

except that it is not near so severe—with the general tenor of the slave codes of the different States. We learn by the Bible that God is no respecter of persons—that he is pure, just, humane, and benevolent. Now, I ask, can any man take the definition of slavery above given, and reconcile it with these admitted attributes of a righteous and holy God? And if slavery be right, the means by which it has to be sustained are necessarily right. Then, are we not a "respecter of persons" when we punish the slave for that which another would never receive even the mildest reproof when in fact a hundred things may be done lawfully and properly to the slave which it would be criminal to do to any other; and even his life may be taken necessary to preserve (not the master's own life, but) his authority. Tell me where the Bible makes this difference between men. Next: He is pure, and has said, "Thou shalt not commit adultery"; yet slave law recognizes no such thing as marriage. "A slave cannot contract matrimony."—Stroud's Slave Laws, page 61. "Slaves are not entitled to the conditions of matrimony."—Taylor's Civil Law, page 429. True, they may go through the form, but the law gives it no vitality and allows it no force. No slave woman can shield herself from the passions of her owner, for the law makes him absolute, and she dare not resist. Thus slavery uproots virtue and fidelity by refusing to recognize them as merits to be protected, and imbruted ignorance and terrified license run without curb or restraint. Tell me, can a God of purity sanction such a system of harlotry and prostitution?

Third: He is said to be just and humane. Is it just to keep a slave in ignorance of the simplest means of informing his mind, and then to punish him by a law he never saw, and could not read if he had seen it? Keep him in ignorance of the laws, and then punish him for their transgression. Is it just to afflict the posterity because the mother was black instead of white? Is it humane to tear these children born in sorrow from their parent and sell them for sordid gain to the merciless slave driver, whose eye never kindles with pity for their sufferings, and whose cruelties know no bounds but the limits of human endurance? In fine, can a system be humane which solely rests upon force—where the scourge and the hand-cuff, the whipping-post and the bloodhound are the means by which it is sustained and perpetuated? Yet such a system is American slavery in principle, and when a God of humanity smiles upon such cruelties, then will he approve that system.

Lastly—God is benevolent and kind.—Indeed, such has been his loving-kindness that he sent his only begotten Son into the world to sacrifice himself for all men—to save the bond as well as the free. Yet the slave code gives the master power to keep his slaves in entire ignorance by prohibiting them the benefits of education and the preaching of the gospel—thus keeping them in heathenish darkness and superstition. Can a God who made this sacrifice for the elevation of man, approve a system which gives to a sinful, depraved, fallen man the power to thwart his noble and benevolent designs—and who says that all men shall be judged by the deeds done in the body—thus making every individual responsible for his own acts?—I ask, can he approve a system which annihilates that responsibility, destroys the slave's capacity and right to choose between right and wrong, ignores the fact that he possesses an immortal soul, and turns him into a chattel and a brute? I answer, He never can.

But, says our friend who believes this system "a Bible principle," the abuses which slavery may have suffered in the hands of bad men is no argument against the existence of the institution. But it is folly to talk about abuses when the whole system is an abuse. One step in wrong begets the necessity for a hundred more, and the recognition of the one false principle that one human being can rightfully hold another as property, brings inevitably and necessarily the long crimson catalogue of crime that you denounce the "abuses of slavery." If it is right to hold a man in bondage, the means to support that right are also right. If a slave is property, he can have no legal marriage relations, for that would interfere with the master's power to sell his "property." Adultery is not then one of the "abuses" of slavery, but is absolutely necessary to its very existence. If a slave is "property," then the right of the master to dispose of his property includes the means to enforce his authority. Thus the whip, the gag, and the hand-cuff become absolutely necessary, and are therefore not "abuses," but instruments without which it could not exist.—If the slave is property, and tries to escape from his owner, then the use of the chain and the bloodhound to retain the refractory fugitive is not an "abuse of the system," however inhuman and cruel it may be, but a necessary concomitant of it. If a slave is property, then he is bound to obey his master; if he refuses, the master may flog him; if the slave, under the impression that he is about to receive some great bodily injury, should raise his hand to resist, he may be killed on the spot. This is well settled law in the slave States. The right to take the life of the slave, then, is not an "abuse," but a necessity of the system, and without which power insubordination and rebellion would destroy the system.—Throw aside the whip, the gag, the chain,

and the pistol—turn the bloodhound loose to track the native beasts of the forest and swamp—recognize the law of marriage among slaves—and let the law prohibit their use to perpetuate the sway of the master, and how long without these abuses would the system exist? The day that such law was proclaimed would be the knell of slavery.

