

MISCELLANEOUS.

From the South Carolinian.

EXTRACT

Of Governor Hammond's Letters on Southern Slavery.

SILVER BLUFF, S. C.

January 28, 1845.

Sir:—I received a short time ago, a letter from the Rev. Willoughby M. Dickinson, dated at your residence, "Playford Hall, near Ipswich, 26th Nov., 1844," in which was inclosed a copy of your Circular Letter addressed to professing Christians in our Northern States, having no concern with Slavery, and to others there. I presume that Mr. Dickinson's letter was written with your knowledge, and the document inclosed with your consent and approbation. I therefore feel that there is no impropriety in my addressing my reply directly to yourself, especially as there is nothing in Mr. Dickinson's communication, requiring serious notice. Having abundant leisure, it will be a recreation to me to devote a portion of it to an examination, and free discussion of the question of Slavery as it exists in our Southern States: and since you have thrown down the gauntlet to me, I do not hesitate to take it up.

I do not propose, however, to defend the African Slave Trade. That is no longer a question. Doubtless great evils arise from it as it has been, and is now conducted; unnecessary wars and cruel kidnappings in Africa: the most shocking barbarities in the Middle Passage: and perhaps a less humane system of slavery in countries continually supplied with fresh laborers at a cheap rate. The evils of it, however, it may be fairly presumed, are greatly exaggerated. And if I might judge of the truth of transactions stated as occurring in this trade, by that of those reported as transpiring among us, I should not hesitate to say, that a large proportion of the stories in circulation are unfounded, and most of the remainder highly colored.

On the passage of the Act of Parliament prohibiting this trade to British subjects rests what you esteem the glory of your age. It required twenty years of arduous agitation, and the intervening extraordinary political events, to convince your countrymen, and among the rest your pious King, of the expediency of this measure; and it is but just to say, that no one individual rendered more essential service to the cause than you did. In reflecting on the subject, you must often ask yourself: What after all has been accomplished; how much human suffering has been averted; how many human beings have been rescued from transatlantic slavery? And on the answers you can give these questions, must in a great measure I presume, depend the happiness of your life. In framing them, how frequently must you be reminded of the remark of Mr. Grosvenor, in one of the early debates upon the subject, which I believe you have yourself recorded, "that he had twenty objections to the abolition of the Slave Trade: the first was, that it was impossible—the rest he need not give." Can you say to yourself, or to the world, that this first objection of Mr. Grosvenor has been yet refuted? It was estimated at the commencement of your agitation 1787, that forty five thousand Africans were annually transported to America and the West Indies. And the mortality of the Middle Passage, computed by some at 5, is now admitted not to have exceeded 9 per cent. Notwithstanding your Act of Parliament, the previous abolition by the United States, and that all the powers in the world have subsequently prohibited this trade—some of the greatest of them declaring it piracy, and covering the African seas with armed vessels to prevent it—Sir Thomas Fowell Buxton, a coadjutor of yours, declared in 1840, that the number of Africans now annually sold into slavery beyond the sea, amounts, at the very least, to one hundred and fifty thousand souls; while the mortality of the Middle Passage has increased, in consequence of the measures taken to suppress the trade, to 25 or 30 per cent. And of the one hundred and fifty thousand slaves who have been captured and liberated by British Men of War since the passage of your Act, Judge Jay, an American Abolitionist, asserts that one hundred thousand, or two-thirds, have perished between their capture and liberation. Does it not really seem that Mr. Grosvenor was a Prophet? That though nearly all the "impossibilities" of 1787 have vanished, and become as familiar facts as our household customs, under the magic influence of Steam, Cotton and universal peace, yet this wonderful prophecy still stands, defying time and the energy and genius of mankind. Thousands of valuable lives and fifty millions of pounds sterling have been given away by your Government in fruitless attempts to overturn. I hope you have not lived too long for your own happiness, though you have been spared to see that in spite of all your toils and those of your fellow laborers, and the accomplishment of all that human agency could do, the African Slave Trade has increased three-fold under your own eyes—more rapidly, perhaps, than any other ancient branch of commerce—and that your efforts to suppress it have effected nothing more than a three-fold increase of its horrors. There is a God who rules this world—All powerful—Far-seeing:—He does not permit His creatures to foil His designs. It is He who, for His all-wise, though to us often inscrutable purposes, throws "impossibilities" in the way of our feeblest hopes and most strenuous exertions. Can you doubt this?

