

The Oregon Argus.

W. L. Adams, Editor.

OREGON CITY:

SATURDAY, MAY 5, 1860.

Republican Nominations.

For Congress, DAVID LOGAN, OF MULTNOMAH.

For Presidential Electors, T. J. DEVER, B. J. FENNER, W. H. WATKINS. For State Senator—W. L. ADAMS, OF WAGON. For Representatives—A. S. SMITH, G. H. MURPHY, A. HARRISON, H. W. EDDY, For Clerk—JAMES WINTON. For Sheriff—JOHN WELLS. For Assessor—JOHN MELDRE. For Treasurer—WILLIAM DEERBERG. For Co. Commissioners—CHARLES F. BOYNTON, ABEL METZGER. For Coroner—F. BARCLAY. For Surgeon—JOS. H. THOMPSON. For School Superintendent—N. W. KENDALL.

Lane County. For State Senator—J. R. MOORE. For Representatives—A. A. SMITH, G. H. MURPHY, JAMES McFARLAND. For Sheriff—MARTIN DANFORTH. For Clerk—PAUL BRATTAN. For Treasurer—J. L. BRIDGEMAN. For Assessor—JOHN MORGAN. For Coroner—V. S. McCLURE, S. H. SAYLER. For School Superintendent—EDWARD SHERMAN.

Yamhill County. For State Senator—JOHN R. McBRIDE. For Representatives—M. CRAWFORD, S. M. GILMORE. For Sheriff—HENRY WARREN. For Treasurer—ANNON B. HENRY. For Clerk—J. W. COWLEY. For School Superintendent—A. A. SKINNER. For Assessor—LEE LAUGHLIN. For Surgeon—T. R. HARRISON.

Clatsop County. For Representatives—JAMES TAYLOR. For Clerk—W. H. TWILIGHT. For Sheriff—H. B. PARKER. For Treasurer—W. A. ELLIS. For Assessor & Surveyor—J. W. GIBBERT. For School Superintendent—P. W. GILBERT. For Coroner—GEO. B. McEWEN. For Comm'rs—GEO. DAVISON, LYMAN P. HALL.

Polk County. For State Senator—SANDFORD WATSON. For Representatives—H. BURBANK, M. DOUGLAS. For Sheriff—A. W. LUTAS. For Clerk—J. FEATHER. For Assessor—W. A. HOWE. For School Superintendent—GEORGE BELL. For Surgeon—DAVID ELLER.

Umpqua County. For Representatives—J. W. P. HUNTINGTON. For Clerk—S. MOORE. For Sheriff—SAMUEL RIGG. For Treasurer—S. WHEELER. For Assessor—A. C. LINDSAY. For School Superintendent—P. P. PARKER.

Linn County Ticket. For Representatives—BARTLET CURT, JOSEPH P. TATE, ANDERSON DECKARD, ANA McCULLY.

Sherriff—DAVIS LAYTON. Cor. Clerk—JOHN BARROWS. Assessor—TIMOTHY A. RIGGS. Treas.—DAVID FROMAN. School Sup't—HUGH N. GEORGE. Surveyor—HARVEY GIBSON. Coroner—HIRSH N. SNEAD.

STATE CENTRAL COMMITTEE: H. W. CORREY, Chairman, Portland. E. D. SHUTTICK, Secretary, Oregon City. W. C. JOHNSON, Oregon City.

Public Speaking. Messrs. LOGAN and SMITH, candidates for Congress, have made the following appointments for addressing the people of Oregon: Month... Friday, 10 A.M. and at the following places at 1 o'clock on the days mentioned, in the month of May: Oxnard, Benton... Saturday, the 5th. Oakland... Monday, the 7th. Exton... Tuesday, the 9th. Elsie... Wednesday, the 11th. Elsie... Thursday, the 12th. Elsie... Friday, the 13th. Elsie... Saturday, the 14th. Elsie... Sunday, the 15th. Elsie... Monday, the 16th. Elsie... Tuesday, the 17th. Elsie... Wednesday, the 18th. Elsie... Thursday, the 19th. Elsie... Friday, the 20th. Elsie... Saturday, the 21st. Elsie... Sunday, the 22nd. Elsie... Monday, the 23rd. Elsie... Tuesday, the 24th. Elsie... Wednesday, the 25th. Elsie... Thursday, the 26th. Elsie... Friday, the 27th. Elsie... Saturday, the 28th. Elsie... Sunday, the 29th. Elsie... Monday, the 30th. Elsie... Tuesday, the 31st. Elsie... Wednesday, the 1st. Elsie... Thursday, the 2nd. Elsie... Friday, the 3rd. Elsie... Saturday, the 4th. Elsie... Sunday, the 5th.