And yet "A Member of the Christian Church" says that such an institution "is no national, no moral evil." I can only say, if this be true, that I envy not his code of moral principles!

After all, he has succeeded in showing—if he showed anything at all—that white men could rightfully be made slaves—for he will hardly contend that the Hebrew slaves were "niggers." Our Declaration of Independence, according to the most ultra pro-slavery interpretations, has settled that all white men have equal rights to liberty, and I presume even "A Member of the Christian Church" would blush to be compelled to maintain the doctrine that he could enslave rightfully his fellow-citizens if he could obtain the power. And yet the Bible proves that right, or it proves nothing for him.

Asking a candid perusal by all who held the doctrines of "A Member of the Christian Church," and begging pardon of the printer for occupying so much space, I am, sir, yours, respectfully, &c.,

W. L. ADAMS.

Lafayette, Nov. 7th, 1857.

The Oregon Argus.

W. L. ADAMS, EDITOR AND PROPRIETOR.

OREGON CITY:

SATURDAY, NOVEMBER 21, 1857.

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

W. L. ADAMS.

The Occidental on the "Goose."
Since the election, the Occidental Messenger takes the following true South Carolina secession view of the goose:

"We contend for an equality of rights between the States—we contend that the territories, being common property, all have an equal right to citizenship upon them with such property as they may possess. We further contend that the people of a territory, in the formation of a state government have no power to exclude slaveholders, because the exercise of such a right would invalidate the common partnership—would be a declaration to the effect that the people of the non-slaveholding states possessed superior rights over the territory to the people of the slaveholding states."

This is the only consistent, sound, and reliable black-democracy, and the national demagogues will occupy the Occidental's ground in less than ten years.

In the same article the Occidental pokes out the cloven foot of disunionism:

"As great an evil as disunion would be, we consider there is still a greater, and that is submission to the unrestricted will of a reckless fanaticism, which overrids the barriers erected by the constitution for the protection of the minority, and tramples, with ruthless, iron heel, upon the plainest principles of justice and equality."

Here we are threatened with disunion as preferable to a "submission" to the will of the "reckless fanaticism" that has just decided to "override the barriers erected by the constitution for the protection of the minority" who wish to deal in the bodies and souls of men on the same terms that they deal in bacon.

C. E. Pickett, the wandering Ishmaelite from California, who has been sojourning in Oregon for a couple of months for the purpose of advocating the introduction of slavery here, through the Occidental and Sentinel, publishes a letter in the last Occidental, which shows that he has "got his back up" about the recent vote on slavery. In addressing his fellow-worshippers at the woolly shrine, he says:

"But it is said you will acquiesce in the decision given at the polls on yesterday.—Can this be true? Will you thus quietly and tamely submit—and this, too, in mere wantonness of insult on the part of some who oppose you—to be deprived of your hopes, wishes, expectations and mirths?—If so, then, you no longer deserve the name of men and freemen."

This talking about "not submitting" to the wishes of an overwhelming majority of the people, comes with a rich grace from a source that has raised fire and brimstone on republicans who have demurred at the political opinion of the five southern members of the Supreme Court! It's a sad plight you're in, poor fellows. We would advise all these Ishmaelites to emigrate to South Carolina, but we are afraid that in their great desire to kick up a mass of some sort, they would commit some act that would cause them all to be hung as "abolitionists."

But poor Pickett consoles himself with the idea of a better time coming. Hear him:

"The time is coming, and not far distant, when a decision of far greater importance than that of the Dred Scott case will be made by the Supreme Court of the United States; and this decision will be that negroes are property, the same as any other species of personal or moveable property, is so recognized by the federal constitution, as well as by the great unwritten common law which covers all parts of this confederacy alike, and that the owner of a negro slave in one State has a perfect right to remove such slave into any other State and there hold him, as in the State from which he came, and that any State law contravening such right, is

unconstitutional, null and void."

