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# The Oregon Argus.

—A Weekly Newspaper, devoted to the Principles of Jeffersonian Democracy, and advocating the side of Truth in every issue.—

Vol. III.

OREGON CITY, OREGON, JULY 11, 1857.

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ADVERTISING RATES. One square (12 lines or less) one insertion, \$3.00 " " " two insertions, 4.00 " " " three insertions, 5.00 Each subsequent insertion, 1.00 Reasonable deductions to those who advertise by the year.

JOB PRINTING. THE PROPRIETOR OF THE ARGUS IS HAPPY to inform the public that he has just received a large stock of JOB TYPE and other new printing material, and will be in the speedy receipt of additions suited to all the requirements of the locality. HANDBILLS, POSTERS, BLANKS, CARDS, CIRCULARS, PAMPHLET-WORK and other kinds, done to order, on short notice.

### Beware of Brandy.

We warn the good people of this city, who occasionally take a little "for the stomach's sake," to beware how they drink brandy, or we should rather say, the red liquid which is handed out to them at tavern counters, under that name. It is a well known fact, that there is scarcely a bar-room in the city, however extensive, elegant, or pretentious, that contains a drop of the genuine article. Indeed, very little of it, comes into the country from France, and what does come, commands an almost fabulous price—a price so great, at any rate, as to exclude it, almost entirely, from the retail trade. Indeed, even with the best will to sell a good article, the tavern-keeper cannot surely get it. The article which he buys under customerhouse look, and which unquestionably has come from France, is nothing more nor less than a portion of the millions of gallons of "pure spirits," i. e., alcohol, which has been exported from this country, to receive, in France, its coloring and its flavor from the essential "oil of Cogniac," and then to be imported back. This is no illusion, but a fact of daily practice, and it would be safe to conclude, that any glass which you may take up, at any bar in town, is nothing but colored pure spirits flavored with a few drops of the poisonous oil alluded to.—The same may be said of the stuff that is furnished you in demijohns by wholesale grocers and liquor dealers, for family use, at the rate of five, six, and even seven dollars per gallon. Through the failure of the grape in France, and the immense consumption of the article of brandy in this country, not one twentieth part of the demand made upon France can be supplied; and as the major part of this demand is for high priced brandy, it will at once be seen, what perilous stuff even the most fastidious and careful drinkers are obliged to swallow. The only safe course is, therefore, to abstain from calling for brandy altogether. There is but little good in it, even when it is best; and it has been said upon us, as a national drink, in place of the comparatively harmless beverages chosen by other nations, by a school of red-faced old corks, who, with the profundity, if not the sobriety of oracles, yoked our necks years ago, with the notion that brandy was "the best thing in the world for the stomach," especially after eating oysters—a double fallacy, as has long ago been proved. We, therefore, advise that brandy be permitted to go out of fashion—at least while it is out of our country—and if we must have a national drink, let us follow the example of the nation which manufactures brandy for use, and adopt something as a daily beverage, that is at least, a shade lighter than hell fire.—Porter's Spirit. (New York.)

### From the Chicago Press.

#### Some Facts about Mormonism.

We have had a number of interviews with the Hon. W. W. Drummond since his arrival in this city from Utah, and have learned much from him of the manner in which affairs are conducted in that modern Sodom. Judge Drummond expresses freely his belief that the design of Brigham Young and the Mormon leaders generally is to build up a sovereignty in Utah, acknowledging no allegiance to the Constitution and laws of the United States. Even now the Mormons draw a broad line of distinction between themselves and American citizens. They glory in the appellation of Mormon, while American is a term of reproach among them, synonymous with "Gentile."

How Gov. Young Exercises the Pardon-Power.—Judge Drummond states that all the monstrosities that have been published concerning the Mormons, and their acts, but feebly express the condition of affairs in that Territory. The first Court he held there was at Fillmore. It occupied fifty-nine days, fifty of which he was engaged in twenty-seven cases of prosecution. The juries only convicted two—and before they went to prison, Gov. Young pardoned both of them.