Experience having settled the point, that this Trade cannot be abolished by the use of force, and that blockading squadrons serve only to make it more profitable and more cruel, I am surprised that the attempt is persisted in, unless it serves as a cloak to some other purposes. It would be far better that it now is, for the African, if the trade was free from all restrictions, and left to the mitigation and decay which time and competition would surely bring about. If kidnapping, both secretly and by war made for the purpose, could be by any means prevented in Africa, the next greatest blessing you could bestow upon that country would be to transport its actual slaves in comfortable

vessels across the Atlantic. Though they might be perpetual bondsmen, still, they would emerge from darkness into light—from barbarism to civilization—from idolatry to christianity—in short from death to life.

But let us leave the African slave trade, which has so signally defeated the *Philanthropy* of the world, and turn to American slavery, to which you have now directed your attention, and against which a crusade has been preached as enthusiastic and ferocious as that of Peter the Hermit—destined, I believe, to be about as successful. And here let me say, there is not a vast difference between the two, though you may not acknowledge it. The wisdom of ages has concurred in the justice and expediency of establishing rights by prescriptive use, however tortious in their origin they may have been. You would deem a man insane whose keen sense of equity would lead him to denounce your right to the lands you hold, and which perhaps you inherited from a long line of ancestry, because your title was derived from a Saxon or Norman conqueror, and your lands were originally wrested by violence from the vanquished Britons. And so would the New England Abolitionist regard any one who would insist that he should restore his farm to the descendants of the slaughtered Red men to whom God had as clearly given it as he gave life and freedom to the kidnapped African. That time does not consecrate wrong, is a fallacy which all history exposes; and which the best and wisest men of all ages and professions of religious faith have practically denied. The means, therefore, whatever they may have been, by which the African race now in this country have been reduced to slavery, cannot affect us, since they are our property, as your land is yours, by inheritance or purchase and prescriptive right. You will say that man cannot hold property in man. The answer is, that he can and actually does hold property in his fellow all the world over, in a variety of forms, and has always done so. I will show presently his authority for doing it.

If you were to ask me whether I was an advocate of slavery in the abstract, I should probably answer, that I am not, according to my understanding of the question. I do not deal in abstractions. It seldom leads to any useful ends. There are few universal truths. I do not now remember that any single moral truth universally acknowledged. We have no assurance that it is given to our finite understanding to comprehend abstract moral truth. Apart from Revelation and the Inspired Writings, what ideas should we have even of God, Salvation and Immortality? Let the Heathen answer. Justice itself is impalpable as an abstraction, and abstract liberty the merest phantasm that ever amused the imagination. This world was made for man, and man for the world as it is. Ourselves, our relations with one another and with all matter are real, not ideal. I might say that I am no more in favor of slavery in the abstract, than I am of poverty, disease, deformity, idleness or any other inequality in the condition of the human family; that I love perfection, and think I should enjoy a Millennium such as God has promised;—that I would join you to set about eradicating those apparently inevitable evils of our nature, in equalizing the condition of all mankind, consummating the perfection of our race, and introducing the Millennium? By no means. To effect these things belongs exclusively to a Higher Power. And it would be well for us to leave the Almighty to perfect His own works and fulfil His own Covenants.—Especially, as the history of all the past shows how entirely futile all human efforts have proved, when made for the purpose of aiding Him in carrying out even His revealed designs, and how invariably He has accomplished them by unconscious instruments, and in the face of human expectation. Nay more, that every attempt which has been made by fallible man to extort from the world obedience to His "abstract" notions of right and wrong, has been invariably attended with calamities, dire and extended just in proportion to the breadth and vigor of the movement. On slavery in the abstract, then, it would not be amiss to have as little as possible to say. Let us contemplate it as it is. And thus contemplating it, the first question we have to ask ourselves is, whether it is contrary to the Will of God, as revealed to us in His Holy Scriptures—the only certain means given us to ascertain His Will. If it is, then slavery is a sin. And I admit at once that every man is bound to set his face against it, and to emancipate his slaves should he hold any.

