Louisiana was appointed Envoy Extraordinary and Minister Plenipotentiary to Mexico, clothed with full powers to adjust, and definitively settle, all pending differences between the two countries, including those of boundary between Mexico and the State of Texas. The minister appointed has set out on his mission, and is probably by this time near the Mexican capital. He has been instructed to bring the negotiation with which he is charged to a conclusion at the earliest practical period; which, it is expected, will be in time to enable me to communicate the result to Congress during the present session. Until that result is known, I forbear to recommend to Congress such ulterior measures of redress for the wrongs and injuries we have so long borne, as it would have been proper to make had no such negotiation been instituted.

In relation to Oregon, the Executive talks largely. After giving his views of the claim of the United States to that Territory, which of course he represents to be better than that of any other nation; he says:

It is well known to the American people and to all nations, that this government has never interfered with the relations subsisting between other governments. We have never made ourselves parties to their wars or their alliances; we have not sought their territories by conquest; we have not mingled with parties in their domestic struggles; and believing our own form of government to be the best, we have never attempted to promulgate it by intrigues, by diplomacy, or by force. We may claim on this continent a like exemption from European interference. The nations of America are equally sovereign and independent with those of Europe. They possess the same rights, independent of all foreign opposition, to make war, to conclude peace, and to regulate their internal affairs. The people of the United States cannot, therefore, view with indifference, attempts of European powers to interfere with the independent action of the nations of this continent. The American system of government is entirely different from that of Europe. Jealousy among the different sovereigns of Europe, lest any one of them might become too powerful for the rest, has caused them anxiously to desire the establishment of what they term the "balance of power." It cannot be permitted to have any application on the North American continent, and especially to the United States. We must ever maintain the principle, that the people of this continent alone have the right to decide their destiny. Should any portion of them, constituting an independent State, propose to unite themselves with our confederacy, this will be a question for them and us to determine, without any foreign interposition. We can never consent that European Powers shall interfere to prevent such a union, because it might disturb the "balance of power" which they may desire to maintain upon this continent. Near a quarter of a century ago the principle was distinctly announced to the world in the annual message of one of my predecessors, that "the American continent, by the free and independent condition which they have assumed and maintain, are henceforth not to be considered as subjects for future colonization by any European Power."

This principle will apply with greatly increased force, should a European power attempt to establish any new colony in North America. In the existing circumstances of the world, the present is deemed a proper occasion to reiterate and reaffirm the principle avowed by Mr. Monroe, and to state my cordial concurrence in its wisdom and sound policy. The reassertion of this principle, especially in reference to North America, is at this day but the promulgation of a policy which no European power should cherish a disposition to resist. Existing rights of every European nation should be respected; but it is due alike to our safety and our interests, that the efficient protection of our laws should be extended over our whole territorial limits, & that it should be distinctly announced to the world as our settled policy, that no future European colony or dominion shall, with our consent, be planted or established on any part of the North American continent.

The Louisville Morning Courier talks idly when it asks us to gather information on the subject of slavery by personally visiting Kentucky. To what end should we do this? We have never doubted that Kentucky masters generally treat their Slaves with such kindness as the relation permits—our objection applies to the system of Slavery, and the laws by which that system is upheld. These we can comprehend as well in New York as in Kentucky, and they cannot be less than infernal any where. Laws which allow one man to sell another man a thousand miles away from his wife, and their children five hundred miles apart in other directions, without right or hope of reunion—which allow men to beat, ravish or even murder women of the degraded caste with impunity in the presence of a dozen witnesses of their own color if there are none of the ruling caste to testify against them—laws which give to a white drunkard and gambler all the earnings of an ingenious and industrious black family for life, with privilege to fling them into the bargain—these laws are hateful to God and pernicious to mankind; although the abuses they tolerate may not in all cases be perpetrated. The general rule stands, that a people are seldom better, but often worse, than the laws under which they live; and where the laws

afford impunity to injustice, lechery and crime, these are sure to be enacted, though thousands may revolt at and even remain ignorant of such enormities. The simple fact that it is deemed unsafe in slave States to allow Blacks to testify against Whites, itself attests the essential character and influences of Slavery. The Slaves must be awfully corrupt and degraded, or the makers and supporters of such laws are cowardly and inhuman tyrants. The former, we presume, is generally the truth.