Murderers Acquitted.—Carlos Murray, a nephew of Elder Kimball, committed a cruel, cold-blooded murder, and fled. The Marshal—a Mormon—raised a posse and pursued him—arrested him and brought him back. He was tried, and though the proof was as clear as could be, the Mormon jury, without leaving their seats, returned a verdict of not guilty, and he was acquitted! The arrest and trial of this man cost the United States about \$20,000.

The Way the Mormons Fleece the Government.—One way in which the Mormons fleece the United States Government is as follows: Some of the leaders will bring complaints against "bad Mormons" who, say they, we wish punished by the laws of the United States, so as to put ourselves right before the world. Warrants are made out, and as it is an Indian country, a posse—Mormons of course—is raised to assist the Marshal, who rambles over

the Territory, arrest them, bring them to trial when they are acquitted by a Mormon jury. Meanwhile the bill of costs is sent in by the Marshal. In this way the Government is robbed of thousands of dollars.

A Mormon Leader who Killed Steam Men.—Murder there is an almost common occurrence. One of the chiefs of the church is a notorious fellow named Wm. A. Hickman. He has murdered as many as seven persons, and has never been brought to trial. The last man he killed was a Mormon, who would not promise not to sell goods to the "Americans." Hickman buried an axe in his brains. The murderer is the same person who figures in the scenes of which Bonney gives an account in his "Banditti of the Prairies." He has been tried for different offences in Hancock county, in this State, before Judge Purple, always contriving to evade the law.

The Design of the Mormons regarding the Indians.—It is the design of the Mormon leaders to gain over to their side the chiefs of the various tribes of Indians—have them baptized into the Church, and so possessed of the malignity of Mormonism towards the United States, as to make them hostile to all Americans, and in time be able to use them to accomplish their own ends.

Searching the Mails.—The mails of the United States have been habitually broken open, and nothing can go out or come into the Territory safely unless by private carriers.

Wife Whipping.—Whipping women is a common occurrence. Gov. Young's hired man whipped one of his (Young's) in his presence till the blood trickled down her back—and that while the woman was within one month of her confinement. The crime was disobedience to the laws of the church.

Judge Drummond to be murdered by order of the Church.—Elder Hyde (who has recently left them) stated that he and Hickman (spoken of above) were set specially apart by the Danite band to murder Judge Drummond. The deed was to have been committed last July while crossing to Carson Valley. Hyde stated this publicly, before the Legislature of California.

Brigham Young indicted for Counterfeiting.—Douglas's knowledge of the fact—Judge Purple, of this State, informed Judge Drummond that at the time Fillmore appointed Brigham Young Governor of Utah two indictments were pending against him in the U. S. District Court for this State, for making and passing counterfeit money. Young was appointed Governor of Utah at the express solicitation and recommendation of Senator Douglas—at the time these indictments were pending against him.—Douglas and Fillmore are the most popular men for the Presidency in Utah. This is the reason.

How a Mormon is served when he attempts to leave Utah.—Judge Drummond also informs us that when a Mormon makes up his mind to leave the Territory, he informs Brigham Young, who says, "Oh, yes, you can leave. Pay up your tithes—don't steal anything—and then you can leave and go to h—l." One man, named Benbow, from Kenosha, Wis., resolved to leave Mormonism. He paid his tithes—paid all his debts—settled his whole business, and started off, taking with him his cattle, goods, and wagons. He had not proceeded homeward, however, over 150 miles, when he was overtaken by a posse, who arrested him because of a debt which was stated to be unpaid. Benbow looked at the claim, and stated that he never owed claimant a cent; but rather than go back he would submit to the imposition, and offered to pay the sum demanded. This was not sufficient—he must pay the costs, which he at length agreed to do, by turning out some of his stock. But no—he must go back to Salt Lake City—such was the order. He had to submit—he went back, and his goods, cattle, and wagons, were taken next day, and sold under the hammer, without trial, without law—except the orders of the leaders of the church. He is now in Utah, without means to take him out of the Territory.

These constitute but a small portion of the revelations made to us by Judge Drummond. Is it not true, as we said the other day, that a strong arm is needed in Utah?