Let us open these Holy Scriptures. In the twentieth chapter of Exodus, seventeenth verse, I find the following words: "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's"—which is the Tenth of those commandments that declare the essential principles of the Great Moral delivered to Moses by God Himself. Now, discarding all technical and verbal quibbling as wholly unworthy to be used in interpreting the Word of God, what is the plain meaning, undoubted intent, and true spirit of this commandment? Does it not emphatically and explicitly forbid you to disturb your neighbor in the enjoyment of his property; and more especially of that which is here specifically mentioned as being lawfully and by this commandment made sacredly his? Prominent in the catalogue stands his "man-servant and his maid-servant," who are thus distinctly consecrated as his property and guaranteed to him for his exclusive benefit in the most solemn manner. You attempt to avert the otherwise irresistible conclusion, that slavery was thus ordained by God, by declaring that the word "slave" is not used here, and is not to be found in the Bible. And I have seen many learned dissertations on this point from Abolition pens. It is well known that both the Hebrew and Greek words translated "servant" in the Scriptures, mean also and most usually "slave." The use of the one word instead of the other was a mere matter of taste with the Translators of the Bible, as it has been with all the commentators and religious writers, the latter of whom have I believe for the

most part adopted the term "slave," or used both terms indiscriminately. If, then, these Hebrew and Greek words include the idea of both systems of servitude, the conditional and unconditional, they should, as the major includes the minor proposition be always translated "slaves" unless the sense of the whole text forbids it. The real question, then, is, what idea is intended to be conveyed by the words used in the commandment quoted? And it is clear to my mind that as no limitation is affixed to them, and the express intention was to secure to mankind the peaceful enjoyment of every species of property, that the terms "Bond-men and Bond-maids" include all classes of servants, and establish a lawful, exclusive and indefensible interest equally in the "Hebrew Brother who shall go out in the seventh year" and "the yearly hired servant," and those "purchased from the Heathen round about," who were to be "Bondmen forever," as the property of their fellow man. You cannot deny that there were among the Hebrews "Bond men forever." You cannot deny that God especially authorized his chosen people to purchase "Bond-men forever" from the Heathen, as recorded in the 25th chap. of *Leviticus*, and that they are there designated by the very Hebrew word used in the Tenth commandment. Nor can you deny that a "Bond-man forever" is a "Slave;" yet you endeavor to hang an argument of immortal consequence upon the wretched subterfuge, that the precise word "slave" is not to be found in the translation of the Bible. As if the Translators were canonical expounders of the Holy Scriptures, and their words, not God's meaning, must be regarded as His Revelation.

It is vain to look to Christ or any of his Apostles to justify such blasphemous perversions of the word of God. Although slavery in its most revolting form was every where visible around them, no visionary notions of piety or philanthropy ever tempted them to gild the Law, even to mitigate the cruel severity of the existing system. On the contrary, regarding slavery as an established as well as inevitable condition of human society, they never hinted at such a thing as its termination on earth, any more than that "the poor man may cease out of the land," which God affirms to Moses shall never be; and they exhort "all servants under the yoke" to "count their masters as worthy of all honor;" "to obey them in all things according to the flesh; not with eye-sic as men-pleasers, but in singleness of heart, fearing God;" "not only the good and gentle, but also the froward;" "for what glory is it if when ye are buffeted for your faults ye shall take it patiently? but if when ye do well and suffer for it ye take it patiently, this is acceptable of God." St. Paul actually apprehended a runaway slave and sent him to his master! Instead of deriving from the Gospel any sanction for the work you have undertaken, it would be difficult to imagine sentiments and conduct more strikingly in contrast than those of the Apostles and the Abolitionists.

It is impossible therefore to suppose that slavery is contrary to the Will of God. It is equally absurd to say that American slavery differs in form or character from the terms of the definition of our slavery, and its precepts as the guide of our conduct. We desire nothing more. Even the right to "buffer" which is esteemed so shocking, finds its express license in the Gospel. 4 *Peter* vi. 20. Nay, what is more, God directs the Hebrews to "bore holes in the ears of their brothers" to mark them, when under certain circumstances they become perpetual slaves: *Ex* xxi. 6.