There spake the soul of a regular dyed-in-the-wool black-democrat. The opinion of poor Pickett cannot, however, be called original, as one Doady, a pettifogger whom poor Pierce commissioned as one of the supreme judges of Oregon, expressed the same opinion in a speech made at the Lookingglass school house in Douglass county last spring. It is what poor Pickett, in the language of Buchanan in reference to squatter sovereignty, would call a "happy conception." When Pickett's "sperm coat" decides that the constitution revives the slave trade, permits Tombs to call the roll of his slaves on Bunker Hill, Wise to settle with his five hundred negroes alongside of white laborers in Vermont, thereby reducing their wages from one dollar to fifty cents a day, besides requiring those white laborers to leave their work and hunt Wise's runaway niggers for nothing, we hope that poor Pickett and his Court will permit us to quote a sentence of his epistle, in addressing the free laborers of the North—"Will you thus quietly and tamely submit?"

We think that when Pickett's "Supreme Court" knocks the underpinning from the pillars of State sovereignty, and plants slavery in all the States *volens nolens*, then black-democracy may lay some claim to "nationality." Till then, however, we shall continue to denigrate it as a "sectional" party, and a miserable rotten one at that.

Last week we published an extract from Salem correspondence of the N. Y. Tribune, giving a pretended history of a border ruffian row in the Constitutional convention. The authorship of that letter, it was supposed would forever remain a mystery; as no one believed that the creature who would do such an act would be silly enough to "leak out" a syllable that would tend to implicate him in a deed that would brand him as a very dirty dog in any civilized community. But it seems that the lecherous blockhead who edits the Salem organ of black democracy, knows all about the letter (having doubtless written it himself), and thinks it so smart and witty a thing, that he allows his zeal for notoriety in doing dirty things to blind his discretion, and he thus proceeds to open the wallet and invite the community to look at the cat:

Philosopher Greeley "said"—At the time of the organization of the constitutional convention, a wag at this place got up a "blood, hair and thunder" description of a row and fight in that body, as a "sell" upon Greeley. We thought the "sell" was too transparent to deceive anybody, and had not the slightest idea of ever seeing it in the Tribune. But Greeley, ever on the alert for "border ruffian" tales, clutched at, and swallowed it with avidity. It seems from the extract we publish below from the Tribune of the 7th, that the letter was published in the issue of the day previous. We have not the paper of that day, but the correspondent here has furnished us a copy of the letter which he kept, and we would publish it from that, but we have not room this week. It will appear next week.

Here we have a full acknowledgement that the editor was a *particeps criminis* in this foul transaction, or at least knew all about it at the time, although he essays to fasten the crime upon some other member of the "clique." The exhibition of such moral turpitude and brazen effrontery as is contained in this extract from the Salem paper, shows the crying necessity for a more thorough moral training and rigid discipline in the family and in the school. It is mainly for the want of this training and discipline that we now and then see in community a sneaking sly loafer, whose highest gratification consists in *disturbing public meetings, disfiguring posters and handbills, writing smutty things on the walls of public buildings, dropping obscene anonymous communications in the pocket fences and disfiguring other people's furniture*, and other acts which mark the perpetrator as a sly greaser. The authorship of this letter to the Tribune would probably furnish a clue to the creature who last fall, crawled into a "necessary" at Salem, for material with which to smear the whole front of a poor harmless negro's barber shop.

During a long period of pretty successful school teaching, we have generally managed, whenever we have had such a subject to deal with, to "bead the twig" aright by moral influence—with an occasional mixture of the hickory. The only half dozen or so cases that proved "too much for us," have either turned out to stealing, or editing locofoco newspapers.—A. Bush, the editor of the "Oregon Statesman" (Czapkay's organ), from which we make the above extract, is, of course, too much hardened in villainy and steeped in crime, to justify any hope of doing much for him. We think with the Messenger, however, that an argument might now and then be made to reach him through his hide. If he should ever be put up at auction, and we think, upon "examining him," he has the mental qualifications for a Devil in The Argus office, we may buy him; thinking that by sending him to Bro. Pearne's Sunday school and wearing out a couple of good hazel brush on him every Sunday before he starts, and as many more upon his return, we can improve his manners so as to make him a passable devil.

The Astoria Report in favor of a railroad from Astoria to Eugene City, next week.

ELECTION RETURNS.