WORTH KNOWING.—Lieut. Maury continuing in the Rural New Yorker his remarks on the planting of the sun-flower as a preventive of chills and fever in the marshy districts, suggests that water lilies planted in marshes would have a similar beneficial effect.

The Rev. Dr. Seymour, who read the burial service over Sir John Moore at Corunna, lately died suddenly in a railway carriage in the North of England.

LAND WARRANTS.—Up to the present time we learn from Washington, 200,000 land warrants have been issued, requiring 25,000,000 acres.

### The Way of Transgressors is Hard.

(Concluded.)

The shock to the feelings of the two sisters—Clarissa and Amanda—can be better conceived than felt, when they viewed the lifeless form of the wretched Mathews.—Alas! that human nature could fall so low. The bodies of the two assassins were buried without pomp or sympathy, save that of the hapless wife, now left to mourn the sad fate of him on whom she had placed her youthful affections. The day after they were interred, our student prepared to continue his journey, anxious to embrace his parents and other friends. Miss Weldon requested him to remain at least another day, while she should show him her gratitude for the part he had so nobly and bravely performed in saving her life. She addressed him thus: Sir, I owe to you, under God, my life and what I possess of this world's goods. You are a total stranger to me: I know not even your name or parentage; but something tells me that noble blood flows in your veins. I never can express by words my gratitude to you. It is true that the events of that fatal night, when you arrived here, have plunged my dear sister and myself in deepest sorrow, yet your noble valor has won my profound respect for you.—As a token of my gratitude, I now am ready to make over to you, in legal form, the half of all I possess on this earth. And besides this small token of my regard, I shall ever pray for your welfare, wherever your lot may be cast in this world.—These words were uttered with deep emotion; she could say no more. Mr. Leland replied as follows: Esteemed Miss, it is true that the vicissitudes of life are not always under our control. Could I have supposed that on that calm and beautiful night, when first I had the pleasure of seeing you, that I should have to shed the blood of two of my fellow-men in order to save your life? Yet it was so ordered that I should be armed, and that I should place my pistols under my head, and that they sent the messengers of death to the hearts of those men, who were determined in a few moments to thrust their weapons to your heart and the heart of your companion. Oh, God! that avenger should prompt men thus to act! My name is George Leland; my parents, and an only brother, who is the prop of their declining years, are living one hundred miles from here, and I was returning to their beloved society, intending to establish myself near them in the profession of the law. I am proud of my parentage, and hope that I may ever so act as to honor the name of Leland. Your kind and generous offer of tendering to me half your wealth, I must respectfully decline. I have only done my duty, and could I have done less? That I have been instrumental in saving your life, and that I am assured of your lasting regard, is compensation of which I shall ever be proud. Permit me, then, to depart; and may I be permitted, without offending you, to correspond by letter? But, perhaps, this might be fruitless; your heart and soon your hand will likely be bestowed on some one who is worthy of you. But of this I have no right to speak—pardon my presumption, but permit me to say that your image will ever go with me, firmly fixed as it is on my heart.

The lady replied, with emotion, that he had her permission to correspond with her, that she could not, under her distressed state of feelings, say more; but that, on receiving his first letter, she would reply candidly to it. They then parted, but their hearts felt more than their tongues expressed. In about three weeks, a letter was handed Miss Weldon, who, on opening it, read as follows:

PRINCE WILLIAM CO., VA., July 10, 1790.

Esteemed Miss Weldon.—Having your kind permission to address you a letter, I avail myself of that dear privilege, and shall lay open a heart which pulsates in strong emotion, and whose life blood, whose all, is in your keeping. You nobly offered me half of your large estate as a token of your gratitude. But what would be a thousand such estates as you possess, if, with them the hand and the heart of its fair owner should be withheld? Never, till I behold your lovely form, did I know the import of the word, LOVE! My life had been studiously devoted to the acquisition of the sciences, and to me all ladies were alike—possessing my respect. On that memorable evening, when I arrived at your hospitable mansion, and experienced your kind permission to tarry during the night, a new and indelible emotion took possession of my very nature, and not till I have been absent did I know the depths of my heart's devotion to you.—Will you, can you, pardon my presumption while I thus write? But, knowing the goodness of your nature, I feel assured that I am already forgiven, and of your lasting friendship I am well assured. But if your heart is bestowed on another, let me forever deplore my lot, and bury in solitude my bruised heart and widowed joy. Will you, dear lady, reply to these enquiries, and assure me that you still remember me? I shall wait, with the utmost impatience, your reply, upon which

my all depends. And hoping to receive a kind reply from you in a short time, I remain your devoted lover till death.