The Editor of The Tribune has enjoyed opportunities of observing the actual condition of the Slave in Maryland, Virginia, and North Carolina, and for weeks in the District of Columbia. What could he learn in Kentucky? We are not at all afraid of Lynch-law or mobs, and intend to visit Kentucky (without regard to Slavery, however,) the first fair opportunity.—N. Y. Tribune.

#### SOUTHERN PROSPERITY.

A citizen of Virginia, in a letter addressed to the Richmond Whig, says that "Charleston, S. C. has now a smaller population than it had in 1830, and is daily losing more.—The population for twenty miles round the city is one-third less than it was before the revolution!"

The United States Journal says that the people there are too indolent to supply the Charleston Market with game and fish even, but it has to depend on Yankees for such supply. No wonder the population is decreasing. Their laziness is, doubtless to be attributed to the present Whig Tariff. Some years ago Charleston was afflicted with a large fire, and as a measure of relief and a stimulant to restore it, the State allowed the city to borrow money on its credit, to rebuild. A large amount of money was thus borrowed, but the buildings are not yet up, and the State has to pay. This, too, is to be attributed to that accursed Tariff policy.

Now look at free labor and manufactures, in the example of Pittsburgh. Eight months ago—two-thirds of the city was burned—now, but one-third of the burnt district remains un-built.

Look at Louisville and Cincinnati. The latter is digging canal after canal—and building railroads—all bringing the rich products of the interior within the reach of her industrious citizens. The former city talked, talked, and TALKED about forming a steamboat line from Louisville to Pittsburgh—subscriptions for stock were handed round among its men of capital, and about the 10th part of what was required, was subscribed. The matter fell, because slaveholders had not sufficient enterprise.

Slavery is "the accursed policy." The humble, ridiculed and despised 'Hoosierdom' is now greater than the lofty heroic valorous and hospitable Kentucky. The reason—free labor vs. slave labor.

From Burrill's Citizen.

To Mrs. VIRGINIA:—Dear Old Aunt—There is a story circulating about here that you don't take good care of your children; that you have no school houses, and don't give them any education, but let them grow up like wild asses' colts. The newspapers are telling round that you have nearly sixty thousand of grown-up white children in your family that can't write or read their names. Now, good old Aunt, that is rather a hard story. Our mothers here tell us that you had the best setting out of the whole American family of thirteen sisters; that you had the largest and best piece of land in the whole homestead, and that you have always dressed and lived in an aristocratic fashion looking disparagingly at your younger and poorer sisters, who were obliged to wear homespun and live on johnny-cakes and roast potatoes. Now what do you think the world will say of you, if you go on raising up a large family of children in this way? Suppose that your sixty thousand grown up men and women, who can't read their a, b, c, should get together some day, and the little black children that go to our schools should point at them, and say, "There! look! there are some of the children of Old, proud aristocratic Virginia, who is always boasting of her noble descent, and of what her dead relations did! There they stand, tall men and women, and can't read, can't write, can't spell bag or baker—proud as Lucifer, bragging all the while of their mother, but can't spell her name, nor their own neither!" Now, dear old Aunt, would it hurt your feelings to stand by and hear little black boys and girls with primers in their hands, say such things of every twelfth son, and daughter of yours? I see them point their dark fingers at them in this way! I don't want to say any thing to hurt your feelings, but if you go on in this way much longer, you will not only be ashamed of your children, but they will be ashamed of you, and deny that you was ever their mother.

With sorrowful respect,  
I am your  
dutiful nephew,  
EZEKIEL HUMPHREY, JR.  
The Old School House,  
Cornwall, Nov. 1845.

#### A DEMOCRAT'S OPINION.

We find a brief report of one of the recent speeches of the Hon. John P. Hale, in one of our New England exchanges. We clip the following extract to show a democrat's opinion of the Democratic party:

"He declared that the only question involved in the election of a member of Congress, was the question of slavery—that it was not so much whether Slavery should continue at the South, as whether freedom should be maintained at the North—that thousands of Democrats in New Hampshire had similar views with himself on this subject, and were only prevented from avowing them by a fear of splitting the party—that the great argument used by the political leaders of the 'falsely named democracy of New Hampshire,' to secure the fealty of their deluded followers, was the danger of splitting the party. He then declared that a party so entirely debased, so deeply steeped in the very dregs of corruption, as was the democratic party of New Hampshire, as now organized, ought to be split into fragments

and scattered to the ends of the earth—to be ground into particles so minute, and blown so far asunder, that nothing short of the power of Omniscience could ever again collect and re-unite them together."