CLACKAMAS.—Below we give the official returns of Clackamas county:

PRECINCTS.	For Con.		Against.	
	For Con.	Against.	For Con.	Against.
Oregon City.....	193	87	41	242
Upper Molalla.....	41	33	19	56
Lower Molalla.....	29	22	11	41
Curry.....	19	2	19	60
Beek Creek.....	37	5	1	41
Tualatin.....	19	2	2	19
Mattoon.....	27	12	8	30
Beaver Creek.....	35	1	2	33
Linn City.....	21	27	2	49
Milwaukie.....	45	12	1	56
Marquam.....	43	10	4	50
Total.....	530	216	98	655

CLATSOP.—Ed. Argus: Below are the official returns of the election in Clatsop county:

	Yes.	No.	
Constitution, Slavery,	62	87	
Free Negroes,	25	71	
Astoria, Nov. 12.	W. W. PARKER.	25	65

UMPUQA.—Dear Sir: I send you the returns of this county:

	Yes.	No.
Constitution, Slavery,	157	53
Free Negroes,	32	204
Total.....	19	190

It is reported that Douglas county goes for the constitution 178 majority, and against slavery 155 majority.

Yoncalla, Nov. 13. E. L. ATTELEGATE.

YAMHILL CO.—MATHENY'S PRECINCT.—

	Yes.	No.
Constitution, Slavery,	28	2
Free Negroes,	3	27
Total.....	5	25

S. M. GILMORE.

POLK CO.—PLUM VALLEY PRECINCT.—

	Yes.	No.
Constitution, Slavery,	45	27
Total.....	26	46

AMOS HARVEY.

AMITY PRECINCT, YAMHILL COUNTY.—

	Yes.	No.
Constitution, Slavery,	36	24
Free Negroes,	15	40
Total.....	5	53

JEROME WALLING.

The returns from this precinct sent us by S. M. Gilmore, Esq., give 48 against slavery. This precinct has always been considered a stronghold of slavery—indeed, we have often heard it said by pro-slavery men from Amity, "We are all sound on the goose in Amity." Fifteen votes for the "goose" out of sixty-four votes, looks like rather a "bad egg" for a "sound goose." Put her back on the nest again, boys, with the "Nebraska stone" under her for an egg, and let's see what she will hatch out next time.

Below we give the result of the vote by majorities for and against the Constitution and against Slavery, in all the counties in the Territory. A part of them are official, while the rest are made up from the best information we had in the absence of official reports. The full official returns will not materially change the total result.

Many thanks are tendered to our friends in all parts of the Territory for their promptness in sending us in returns.

MAJORITIES.

COUNTIES.	For Con.	Against.	Against Sla.
Clatsop,	23	46	
Columbia,		36	73
Wasco,		34	27
Multnomah,	241	557	
Tillamook,	22	25	
Washington,	175	350	
Clackamas,	314	557	
Marion,	781	889	
Yamhill,	97	450	
Polk,	355	245	
Benton,	230	90	
Linn,	935	894	
Lane,	240	150	
Umpqua,	64	172	
Douglas,	178	155	
Jackson,	300	200	
Curry,	150	160	
Josephine,	450	650	
Total,	4555	70	5690

REMEMBER IT!—That Luckiamette precinct in Polk county is the only precinct yet heard from in the Territory which gave a majority for slavery. The vote stood 38 for, to 29 against. The Territory ought to buy a black goat and stake him out in the center of that precinct for the natives to smell of.

SCENE.—Dramatis Personae.—Landlord and Editor.

Editor rides up to landlord just before sunset, and finds him busily digging post holes.

Editor.—Good evening, sir.
Landlord (digging away).—How are you, sir?
Editor.—My name is Mr. Pearne—I presume you have heard of me?
Landlord.—Y-e-s. My name is Jim Barlow—I presume you have heard of me!—(Keeps on digging.)
Editor looks at the frightened chickens a moment, scratches his head rather bewildered, and rides on.

"But, in the present condition of matters, if we should catch a thief in the act of taking a horse from our stable, or committing an important robbery, we would shoot him upon the spot."—Czapkay's organ.

It is probable that about as valuable a "horse" as any body will ever take from your stable, will be a *shaving horse* and a borrowed one at that.

"If the doctrine of the transmigration of souls be true, Leland's spirit, after death, will be found playing snapping-turtle in a still-tub."—Portland Times.

Very likely; but nobody need be afraid of being "bit" but you.

"They [Wells, Fargo & Co.] receive from us a large package of papers weekly, but we seldom receive any from them, and when any, mostly valueless inferior papers. We have not received a decent file for three months."—Czapkay's Organ.