GEORGE LELAND.

To which the fair Amanda replied: July 23, 1790.

Dear Friend—I have just received yours of the 10th inst., and hasten to reply. Will you pardon me, if I throw off the affection of my sex, and reveal to you the very depths of a heart whose emotions and whose affections are in unison with yours? Under other or different circumstances, I should be slow in revealing to any gentleman the state of my heart. But to you, dear sir, who are, under God, the preserver of my life, and who so frankly avows for me, a lone orphan, a preference to all other women, I have confidence to speak plainly. You appear to have deep solitudes as to whether my affections are placed on any one, or whether my hand and heart are free. The death of my dear parents and my studies left me but little time to cultivate or even indulge in those tender emotions so common to girls of my age. Deep and true love I have known, but it was the love of my dear and now widowed sister. My heart would now direct me to reveal to you its deep and true love, but prudence would dictate a different course. Perhaps I have said enough. Your absence fully proves to me how dearly prized is your presence. I hope to hear from you again in a short time. I remain yours ever truly,

AMANDA WELDON.

On the reception of this letter, George Leland was seen retracing his steps toward the mansion of the lovely and impatient Amanda, who received him with all the modesty yet deep emotion of her nature. After spending two weeks in her society, during which time the preliminaries of their marriage were settled, he returned to his father's. On the 15th of September, George, in company with his brother and some dozen others of his acquaintance, arrived at the residence of his adored Amanda, and on the next day they were united in marriage. Two hearts were never closer united in all the ties of deep and lasting love. At this wedding, Charles Leland made the favorable acquaintance of the charming widow Clarissa, and, after a courtship of three months, they were united in the ties of wedlock. Thus these two affectionate brothers and sisters became united in the closest of all earthly ties, and were permanently settled near each other. The large estate of Mr. Weldon was well managed in the hands of its present owners. Love, peace, and earthly prosperity attended the parties along the journey of life.

### For the Argus. Slave Labor or Free Labor.

No. III.

PRO-SLAVERY ARGUMENTS.

The following is the whole of Mr. Stephens's demonstration of the rightfulness of slavery "from the laws of nature": "Gradation, too, is stamped upon everything animate as well as inanimate—if, indeed, there be anything inanimate. A scale, from the lowest degree of inferiority to the highest degree of superiority, runs through all animal life. We see it in the insect tribes—we see it in the fishes of the sea, the fowls of the air, in the beasts of the earth, and we see it in the races of men. We see the same principle pervading the heavenly bodies above us. One star differs from another star in magnitude and lustre; some are larger, others are smaller, but the greater and superior uniformly influences and controls the lesser and inferior within its sphere. If there is any fixed principle or law of nature it is this. In the races of men we find like differences in capacity and development. The negro is inferior to the white man; nature has made him so; observation and history, from the remotest times, establish the fact; and all attempts to make the inferior equal to the superior is but an effort to reverse the decrees of the Creator, who has made all things as we find them, according to the counsels of his own will. The Ethiopian can no more change his nature or his skin than the leopard his spots. Do what you will, a negro is a negro, and he will remain a negro still. In the social and political system of the South, the negro is assigned to that subordinate position for which he is fitted by the laws of nature.—Our system of civilization is founded in strict conformity to those laws. Order and subordination, according to the natural fitness of things, is the principle upon which the whole fabric of our Southern institutions rest." pp. 14, 15.