#### NOVEL SWINDLING.

We copy the following from the Henderson Kentuckian.

A man named Bishop from Caldwell, accompanied by a fellow named Curry, from Union county, passed through this place on Tuesday last with a negro man whom they were offering for sale; they represent him to be sound in mind and body, when at the same time they know that he is subject to fits, which renders him almost worthless. There are two of the Bishop brothers, one of whom goes on and sells the negro for about \$550, (the negro being a likely looking fellow he readily commands that price,) when the purchaser discovers how he is bit he takes the negro back, but he soon discovers that Bishop is insolvent; the brother then comes forward and after sympathizing with the unfortunate purchaser he offers him \$300, all the money he has, for the negro, which, of course he readily takes, as the negro is of no service to him, they then start out and again sell the negro in the same way; thus clearing from \$200 to \$300 on each sale. They have made many sales of this kind.

From the N. Y. Tribune.

#### TRYING IT.

A travelling correspondent of the Morning News, writing from Louisiana, describes a Christmas frolic of Slaves, and thus 'improves' the circumstance:

"How little is known at the North of Southern slavery. I cannot doubt, that any candid man, who would come here and examine for himself, would decide that the negroes are as well off in proportion to their capacities, as the laboring population of any country in the world. I believe that there are some millions of free-born Englishmen who would jump as high as they are capable of jumping, for the privilege of exchanging places with them, and rather than starve as now, they might be willing to take their woolly heads and shining black faces in the bargain."

The craven, servile creature! Why won't some slave-trader black his face (if not black enough already) and sell him off to Texas, to help 'extend the area of Freedom' by delving in cane-brakes at nothing a day but a flogging for supper! The 'free-born Englishman' has a wife whom no brutal master can violate before his eyes with legal impunity, and daughters whom no ruffian overseer may lash in cotton or cane-fields or constrain to debauchery and brutal licentiousness—the law sustaining and shielding him. The 'free-born Englishman' may have too little bread for his family, but the law is their shield against personal injury or degradation; nobody can sell his wife or children away from his sight for ever, or drive them to a distant market chained in gangs as if they were dangerous wild beasts. The Englishman's son who wants bread to day may be Prime Minister or Chief Justice before he dies; meantime his oath must be taken in all the Courts of his country, against the greatest dignitary, and may bring to condign punishment the lordliest tyrant in the land. Why does nobody petition to be made a slave? Men seek death and every other form of calamity except Slavery—why do all shrink from that? One would suppose that some of these dough faces would take the medicine that they think must be so pleasant for others.

Nicholas Worthington of Md., lately deceased, left an estate valued at nearly a quarter of a million of dollars. He was an extensive slave-holder, though how many human beings he claimed as his property we have not yet been able to learn.

The following provision is made in his will in reference to his slaves:

All the slaves belonging to the deceased are manumitted, with the exception of five superannuated negroes, who are to live upon either of two estates mentioned, as they may choose, and who are to be supported without labor, the remainder of their lives. The slaves of sixteen years of age are to be free in six months; the younger slaves, when they attain that age, and until they are sixteen they are left the property of their mothers. "Big Airy" is free from the day of his death—the children of "Dorcas" are free at eleven years of age—the children of "Little Airy" are free at eleven years of age. His slave Charles receives his freedom immediately and 2000 dollars. Henry receives his freedom immediately and a legacy of 500 dollars. To sixteen of his negroes he has left 150 acres of land in Carroll county, to be equally divided among them. To Little Bill he leaves 20 dollars a year for ten years. To seven of his negroes a legacy of 40 dollars each. To fourteen of his negroes he leaves a legacy of 30 dollars each.