I think, then, I may safely conclude, and I firmly believe, that American slavery is not only not a sin, but especially commanded by God through Moses, and approved by Christ through His Apostles. And here I might close its defence; for what God ordains and Christ sanctifies should surely command the respect and toleration of Man. But I fear there is a glow up in our time a Transcendental Religion which is throwing even Transcendental Philosophy into the shade—a Religion too pure and elevated for the Bible; which seeks to erect among men a higher standard of Morals than the Almighty has revealed or our Saviour preached; and which is probably destined to do more to impede the extension of God's Kingdom on earth than all the Infidels who have ever lived. Error is error. It is as dangerous to deviate the right hand as the left. And when professing to be holy men, and who arrogate numbers so regarded, declare those things to be sinful which our Creator has expressly authorized and instituted, they do more to destroy His authority among mankind than the most wicked can effect by claiming that to be innocent which Heis forbidden. To this self-righteous and exalted-class belong all the Abolitionists whose writings I have read. With them it is no end of the argument to prove propositions by the test of the Bible, interpreted according to its plain and palpable meaning, and as understood by all mankind for three thousand years before time. They are more ingenious at constructing and interpolating to accommodate it to their new-fangled and ethereal code of morals, than ever were Voltaire or Hume in picking it to pieces to free the word of what they considered a delusion. The Abolitionists proclaim "man-steal is to be a sin, and show me that it is written down by God, I admit them to be right, and shudder at the idea of such crime. But when I show them that hold "bond-men forever" is ordained God, they deny the Bible, and set up in place a law of their own making. I must cease to reason with them on a branch of the question. Our religion differs as widely as our manners. A Great Judge in our day of final account must decide between us.

Turning from the consideration of slavery in its relations to man as an accountable being, let us examine it in two hearts and two stomachs, connected influence on his political and social state. Though, being foreigners to us, you are too wise entitled to interfere with the private institutions of this country, it has been in one body, partially through a part quite common for your countrymen of the internal organs, and then strangely devery slavery as an enormous political unit in one, as to the balance, such as evil to us, and even to declare that Antestines, legs, &c. &c.

be contaminated by it. The American Abolitionists appear to concur fully in these sentiments, and a portion at least of them are incessantly threatening to dissolve the Union. Nor should I be at all surprised if they succeed. It would not be difficult, in my opinion, to conjecture with region, the North or South, would suffer most by such an event. For one I should not object, by any means, to cast my lot in a confederacy of States whose citizens might all be slave holders. I indorse without reserve the much abused sentiment of Gov. McDuffie, that "slavery is the corner stone of our Republic an edifice;" while I repudiate, as ridiculously absurd, that much-lauded but no where accredited dogma of Mr. Jefferson, that "all men are born equal." No Society has ever yet existed, and I have already incidentally quoted the highest authority to show that none ever will exist, without a natural variety of classes. The most marked of these must in a country like ours, be the rich and the poor, the educated and the ignorant. It will scarcely be disputed that the very poor have less leisure to prepare themselves for the proper discharge of public duties than the rich; and that the ignorant are wholly unfit for them at all. In all countries save ours these two classes, or the poor rather, who are presumed to be necessarily ignorant, are by law expressly excluded from all participation in the management of public affairs. In a Republican Government this cannot be done. Universal suffrage, though not essential in theory, seems to be in fact a necessary appendage to a Republican system.—Where universal suffrage obtains it is obvious that the government is in the hands of a numerical majority; and it is hardly necessary to say that in every part of the world more than half the people are ignorant and poor. Though you one can look upon poverty as a crime, and we do not generally here regard it as an objection to a man in his individual capacity, still it must be admitted that it is a wretched and insecure government which is administered by its most ignorant citizens, and those who have the least at stake under it. Though intelligence and wealth have great influence here as every where in keeping-in check reckless and unenlightened numbers, yet it is evident to close observers, if not to all, that these are rapidly usurping all power in the non-slave holding States, and threaten a fearful crisis in Republican Institutions there at no remote period. In the slave-holding States, however, nearly one-half of the whole population and those the poorest and most ignorant, have no political influence whatever, because they are slaves. Of the other half a large proportion are both educated and independent in their circumstances, while those who unfortunately are not so, being still elevated far above the mass, are higher toned and more deeply interested in preserving a stable and well ordered Government, than the same class in any other country. Hence, slavery is truly the "corner stone" and foundation of every well-designed and durable "Republican edifice."

