

D. W. CHASE is authorized to do any business connected with The Argus Office during my absence.

THE INDIANS.—An attempt is being made to establish a great national association, independent of church or state, for the protection, civilization, and education of the Indians within our territorial limits.

So it seems that to our fellow-citizen John Beeson is to belong the honor of inaugurating a plan of "protecting, civilizing, and educating" a race which both the "church" and the "state" have spent vast sums of money upon.

It was Timothy Flint, we believe, who, after laboring assiduously as an agent of the church for forty years among the savages, resigned his labors in disgust.

If additional proof were wanting that among Indians whose characters have already been formed under savage influences, the same views of moral truths and facts do not awaken the same sentiments and emotions in their breasts that they do in ours.

We have never known but one pious, praying Indian who secured our confidence in Oregon. He always carried his Testament, seemed familiar with the history of prophets, patriarchs, and apostles under both dispensations, and spoke feelingly of Mr. Lee who he said built up a large Methodist Indian church at the Dalles.

The results of the efforts of the "State" thus far in their behalf are too well known to require enumerating. Under State policy we have seen them almost constantly involved in wars with the whites, or in domestic feuds.

What friend Beeson's plan for "protecting, civilizing, and educating" (we see he doesn't propose to Christianize them) may be, we must confess that, so far as benefiting the older Indians much is concerned, we have little faith in any plan our ingenuity can devise.

conduct him to the council ground of the nations when he goes to divulge his plans; for if he thinks to win the "hostiles" with such smiling blandishments as he had in store for Old Sam at the time his horse took the "studs" in Rogue River, he will probably lose his hair, and have nobody to blame but himself.

We in the mean time await further developments of the new plan.

We publish to-day a communication headed "Will it Pay," written by a free State man from Missouri. He is connected with no religious denomination, we believe, but seems to be actuated by a higher sense of moral integrity than many who profess to just religion enough, as they think, to take them to Heaven.

At length one of these locofoco papers, faithful to the sordid and debasing instincts that characterize its publisher, has claimed for the Oregonians more than the Tribune ever charged—that they are, with but few exceptions, governed by such "paying" considerations as govern pirates and thieves; a people "whose god is their belly, and whose glory is their shame."

None of these Oregon papers which have denounced the Tribune has yet had the independence to rebuke the charge as "slander" when it comes from the recking columns of a home journal, so steeped in debauchery and imbued in deism that it scuffs at every thing like conscientious scruples, humane and religious influences, and moral motives, and seems to be governed in all its political measures by no higher considerations than control the brigand and outlaw.

At the locofoco convention last Monday, Jo Lane was of course nominated as a candidate for Delegate. Resolutions were introduced reading the Standard out of the party. The resolutions were passed, with the Clackamas delegation and some few others voting nay.

The Standard delegates from Benton and Clatsop counties were not permitted to take their seats in the convention. Delazon Smith was there, and by an overwhelming torrent of his inimitable oratory, submerged nearly the whole auditory who came near being strangled, and were ready to say yea to the motion to read Leland out of the party, as soon as they could get their heads sufficiently above the flood to hear the resolutions put for adoption.

The editor of the Ohio Farmer says that the article sent him was of a remarkably pleasant flavor, far superior to that manufactured from the sugar cane of the South, and not bad to take with buckwheat cakes. He has no doubt but the home-made article will soon supersede that produced on the Mexican Gulf, or the islands of Cuba and Jamaica.

has been made the vehicle through which the leaders have been for the last six months incessantly urging that according to "the time-honored usages of our party," the members of a Legislature are bound to support every thing a caucus does, whether the members choose to go into the caucus or not, even though it be in direct violation of the wishes of their constituents.

This principle has been opposed by the Standard and Col. Kelley, with many others, but the Salem convention of last Monday fully endorsed the position of the clique as correct. This being settled, of course every member of the party is bereft of manhood and independence, and made a mere tool.

It now remains to be seen whether the people will abide the decision of the Salem convention, discontinue the Standard, and swallow bushism at the polls, or whether they have independence enough left to think and act for themselves. A few of them will still be freemen, but we opine the great mass of them will take the bit in their mouths, get down on their marrow-bones to let Delusion lash on the "al-furcuses" well stuffed with "bushism," and show no more symptoms of rebellion against Smith's circular saw, as he plunges them between the ribs, than a slight twitch of the fly-whipper, which will soon hang straight down through excessive fatigue in packing Delusion with his "democratic al-furcuses."

Chinese Sugar Cane.