We receive files of valuable papers from them, such as the New Orleans True Delta, N. Y. Tribune, N. Y. Herald, N. Y. Times, Boston Traveller, San Francisco Herald, and many others. The reason the Express Companies usually send you the Banner of Liberty (niam), the Venus Miscellany, Prophylactical Star, and Czapkay's almanacs for 1856-6, is, they know these papers are such as furnish suitable "clippings" for your lying filthy sheet—why you call them "valueless," we are at a loss to determine.

Instead of your not having "received a decent file for three months," most people here judge from the looks of your sheet that you haven't received a "decent file" since you stole that editorial from the Albany Evening Journal.

Some time since, Dr. Hutchins of Lafayette sent us a bottle of his "Balm of Wild Cherry," which, having no occasion to use myself, we gave to Mrs. Stout of this city, who has been troubled for a long time with a serious affection of the lungs, producing a severe cough and other symptoms of approaching consumption. The medicine, we are glad to say, has produced an almost immediate cure.—Dr. Hutchins' medicines, so far as we have heard of their being tried, have proved highly efficient.

"Our readers may regret the necessity which trots into requisition this going down into the cellarage."—Portland Times.

The only "regret" we have heard expressed up this way, is, that your moral respiratory organs were not so constructed that, instead of rendering it possible ever to poke your head above your natural element, the same "necessity" which trots into requisition this going down into the cellarage, hadn't "trotted into requisition" your *staying down in the cellarage after your first bite*.

Mr. DAN. V. GATES gave a theatrical exhibition in this city last Tuesday night to a crowded house. His personations of distinguished orators and stage actors were generally good, and some of them felicitous. In our opinion, however, he appears the best as a regular built Yankee, and as an Irishman from Cork.

The exercises were much broken in upon by a new-comer set of California rowdies, with a sneaking hang-dog look that marked them as exotics from the "Five Points." Their presence induced every man in the house to instinctively place his hand upon his pocket, besides feeling the force of a very strong argument in favor of Vigilance Committees.

"He [Jo Lane] was accompanied by Hon. Aaron Rose and family, of Douglas Co., who go to the states on a visit. Our best wishes trot along with the company."—Portland Times.

How natural, after "trotting" out here behind Jo Lane, to make "our best wishes" take the form of a poodle "trotting" back after him on all fours!

We notice in one of the Portland papers a statement by Marco Gasivada, of San Francisco, that our old friend Samuel Simmons, of Howell Prairie, had sent 1000 bushels of apples this fall, which brought from five to ten dollars more per hundred than any other apples sent to the California Market. Friend Simmons used to raise excellent apples, we know, but it is so long since we have seen any of them, that the way they tasted is not sufficiently vivid in our mind to enable us to form a very dogmatical opinion as to Gasivada's statement.

James Gray, Esq., writes us from Albany, O. T., that pork is selling there at seven and nine dollars per hundred. It is selling at eight in this market.

The weather has been beautiful for the last two weeks, resembling spring.—Our farmers are improving the time in putting in fall crops.

Thirty thousand bushels of wheat were recently sold at Joliet, Illinois, for 40 cents a bushel. Corn was selling in the field near Springfield, at \$5 per acre.

Brigham Young lately declared in a speech at Salt Lake city, that "henceforth Utah is independent of the United States." We look upon this as only a feeble outburst of Brigham's harmless gas.

Monmouth University.

EDITOR OF THE ARGUS.—Please permit me to announce through your paper to the friends of Monmouth University abroad, and the public in general, that Professor W. T. HALEY, a graduate of Bethany College, arrived here on the 14th inst., to take charge of the collegiate department of our school. We expect to have other rooms fitted up in eight or ten days.—Boarding in good families, from \$2.50 to \$3.00 per week.

The neighborhood of Monmouth is proverbial for morality, good order, and sobriety. Send on your sons and daughters. J. E. MURPHY.

Monmouth, Nov. 16, 1857.

The Washington correspondent of the New York Herald, says that Judge Curtis is considered there as the Dred Scott candidate for the presidency, since he resigned his judgeship.