Impudence is unquestionably a great and most effective power in the transaction of the business of this world. To utter such state truisms in connection with such gross falsehoods as we see above, and to place them in an order intended to represent to the hearer that the latter were authentic and inevitable deductions from the former, would have required not only great command of countenance in Mr. Stephens, but no inconsiderable amount of courage, had he not been surrounded by a majority (in the House of Representatives) who, having thoroughly committed themselves, in private and public life, to the tyrannical policy advocated by Mr. Stephens, were thus committed to the support of any method of defending that policy, and might thus be relied on to make whatever effort was necessary to avoid laughing in his face when he uttered the preposterous language above quoted. Since, however, it has been uttered, and since some one has

thought so poorly of the intelligence of the people of Oregon as to distribute it among them as a defense of slavery, we will spend a few moments in examining it.

We may fairly presume the captain of a pirate vessel to have made some proficiency in impudence, and to have discarded, as thoroughly as Mr. Stephens himself, the idea of obligation to speak the truth. We shall therefore do no injustice to such a person in supposing him, after boarding a merchant ship, killing those who resisted, and tying the hands of the survivors behind their backs, to address those survivors as follows:

"Gradation is stamped upon all the works of nature. We see it in the insect tribes, the fishes of the sea, the fowls of the air, the beasts of the earth, and the heavenly bodies above us. One star differs from another star in magnitude and lustre; some are larger, others are smaller; but the greater and superior uniformly influences and controls the lesser and inferior within its sphere. If there is any fixed principle or law of nature, it is this. In the races of men we find the differences of capacity and development. The merchant sailor is inferior to the pirate; nature has made him so; observation and history, from the remotest times establish the fact; and all attempts to make the inferior equal to the superior is but an effort to reverse the decrees of the Creator, who has made all things as we find them, according to the counsels of his own will. If you had capacity and development enough to keep this vessel, we should not have taken it. Your inferiority is thus proved by unquestionable facts, and in our social and political system the inferior is assigned to that subordinate position for which he is fitted by the laws of nature. Men, run out a plank, and show them over the side."

Facts are stubborn things. In all ages, pirates have not only asserted this superiority, but proved it. They, not less than the slaveholders, have in all ages illustrated the operation of that great law of nature quoted by Mr. Stephens—"the greater and superior uniformly influences and controls the lesser and inferior within its sphere." And supposing one of the inferior and subordinate class, in spite of the overwhelming evidence of half his shipmates lying dead on the deck, and of his own hands tied behind his back, had been so absurd as to mutter something about might not making right, and about his having been engaged in an honest occupation, would that have changed the laws of nature and reversed the obvious position of the parties? Would he have walked the plank any the less?

Mr. Stephens's argument may be stated in another form, thus: Trees grow according to the laws of nature; man, in the use of the powers which the Creator bestowed upon him, modifies certain parts of the trees into clubs, and organizes the institution known as club-law; is it not plain, then, that whoever resists the application of club-law, resists not only human law but the laws of nature and the laws of God? But, as all human works are marked by imperfection, even Mr. Stephens, when he strays beyond his strong-hold of club-law, and the divine right of the strongest, makes one or two little slips, which, at the risk of seeming hypercritical, we will notice.

Although the gradations in stars, beasts, birds, fishes, and insects, to which he refers us for illustration, are exceedingly numerous and varied, and the varieties of condition and degrees of development of the human family not less so, Mr. Stephens makes but two classes of the latter, white men and negroes: the former all A, No. 1, superior specimens of the dignity of human nature, the latter all Z, No. 99, perfect specimens of the degradation of human nature. The simplicity and comprehensiveness of this classification would be admirable if the classification itself were only true; but, unfortunately for Mr. Stephens, the testimony of all the most competent and reliable travelers and historians is diametrically opposed to his. We learn, from unquestionable evidence, that very great variety exists in the manners, customs, capacities, and attainments of even those African tribes which are known; that some have made great improvement in agriculture, others in manufactures and mechanic arts, others in hunting and the domestication of such animals as can be made useful in such manner, and others in gentleness, courtesy, honesty among themselves and hospitality to strangers—though it may be that Mr. Stephens, educated in conformity to the very different standard of morals and manners prevalent in Georgia, may not admit the qualities last named to be virtues at all, except those instances of hospitality which are exercised at the expense of others.