Wm. Steele of Ashland county, Ohio, in writing to the Ohio Farmer, who planted forty-four hills of sugar cane, with four stalks to a hill, says:

"About the 20th of October I cut it to the ground, stripped off the outside leaves, and for the want of a more perfect machinery, I pounded the stalks; after which I cut them up two or three inches long, and boiled them in water about an hour; then strained and boiled down the liquor frequently skimming it, from which I obtained two gallons of the article which I send you.

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We learn that the difficulty we spoke of some weeks since, as having occurred between Mr. Kennard and his employer, on Mulby, was of a nature that implicated no one as having entertained any thoughts of committing homicide.

The two communications on the first page of this paper were mislaid when first they came to hand, or they would have appeared sooner.

M. Tuttle, Esq., at the Dalles, is authorized to receive money and receipt on our account.

The frost has cut off most of the peaches in this section this year. The apple crop never promised fairer. Dr. Barclay informs us that last year he saved all of his peaches by suspending small bundles of straw among the branches of the trees.

The Senorita brought up last Thursday a company of U. S. soldiers for the Coast Reservation.

G. W. LAWSON, An Independent Candidate for Congress.

Has announced the times and places at which he proposes to take the stump to discourse upon "The rights, duties, and powers of the people, the duties of a Representative,

The dignity of labor preserved from competition with casts and colors; Agriculture, Mechanics, and Trade, allowed to expand in Commerce, Railroads, Canals; Illinois compared with Missouri, New York and Pennsylvania with Virginia and Kentucky; Results—that slave labor does not build Railroads, Telegraphs, Canals, Clipper ships, Ocean Steamers and those public works that make a State great, prosperous, and powerful; besides a great many other subjects.

He proposes to speak at Lafayette Tuesday, April 28—Dallas, Thursday, April 30—Corvallis, Saturday, May 2—Elkton, Umpqua, Tuesday 5th—Roseburg, Thursday, 7th—Jacksonville, Saturday, 9th—Ashland Mills, Tuesday, 12th—Eugene City, Tuesday, 19th—Albany, Thursday, 21st—Salem, Saturday, 23rd—Oregon City, Tuesday, 25th—Portland, Thursday, 28th. The hour for speaking at all these places, is 2 o'clock p. m.

Will it Pay?

Mr. Adams.—Though by no means an inattentive or disinterested observer of the discussion going on among the people of this Territory on the subject of slavery, I have taken no part in it, believing the fears of the friends of free institutions were alarmed by a danger more imaginary than real.

As it is a question whether negro stock will be a paying investment in Oregon, the arguments on each side being equally weighty, those governed only by this consideration will be similarly divided.

There are also other elements (though one of the leading journals of the Territory denies their existence) involved in this question, which will exert a powerful influence in its decision by the people.

If there are some of the Christian churches that hold the relation of master and slave to be consistent with Christianity, by far the greater number insist that it is not, and those even who tolerate it look upon it as one of those evil results of our fallen condition, which no good Christian desires extended or increased.

Since therefore the most that can be claimed for slavery by professors of Christianity is toleration where it exists, and no authority whatever can be tortured from the Scriptures to encourage or even sanction its adoption where it does not, I confidently believe that no conscientious Christian, whatever his sect, will by his vote or influence endeavor to introduce slavery into a country and among a people now free.

There are others (though the aforesaid journal asserts there are not) who, not being members of any Christian body or influenced in this matter by the dogma of any church, regard patriotism not as an "abstraction" which it will do well enough to boast of on 4th of July celebrations, and shout over at Jackson suppers, but an active principle, and imposing a sacred duty;—feeling themselves to be members of a commonwealth whose good it is the first duty to promote, and also an integral part of a Government whose mission is to "extend and perpetuate civil and religious liberty," in discharging the trust reposed in them by that Government, consider their duty to their country paramount to private interest or personal preference.

It is plain such men in casting their votes upon a subject so momentous as that of imposing institutions upon themselves and their posterity perhaps for all time to come, will not be influenced by selfish or mercenary motives; and as our own land furnishes examples by which it is easy for the least observant to perceive which are most prosperous the free or slave States, there is no difficulty in deciding which is the better policy, still easier if possible is a decision arrived at on the ground of principle; all sides admit that slavery is contrary to the spirit of our institutions, that it has its existence in the Union upon precisely the same footing upon which it rests in some of the Christian churches; tolerated as an existing evil, and to be treated as such,—its hardships to be ameliorated and its spread prevented. For these reasons I have expected the vote of the patriot to be recorded on the side of freedom as certainly as that of the conscientious Christian; hence my confidence in the triumph of freedom in Oregon.