From the Richmond (Va) Whig.
A MAN OF DESTINY.—Mr. John D. De ment of Oregon City O. T., one of the saved from the Central America, whose name has undergone a dozen telegraphic transportations, has experienced a most eventful life for one so young. Residing in the neighborhood of Washington City, where he was born, he volunteered in the Rife Regiment, composed principally of the best blood of that region, as shown by the service rendered in the Mexican war. He fought in every battle from Vera Cruz to the gates of the city and never received a scratch. During the occupation of that Capital he occupied a prominent position in the Police Department, and escaped many well laid plots against his life, on the part of the *Greaser* population. He was the first man to volunteer on the call of General Scott for a certain number who should blow up the castle of Chapultepec at the certain sacrifice of their lives.

For his gallantry he was promoted to a Lieutenant in the regular army, 1st Artillery—a double honor. His first order was to the post of Steilacoom on Puget Sound, a waste howling wilderness, where his adventures with the Indians, grizzlies, and other varnents, would form a most interesting book. One occasion he took a small boat, of the size of an oyster pung, and with only four men, rescued from a most savage tribe of Indians, occupying an island, several persons including a lady and child, who had been wrecked and barbarously treated. Persons familiar with the adventure pronounce it one of the most heroic and daring, requiring an amount of diplomacy rarely found—on which Napoleon might have delighted to honor with the grand cross in the presence of a grand army.

Finding the soldier's life in time of peace too monotonous, or obeying an irresistible impulse to active life, he resigned his position, while stationed at the pleasant port of Charleston, took to himself a wife and returned to Oregon to join his brother in business, who it may be said by the way, had crossed the Rocky Mountains with the first train that ever went to Oregon for the purpose of settlement.

Now comes the remarkable feature of his travels on the sea. Last year in coming in for goods he was in the steamer Illinois, which was so near being lost, and arrived in Norfolk under such painful circumstances. This year he meets the ill-fated Central America and he gets into Norfolk again. Pity it is that we are not in possession of his account of the catastrophe. While his case may not have differed essentially from others, we are sure he knows as much as any who have made statements, and that as in all the rest of his works, his modesty would be equal to his merit.

All hail to thee, John! John Daniel! friend of my early days! If you are always good you cannot now fail to be a better man. I would not preach you a sermon, John, but would merely suggest inquiry as to how the prayers of that dear good old mother—of that sweet, amiable wife, away across the big mountains, and of that little boy who doubtless lisp'd your name, as you took the fearful plunge, may have performed the functions of the life preserver: "That you are born for a good end is already known—that you are reserved for a better may be inferred, and if for nothing more agreeable, let it be for seeing me once more." Joe.

INDIA.—The New York Evening Post, in reviewing the latest news from India, says:

On the whole, the India news by the steamer yesterday is altogether gloomy.—The prospect now is that it will cost more to recover the revolted provinces of Central India than it cost originally to conquer them; and when reconquered it will take three times as many men, and three times as much money, to hold them securely; and that when thus reduced to subjugation—an event the occurrence of which grows more doubtful every day—they will not be worth one third as much to the conquerors as they have been. The natives of that region will have become alienated by this war, which is conducted without mercy on either side; seeds of hate will be sown for half a century after a peace has been conquered, and no one can foresee the time when the people who have hitherto constituted more than fifteen twentieths of the Anglo-Indian army, can again be confided in, or safely employed to any considerable extent as soldiers in the revolted districts.

IMPROVEMENT IN SOAP.—The wife of an American agriculturist has been experimenting in soaps, and finds that the addition of three quarters of a pound of borax to a pound of soap, melted without boiling, makes a saving of one-half in the cost of soap, and of three-fourths the labor of washing; improves the whiteness of the fabric; besides, the usual caustic effect is thus removed, and the hands are left with a peculiar soft and silky feeling, leaving nothing more to be desired by the most ambitious washerwoman.

THE MAN WHO BROKE THE TELEGRAPHIC CABLE.—The letter of Professor Morse, gives a perfectly clear and understandable explanation of the cause of breaking the Atlantic telegraphic cable, and fixes the blame of the disaster where it properly belongs. Mr. Bright, the head engineer, who had the laying of the cable under his sole direction appears to have been "a culprit." He had put the blame upon "a mechanic," but professor Morse says that he ordered one of his subordinates to apply the brakes, the "mechanic" hesitated. Mr. Bright repeated the fatal order, and the mischief was done. The Professor sarcastically remarks that Mr. Bright "generously" gave a certificate exonerating all