With us every citizen is concerned in the maintenance of order, and in promoting the best class who are our slaves; and our habitual vigilance renders standing armies, whether of Soldiers or Policemen, entirely unnecessary. Small guards in our cities, and occasional patrols in the country, ensure us a repose and security known nowhere else. You cannot be ignorant that, excepting the United States, there is no country in the world whose existing Government, would not be overturned in a month, but for its standing armies, maintained at an enormous and destructive cost to those whom they are destined to over-awe—so rampant and combative is the spirit of discontent wherever nominal Free labor prevails, with its extensive privileges and its dismal servitude. Nor will it be long before the "Free States" of this Union will be compelled to introduce the same expensive machinery to preserve order among their "free and equal" citizens. Already has Philadelphia organized a permanent Battalion for this purpose: New York, Boston and Cincinnati will soon follow her example; and then the smaller towns and densely populated counties. The intervention of their militia to repress violations of the peace is becoming a daily affair. A strong Government, after some of the old fashions—though probably with a new name—sustained by the force of armed mercenaries, is the ultimate destiny of the non-slave-holding section of this confederacy, and one which may not be very distant.

From the Southern Cultivator. A FREAK OF NATURE.

Mr. Canak:—Sir, The Siamese Twins are a great curiosity, and rendered the more so, as they were a freak of Nature in the human species. I have one to communicate, which I think much greater, and were it not that it is from the brute instead of human nature, it would greatly transcend the former, as to the interest it would excite in the curious. I send this statement to you, and if you think proper, you may give it a place in your Cultivator, not that it is exactly appropriate for such a journal, but that it may interest some of your readers, as many of them are engaged in rearing horses and mules; and because, too, as a subscriber to your valuable paper, I wish to cast in my mite of that which might interest.

On the 29th of March, I had a mare that foaled a mule colt, (or colts, I do not know which to call it,) of full size, though dead when I found it, with two perfect heads and necks coming handsomely out of one perfect body, without any deformity, and each head and neck as large as I would suppose the body out to have, had it but one. I had it skinned as neatly as I could, and stuffed with bran; and this was done in the presence of Dr. B. F. Reed; and on examination, he found it had two hearts and two stomachs, connected influence on his political and social state. Though, being foreigners to us, you are too wise entitled to interfere with the private institutions of this country, it has been in one body, partially through a part quite common for your countrymen of the internal organs, and then strangely devery slavery as an enormous political unit in one, as to the balance, such as evil to us, and even to declare that Antestines, legs, &c. &c.

If any one wishes to see the skin of this Northern States ought to withdraw in the Confederacy rather than continue strange anomaly of nature, I invite him

to call at my house in Greensboro and he can do so, and after my friends have seen it, I propose to have it placed in some well regulated Museum.

Respectfully, yours, &c.
W. W. D. WEAVER.
Greensboro Ga., April 26, 1845.

The Advertiser.

EDGEFIELD C. H.

WEDNESDAY, JUNE 18, 1845.



"We will cling to the Pillars of the Temple of our Liberties, and if it must fall, we will perish amidst the Ruins."

THE CONCERT.—The Savannah Georgian of May 24th, speaking of the Hughes Family, says:

"Of the Master Hughes, and their peccolous sister, whose archness in one so young, is astonishing, they far surpassed, last evening, our highly wrought expectations. To hear is to believe. To see is to wonder. The 'juvenile Apollo,' (as the elder Hughes has been termed,) excited our admiration in every piece he played, for on harp or accordion he 'discourseth most eloquent music,' while the performance of his brother, on the violin, was as natural as it was enchanting.