But, as successive discoveries acquaint us with the interior of Africa, and with those of its tribes which have been least, or not at all, acquainted with Mr. Stephens's saints, the agents of European and

American commerce, we find more and more specimens of a higher character and a better culture. All these, however, and all which yet remain to be discovered, are unceremoniously lumped together by Mr. Stephens in his second class; they are negroes; "do what you will, [he says, p. 15,] a negro is a negro, and he will remain a negro still." The fact is incontrovertible. No washing can whiten him. But, intelligent reader, if you stop there, and do not jump to the further conclusions that no justice can aid him, no humanity benefit him, no culture refine him, and no efforts elevate him—you stop short of the purposes, and disappoint the expectations, of Mr. Stephens.

But again: the testimony of history in all ages, and of the most reliable voyagers and travelers of the present century, contradicts Mr. Stephens's major premise not less absolutely than his minor. We find the varieties in character, condition, and capacity among white men also to be very great; and we find, not only that all white men are not superior to all black men, but that many tribes of white men are as low as the lowest, and very far inferior to the highest, of the negro tribes. To refer to only one of the recent testimonies—Dr. Kane has shown us that the northern tribes of Esquimaux (reduction to whose mode of existence wore out the health and destroyed the lives of even such hardy and seasoned adventurers as himself and his brave associates) must speedily die out and become extinct—because their dogs, on whom their very existence depends, are diminishing from year to year. Not one of the African tribes, not even those which have been deteriorated by the society of Mr. Stephens's agents on the Gold Coast, is lower in morals or manners, present condition or future prospects, than those Esquimaux; who, by Dr. Kane's unimpeached account, living not only without metals, and ignorant of letters, but amid the greatest discomforts and privations, were too stupid to imagine the existence of a better country than their own, and had too little energy to seek it of their own accord or migrate to it when the news had been brought them; who alternately gorged and starved, as fortune helped or hindered them—slept in a promiscuous mass, all the inmates of a hut, more or fewer, lying clustered together, entirely naked, in the warmest place, "like worms in a basket,"—killed their children when they became too numerous or too troublesome—and had no better prospect than to die themselves whenever their dogs should die. Yet these, in Mr. Stephens's classification, are "white men," superior, in virtue of that fact, to any actual or possible negro!

As all general rules have their exceptions, we find one curious exception to the weak, timid, lazy, and inefficient character ascribed by Mr. Stephens to the negro blood. A single drop of it suffices to neutralize, and even immediately to annihilate, a bucket-full, or any conceivable quantity, of the purest Virginian or Georgian blood. For instance. Since it is well known that planters do not suffer the reproductive powers of their slaves to lie idle, but bestow even more personal attention upon the increase of this than of any other variety of their cattle, it is very possible that there may be now in existence the fifth generation in regular (or rather irregular, but certainly natural) descent from the slave daughter of Thomas Jefferson, formerly President of the United States. Now if we make the supposition, not at all improbable, that a daughter was born in each stage of this descent, and the further supposition, a highly probable one, that each of these successive daughters had issue by her master, or his son, or the class mate, or other young Northern friend to whom this son was showing "hospitality," we shall have, in the child last born, merely one sixty-fourth, or one hundred-and-twenty-eighth part of African blood; the former, if the President's favorite were black, the latter, if she were yellow. But the singular fact is, that this minute proportion of black blood not only annihilates the sixty-three sixty-fourths, or the one hundred and twenty-seven hundred-and-twenty-eighths, of white blood, making its possessor fully and absolutely what Mr. Stephens calls a negro, and his overseer a nigger, but it annihilates also the ordinary rules of nativity, stamping as an African and an Ethiopian (both of which terms Mr. Stephens uses interchangeably with "negro,") a person who was not only born in the United States, but whose ancestors, for five generations back, have all been born at some point between Virginia and Georgia.

Still further. Not only does this minute interfusion of black blood reverse the technical designation of the white blood so profusely mingled with it, which would otherwise have remained Caucasian, Virginian, or Anglo-Saxon-Georgian, it annihilates the intellectual superiority which is in other cases transmitted from sire to son,