THE WAR AGAINST THE PRESS.—The mob at Lexington Ky. having driven Cassius M. Clay and his paper out of that State, has afforded a pretext for the enemies of free discussion to recommend the same kind of proceedings against other offending journals.—The Louisville Times urges that people of Louisville to approve, by public meeting of the proceedings at Lexington, and to make the relinquishment of the editorial chair by George D. Prentice a condition of their continued support to the Louisville Journal.—The Editor of the Journal, it appears, is suspected of entertaining abolition doctrines.

CASE OF SALOME MULLER.—Our readers will remember the case of this girl who was claimed as a slave but was proved to have been born free, and set at liberty by the Superior Court of Louisiana. The Planter's Banner says:—"There are yet some singular developments to be made, in regard to this extraordinary case. Mr. J. F. Miller having been sued in behalf of Salome Muller for damages, he will be enabled to bring forward evidence which will show that the woman Bridget, claiming the name of Muller,

and declared free by the Supreme Court, was born a slave, and that the real Salome Muller is still living in this State!"

Judge Krum vs. Judge Lynch.—A law has existed in Missouri, requiring free negroes to obtain a license granting them the privilege of living in the State. Judge Krum, of St. Louis, has recently declared this law to be unconstitutional.

The Chicago Daily News says—"Mr. Calhoun is writing a work on the principles of Government. One volume is finished, and will soon be put to press. It will be a queer book, based on his favorite idea that slavery is the corner stone of Republicanism."

A SAD CASE.—By a letter from St. Louis, dated October 14th, we learn that at that time a colored man, aged about 35, who some years ago ran away from Slavery, was confined in the jail at that place. After his escape he reached Canada but finally located in Michigan, where by most laborious effort, he acquired a small property worth about \$2000. Recently he returned to Missouri with a view to rescue his wife who was still in slavery, but he was unfortunately seized and thrown into jail. At the date of the letter he was in the hands of a negro trader, who was about carrying him in a few days to the far South.—Some effort was made to save him by raising the money demanded for him \$600, but the trader swore that he would not sell him.

#### COMMUNICATIONS.

To the Editors of THE BUREAU:

The following communication was sent to Salem monthly meeting of Friends (not Orthodox,) in September last. It was read in that meeting and remarks made upon it by several members; after which it was laid over to be taken up the month following. In the October Monthly Meeting it was again read and gave rise to considerable discussion; but no definite action, so far as I am informed was taken upon it.

Whatever conclusion the Monthly Meeting may come to in this case, I believe it right for me to make the communication public, as I believe it to be my duty to disown the Society of Friends, whether Friends shall choose to disown me or not.—I believe the Society (though not worse than the other religious sects of this country, with perhaps one or two exceptions)—is doing nothing to advance the Anti-Slavery movement, that it is not promoting christianity or morality, but rather opposing them; and hence I wish to hold no fellowship or connection with it, which cannot rightfully be held with any other corrupt organization or with moral corruption in any form.

The friends of humanity have been sacrificing principle to sect and party, long enough—have long enough been engaged in building up with one hand the evils which, with the other, they have been laboring to overthrow. The progress of reform is at best tardy enough, and will be so when its advocates shall cease to add any part of their influence to increase the mountain mass of corruption which impedes it and which must be overcome before the right can triumph.

I hope, therefore, that those friends of truth who are connected with the church organizations, and political parties of this country, will look about them; for they are in nearly every instance, whether they are aware of the fact or not, so far as this connection is concerned, the supporters of slavery—the enemies of the slave.

J. B. JR.

To Salem Monthly Meeting of Friends.

FRIENDS:—After careful and candid consideration, I have arrived at the conclusion, that justice, both to you and to myself requires that I should lay my views relative to the position of the Society of Friends, before your Monthly Meeting. My name is upon your records as a member of Society. It was never placed there in accordance with any request or desire of mine, and for the last year at least I have not been a member of your Society in feeling, though I have been such in form.

The Society of Friends in its present position—which is mainly the same it has occupied for a number of years past—is, I believe, standing in the way of the Anti-Slavery movement, as well as the other great reforms of the age. Every individual who is truly moral and intelligent is engaged in the promotion of these reforms; and no one, as I conceive, who is thus engaged, can consistently or rightfully be an adhering member of a society that, as a body, is exerting its influence against them—that closes its meeting houses against the discussion of moral questions—that disowns its members for engaging in the anti-slavery reform (as in the case of Isaac T. Hopper and others in New York, and of Green Plain Quarterly Meeting)—and, that issues no testimony against those of its members, who are actively and literally opposing the cause of the slave.