The young and the old—the grave and the gay—should not permit these musical wonders to depart without witnessing the developments of such extraordinary talent, increased in value by the absence of affectation in the youthful performers."

The Masters Hughes intend giving a Concert to night, (Tuesday,) at the Court House.

GOVERNOR HAMMOND'S LETTERS.—We publish in our columns to day, copious extracts from the first of Governor Hammond's Letters on the subject of Slavery, to Thomas Clarkson, Esq. the great English Abolitionist. The letter is of considerable length, and we would cheerfully lay the whole of it before our readers if our limited space would permit. We have endeavored, however, to select some of the most interesting portions of it, though we felt great difficulty in ascertaining what were the most interesting parts of the letter, when the whole was good. It is scarcely necessary to say, that these letters of Governor Hammond fully sustain his high reputation for a graceful and elegant writer, and a vigorous and forcible reasoner. He has most triumphantly vindicated our people and Southern Slavery from the foul and libellous aspersions of Abolitionists and pseudo philanthropists in Europe, and in our own country. He has presented an array of facts which speak so loudly in our favor that they cannot controvert them. South Carolina and the whole South are under

noble defence of Slavery. We will endeavor in future numbers of our paper, to make further extracts from the letters.

FLORIDA.—Elections have recently been held in this State, which resulted in favor of the Democratic candidates for Governor, member of Congress and a large Democratic majority in both branches of the Legislature.—We have not seen full returns, but are satisfied that the Democratic party have carried the election.

P. C. Grier, the able and veteran editor of the Augusta Constitutionalist has disposed of his printing establishment to Mr. James Gardner, who is represented as a gentleman well qualified for the editorial management of the paper. The Constitutionalist as heretofore, will support the principles of Democracy.

THE QUEEN CITY.—It is said that Cincinnati has increased more rapidly than any city in the United States. In forty-five years, her population has grown from five hundred to seventy thousand, and is still rapidly augmenting. Less than half a century ago, Cincinnati was a village of log cabins in the midst of a vast wilderness. The land on which it stands was comparatively worth but little, now it is valued at millions. The city has an immense commerce and numerous manufacturing establishments, and is noted for the wealth, refinement and enterprise of its inhabitants.

LOUISIANA CONSTITUTION.—In the Constitution of Louisiana, which was recently adopted by the Convention, one of the provisions is that the Legislature cannot continue its session beyond sixty days—all action after that being considered as illegal. This provision may be a wise one. It will certainly cut off debate which might otherwise be protracted to an unreasonable length, to the great detriment of the public interests. Business will be expedited and many foolish laws will fail to pass.

Delegates to the South Carolina State Temperance Convention.

The Augusta Washingtonian of the 14th inst., says: "At the recent Convention of the friends of Temperance in this State, assembled at Macon, the following gentlemen were appointed to represent the State in the Temperance Convention of South Carolina to meet at Pendleton C. H., on the 6th of August next:

Rev. Messrs. James O. Andrews, N. Hoyt, J. C. Postell, W. T. Brantly, Dr. L. D. Ford, and the Hon. E. A. Nesbet and D. C. Campbell.

Delegates were appointed at the instance of Judge O'Neal, of South Carolina, who extended the invitation to the Georgia Society on behalf of his Carolina brethren."

FIRE.—We regret to learn, that the dwelling house of Mr. James Talbert, of this District, took fire on the night of the 7th inst., and was burnt down. But little of the furniture and clothing were saved. It is not known how the fire originated.—Abb. Banner, 11th inst.

From the Courier, 16th inst.

From Havana and Mexico.—The Mexican steamer Neptune, Capt. Parkinson, arrived at this port yesterday, in the short run of 3 days from Havana, bound to N. York; put in here for supply of fuel.

We are indebted to Capt. P. for Havana papers of the 8th inst. Capt. P. informs us that the Br. mail steamer Medway, arrived at Havana on the 7th inst. from Vera Cruz, which port she left on the 1st., having on board as passengers General Santa Anna, lady and family, who had been banished from the Mexican territories. They were to proceed to Venezuela. The Br. mail steamer Dee, also arrived at Havana on the 7th inst. with General Bustamante on board, on his way to Mexico.