My confidence in this respect has been shaken by the leading editorial article in the Statesman of the 31st of March. As the organ, or more correctly the dictator, of the ruling party of this Territory, the position taken by the editor of that paper infallibly indicates or dictates the course to be followed by the party he rules, and so far, I think much to the misfortune of the

Territory, he has been able to accomplish his ends. In that article he says:

"The only real questions here are, is the introduction of slavery into Oregon practicable? and will it prove profitable? Those who favor it maintain that it is, and will, and those who oppose, that it is not, and will not. 'Will it pay?' is the question asked, and the opinion of the voters as to whether or not it will pay, will determine it. Did our climate, productions, and markets unquestionably favor slave labor, Oregon would unquestionably knock for admission into the Union as a slave State. Whether they do, or do not, to a sufficient extent to warrant the introduction of slavery—whether or not it will be a paying institution for Oregon is the consideration, and the only one upon which the result will depend."

That a long course of success has rendered the editor of the Statesman arrogant and imperious, and his abettors groveling and corrupt, I was ready to believe, but that he should thus shamelessly publish to the world their baseness and his own, betrays not only the contempt he feels for his followers, but that he sincerely believes there are no higher motives for human action than pecuniary interest.

Paul says, "He that cometh to God, must believe that He is;"—to which may be added with equal truth that no man acts until he believes performance possible, practices a virtue until he believes it exists, or rises above his own standard of perfection. Did the editor of the Statesman believe that there are such sentiments as conscience and patriotism, as moral influences, though they form no part of his own motives, and he is now perhaps too well known to deceive anybody by professing that they do, yet it seems a "decent respect for the opinions of others," if he thought such opinions existed, or the shortsighted policy that he does admit, would have caused him to suppress the avowal of sentiments which he holds in common with the brigand, the pirate, and the thief.

Though it is an admitted truth, "To put money in their purses has been the ruling motive of some who have taken a prominent part in our late Indian disturbances," yet almost the whole population have been innocently drawn into the contest, and are now interested in the speedy assumption by Congress of the debt created by it.—By this too palpable motive of the leaders in this war, the people of Oregon have become obnoxious to the charge of speculation. It is urged by those opposed to the assumption of the debt by Congress that Indian wars being "a paying business," is the reason of their frequency; and how are we now to repel this charge when the organ of the ruling party in the Territory declares that the people know of no other rule of action than the paying principle?—or how are we to expect Congress to vote money which in this view of the case can be regarded only as the price of the innocent blood of woman and children, whether white or red, shed to put money in the purses of men who in their hearts have said there is no God!

But, to return from this digression, in conclusion I shall briefly say, that I hold the elective franchise to be a trust reposed in each voter to be used by him sacredly for the public good, and he who lends it to the support of either man or measure for motives less patriotic, and prostitutes this high trust for individual advantage, whether "it pays" in the shape of dollars and cents in hand paid, or in an office or other reward in prospect, is in either case and to an equal degree guilty of the base motive of bribery, and must in the eye of all parties appear as much the violator of trust and duty as he who deliberately commits a perjury in a court of justice. If, as the editor of the Statesman says, "with the constitution will undoubtedly be submitted to the people separate provisions making it both a slave and free State," and this momentous question is to be decided upon the "paying principle alone," conscience and patriotism being both denied an influence in political affairs, I see no reason why the convention should limit the separate questions to be submitted to negro slavery alone, as there may be many among us who consider robbery, theft, and even murder "paying" institutions in Oregon.

If there be in Oregon a Christian who from prejudice or imbecility so construes his Bible as to find in it a justification for the extension of negro slavery, let him vote upon the question as a conscientious patriot shall dictate; it is his duty to do so, as it is a matter between himself and his God. Man has no right to condemn him, and if he has scruples of conscience on the subject of slavery, and for that reason votes against it, the rights of conscience should be sacred, and none should couple his name with opprobrious epithets. And, lastly, if there is one among the followers of the editor of the Statesman who thinks he has a conscience and sometimes acts under its influence, or believe there is such a thing as patriotism, and thinks at some national festival has felt it glow in his bosom, let him withdraw from the tutelage of a man who denying him both would debase him to his own level.

Fredrick Charman has bought out Charman & Warner's Bakery, and has opened the stand with great improvements. Charman & Warner still continue the commercial department, which they are enlarging constantly.

The weather has been warm and dry for several weeks. We had a considerable frost last Thursday night.

How the Division is to be Made.