The Society of Friends professes to be a Christian body. It professes to do all in its power to keep itself pure, by dealing with those of its members who are guilty of unchristian or immoral conduct. Even a slight

departure from the rules of the Society in the solemnization of marriage is a disownable offence, and the parent or guardian who in any way countenances or consents to such a marriage, in the case of a member under his care, is dealt with as an offender, and unless he can be brought to a true sense of his error, and to make a satisfactory acknowledgment, is disowned. Yet a member may countenance the act of making merchandise of his fellow beings—may go to the elections and vote for, and use his whole influence, to elect slaveholders—men who are guilty of the most infamous crimes, to fill the highest offices of the country—he may actively support a slaveholding, war-making, piratical government, (as many members do) and the Society of Friends holds full fellowship with him. The individual who believes it a greater crime to accomplish marriage contrary to the order of Friends, than to hold his brother man in slavery or murder him upon the battle field, can, so far as this matter is concerned, consistently remain in loving fellowship with the Society of Friends, for that Society by its action virtually subscribes to this doctrine.—For myself I believe differently, and hence, for the reasons above stated as well as others of perhaps equal weight, I feel called upon to disclaim all fellowship with Friends as a Christian Society. I feel thus called upon because I believe that to hold such fellowship with, or to sanction in any way the doings of the Society, while in its present position, would be to hold fellowship with that which Christianity condemns, and to sanction immorality.

As before stated, I did not become even a nominal member of your Society by my own request. I shall not therefore dictate to Friends what action they shall take relative to that matter. I trust I have made my position sufficiently understood, and that what I have written will not be attributed to any personal ill-feeling towards the members of Society, among whom are many of my dearest friends, but rather to a desire to do that which I believe to be right.

Respectfully,

JAMES BARNABY JR.

9th month 23d 1845.

FRIENDS EDITORS:

As it is desirable that the truth should be known upon all subjects, I have taken the pains to address to Joseph Dutton, of Hanover, in this county, certain interrogatories relative to the rumor which has been abroad representing that a daughter of his, (J. Dutton), who deceased some months since, left to her father her dying testimony against Abby Kelley, J. O. Wattles, and their measures of reform. To those inquiries, the parent who was the bed-side attendant of his sick daughter, and says no one had a better opportunity of knowing her sentiments than he, replies that no such advice was ever committed to him or others, by his knowledge, by his said daughter. He knows of no foundation for such a report, as respects Abby Kelley. In relation to J. O. Wattles, touching his community doctrine, she, like many others of his friends, believed him to be too much of a theorist. Against the character of either, or against the anti-slavery movements she had nothing to say, but on the contrary remained a devoted friend of the cause of the oppressed.

Let not the voice of the dead be falsified to serve an unrighteous cause. B. B. D.

FRIENDS EDITORS:

Please let some of your correspondents answer the following questions, by which a correspondent will be obliged.

1st. Does Comeouterism comprehend, coming out from the support of Slavery by using its productions?

2nd. Is it consistent with justice for an Ohio Abolitionist to use or traffic in the products of slave labor?

WM. GRIFFITH.

P. S. I have no wish to have my name go before the public, but would be glad if you would adopt the practice of publishing the names of the editors and correspondents to all their productions. W. G.

#### THE FAMINE IN IRELAND.

Correspondence of the New York Tribune. DUBLIN, Oct. 24, 1845.

DEAR FRIEND GREENEY: Although not accustomed to write for the Press, yet I feel constrained to send you a letter at this time, on a subject in which I know your heart (as also all your readers,) must be deeply interested. I allude to the appalling prospects of a horrible famine in Ireland. You are apprised ere this, from English and Irish papers, of the probable failure of the Potato crop in this country. Every day brings sad confirmation (from various sections) of these fearful apprehensions. My heart is moved in the deepest solicitude, as these deplorable tidings come in apace every hour, and I ask myself whether I can feel guiltless without at least attempting to do something to arrest these portending evils. Society is so selfishly and antagonistically organized, that men generally try to keep their souls at ease, while pursuing their legitimate callings, yet the excitement here is daily growing more intense, and the time is not distant when a terrific outbreak must be the consequence.