In one of the Havana papers we find it recorded that the French Legation had been insulted in the streets of Vera Cruz, just previous to the sailing of the Medway, and that the Minister had demanded from the Mexican government reparation for the indignity offered, or the alternative of furnishing him with his passports.

Gen. Santa Anna was received with every demonstration of respect on his arrival at Havana, being escorted to his lodgings by bands of music, while little attention was paid to Gen. Bustamante, thus showing that popular opinion was quite unfavorable to the newly constituted authorities of Mexico.

We have no positive particulars as to the course pursued by the Mexican government, in banishing Santa Anna, but Capt. Parkinson informs us that he understood that the decree prescribed an absence of ten years—that his private property was respected; that he had with him a large amount of money, and was in good personal health and spirits.

It is stated that the anticipations of war between the United States and Mexico had subsided; and a strong practical evidence that such was the case, is the fact that the Nepune, had been ordered to New York to refit, which, he would of course not have done if the owners were apprehensive of such an event.

From the N. C. Picaune, 7th inst.

LATER FROM TEXAS.

The steamship New York, Wright, master, arrived at this port yesterday from Texas. She left Galveston on the 4th inst., to which day she brings us files of papers. The New York arrived at Galveston on the 31st ult., Gen. Lamar and Major Donelson being passengers.

The U. S. revenue cutter Woodbury arrived at Galveston on the 3d inst., with despatches for the American Minister.

We have received verbal intelligence by this arrival to the effect that the Mexicans are really concentrating a large force on the Rio Grande, preparatory to a war in case Texas should agree to annexation. Our informant states farther that the feeling in the latter country is thoroughly warlike—the talk is of nothing else—and a brush with Mexico if she shies it—and in addition that the propositions of Mexico and England will be promptly rejected. Many think, and with good show of reason, that the movement of troops towards the Rio Grande is instigated by England, but that who will be at the bottom it behooves our Government at once to march an efficient force to the frontiers of Texas. So long as the negotiations are pending—until the final action of the Texas Government is had upon the propositions of the United States—not a single Mexican soldier should set foot on this side of the Rio Grande. The inhabitants of Texas are now deliberating upon proposals made them by the United States—it is imperative upon the United States to see that they are no way molested, contrained, or overawed by foreign influences, until the question is settled. Some may say that this is an extreme course—the necessities of the case demand it.

Capt. Elliott, the British charge to Texas, reached Galveston on the evening of the 4th ult. in a French man-of-war brig. The Civilian says it is understood that he brought overtures from Mexico for an acknowledgement of the independence of Texas. He proceeded to the seat of government on Monday morning. The precise character of the propositions brought is not known, but if they be of the nature intimated, they will probably, says the Civilian, "believe before the public in a very short time." The same paper adds: "The decision of the question of independence or annexation belongs exclusively to the people, and the Government has manifested its entire willingness to allow the matter to be decided by them."

According to the same paper, the American squadron, under Capt. Stockton, was lying at anchor off Galveston on the 4th inst.

We spoke a few days since of the immense meeting recently held at Bastrop, and of the opinion indulged by many of the citizens that President Jones' call for a Convention was a "snakey" document. We give two or three of the resolutions passed on the occasion to show the feelings of the inhabitants.

Resolved, That we disapprove of the said proclamation in each and every particular; that we condemn the same as dictatorial in its nature and an attempt, for reasons to us unknown, to frustrate the anticipated action of Congress on this important measure.

Resolved, That in our judgment no contingency has occurred that renders the said proclamation necessary, that our Congress is called to meet and act in due season for the sole consummation of the great measure of annexation and to them we submit the questions of representation and time and place of calling a Convention.

Resolved, That our members of Congress be clothed with plenary powers upon the subject of annexation affirmatively.

Nowithstanding all this, it was still thought that the west would elect delegates to the Convention.

We give the following extract from a correspondent as showing the movements of the noted British Charge. The letter is dated Houston, June 2.

Eds. Pic.—The only item of news of importance here is the arrival of Captain Elliott from Mexico, with the acknowledgment of our independence by that government. The acknowledgment is unconditional, I understand, except that we are to eschew the yankees. The fast moving