The last Standard hints the name of Jo Lane at its mast-head as its candidate for Congress, notwithstanding the Salem convention made a platform for Lane to stand on, one plank of which consists in declaring the Standard a dead cock in the locofoco pit. One wing of the party is sanguine that Jo Lane will stand square-foot upon the platform, anti-Standard and all; while Leland still hugs to his bosom the only remaining hope, that Joseph will "disapprove of the proscriptive course of the oligarchists."

Well, we know just how this thing will be settled, entirely to the satisfaction of all the editors concerned, so as to induce them all to spread themselves for Jo Lane during the canvass. The following act of the drama we see by faith coming off soon after Lane's arrival:

ACT I. Private Room in Portland. Dramatis Personæ.—EDITOR OF STANDARD and JO LANE.

Ed.—You must be aware, General, of the recent efforts of the "Oligarchy" to create dissensions in the democratic party. Jo.—It has been with feelings of unspeakable anguish, my dear Leland, that I have learned of serious divisions among my people in Oregon. The threatened dissolution of the Union, which caused me a journey to New Hampshire to prevent, never filling me with half the trouble.

Ed.—You certainly would have used your influence against the proscription if you had been here.

Jo.—If I had been here, God knows the thing never should have happened.

Ed.—I have contended all the while that you would never approve.

Ed.—I approve of quarrels in my family! Why, assuredly not, especially when it comes to driving one of my own darling children from my own democratic table.

Ed.—My democracy has been questioned, simply because Bush—

Jo.—Bush! Out on him for his impudence! He may be a very good democrat, but you know he is guilty of some great indiscretions.

Ed.—He says, General, that you will not approve of my democracy.

Jo.—(rising and embracing him)—Why, my dear sir, nothing could be farther from my mind. God knows that of all my Oregon papers yours has been the first I have always opened when the mail reached Washington. I have on more than one occasion perused your invaluable sheet when headed to me just at the adjournment of Congress, before I went to my room to sign up. This, God bless your dear soul, is more than I can say for any other paper.

Ed.—(receiving)—Then, I presume, General, you can hardly go before the people standing on the Salem platform.

Jo.—As to the Salem platform, just between you and me, I wish it was kicked to the lowest bottom of the bottomless pit! It is indeed an ugly job, but, my dear old friend, we must manage that platform business just as the party manages that infernal slavery question.—Say nothing about it.—Say nothing about it.—Say nothing about it!

Ed.—(paused)—Yes, but how is a party to be bound together by having a candidate standing on a plank repudiating some of its members?

Jo.—Say in thing about it. God bless your dear soul, the democratic party stands on the principles of the Nebraska bill; I tell you, don't you see, regulate slavery, polygamy, and platform, but we politicians mustn't agitate. Say nothing about it Leland, for God's sake, say nothing about it, (quitting a flask from his pocket.) Here, take a little of that which has always settled the nerves of your humble servant under the most vexatious political adventures. It is a flask President Pierce requested me to fill from a favorite cask in his cellar, and I have saved this on purpose for you.

Ed.—(after taking a horn)—Well, General, what influence do you think this Salem proscription will have on my subscribers, provided I go for you during this campaign?

Jo.—God bless your soul, the thing will all work well enough; I shall tell the people that the great democratic party stands wholly on the principles of the Nebraska bill—it is neither slavery nor anti-slavery—neither Leland nor anti-Leland—Bush nor anti-Bush—liquor nor anti-liquor; and has nothing to do with polygamy in any way or manner; and advise them by all means to hang together, not to agitate; in fact, to say nothing about these things.

ACT II. SCENE I. Room in Salem. Dramatis Personæ.—EDITOR OF THE OREGON and JO LANE.

Ed.—Have you seen the platform, General, of the Salem convention?

Jo.—God bless your soul, I wore it out reading it coming up the boat.

Ed.—How do you take it?

Jo.—Take it! As I do old rye, clear, and the whole of it. When I drink with a friend, I always let him pour out the liquor, and I then take it just as he gives it to me, and all he gives me. Just so I take the platform; I wouldn't cross a t of dot an in the whole concern.

Ed.—Then you think we have done well to kick the Algerian Standard out of the party?

Jo.—The paper and its editor ought to have been kicked to where the bad darkies go, long ago! Leland won't do, God bless your soul, he won't do. I never dared to exhibit his sheet in Washington as a democratic paper. I kept the Statesman all on file, and distinguished demagogues who visited my room considered it about the first paper in the Union. In fact, I had some hopes of getting you in to edit the Union during Buchanan's administration.

Ed.—(brightening up)—The Albany Evening Journal is alive yet, I suppose?