Review of Cornwall on Slavery. (Continued.) The heading of this series of articles, it has doubtless been noticed, does not really indicate the contents of them. While the heading would indicate that we were only trying to demolish Mr. Cornwall's defense of 'Bible slavery,' we are in fact directing our attention principally to the proof of a proposition, namely: 'The relation of master and slave, or the ownership in man as property, is, so far from being sanctioned by that book, clearly condemned as a great crime. The reason for following the course marked out is obvious. We might demolish all of Bro. Cornwall's arguments, and still fall far short of establishing our proposition. It would take many columns of precious space, to follow him through his series of articles, and expose his bad English, his worse logic, and his worst array of perverted law and falsified history. After all this had been done, some more learned and talented theological pettifogger and man-stealing might have justly concluded that the strongest arguments on his side all remained intact; and that the way was open for him to do what his brother Cornwall had, through stupidity, entirely failed to do. In demonstrating the proposition we have laid down, we effectually shut the mouths of all Democratic divines, great and small. In proving our proposition, we present the arguments just as they appear to us upon looking into the Old and New Testaments. We have heard of many books on the subject of Bible slavery, for and against, but up to this hour we have never read a page in any of them. For the last five years, we have noticed many articles in different pro-slavery papers in Oregon, besides many Democratic speeches in Congress sent all over the country by our representatives at Washington, all

made up of what appeared to us as very silly efforts to establish what we allowed Mr. Cornwall to try to establish through the Argus. In addition to this, we have now on file several letters from infidels, finding great fault with us for now and then publishing a stray waif from some philosopher's note-book eulogizing the Bible. Our correspondents think we ought not to commend a book which sanctions such a great wrong as man-stealing. Now we have often wondered why 'free-thinkers' should come to such a conclusion. They certainly never got it from the Book itself, but are entirely dependent upon pro-slavery persons for their information. Now, it does look a little inconsistent for an 'independent free-thinker,' who wouldn't give an old button for such as Parson Cornwall's opinion on any other branch of 'theology,' but who prides himself on doing his own 'thinking' then, should let such persons do all his 'thinking' when it comes to proving the Bible to be a very bad book, and when these divines tell him 'the Bible sanctions man-stealing,' he opens his mouth and swallows it down without ever stopping to examine, to see whether the 'preaching' is correct or not. We have thought it not an improper thing, at this particular juncture, to lay by our political pen, and sharpen up our old theological quill, for the double purpose of removing a very great objection which some 'free-thinkers' make to our publishing flattering notices of the Bible as a book of morals, to say the least, as also to 'stop the mouths' of such 'vain talkers and deceivers' as are, under pretense of being 'called and sent,' trying to make all the infidels they can, by averring, every where they go, that the Bible justifies 'the sum of all villainies.'

The proposition that we are demonstrating is, that property in man, or slavery, is abhorrent to the teachings of the whole Bible. And just here we affirm, what we might have stated before, that the word 'slave' is never found but twice in that book, once in Jer. 2: 14, and once in Rev. 18: 13. In the former passage, "In Israel a servant? is he a home-born slave?" the word 'slave' is not in the original, but is incorrectly supplied by the translators for 'servant.' The Greek word *doulos* is here rendered 'servant.' This word is always rendered servant, and never means a slave in the whole book. Rev. 18: 13 is then really the only place where 'slave' occurs in the Book, and there very properly occurs, as both the original and sense of the passage show, "And I heard another voice from heaven, saying, *Come out of her, my people, that ye be not partakers of her plagues.* Therefore, shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her. And the merchants of the earth shall weep and mourn over her; for no man buyeth merchandise [property] any more, the merchandise of gold and silver, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men." Rev. 18: 4, 8, 11, 12, 13. Here, in the person of the great harlot Babylon, we find the only slaveholder mentioned in all the Bible that claimed absolute property in man. She dealt in the souls and bodies of men as 'merchandise,' and "protected slave property just as she protected other property" in all her territories. She not only did this, but placed them in her inventory of 'merchandise,' with 'beasts, and sheep, and horses,' just as Cornwall and other Democratic persons always insist that the pious harlot should have done. But we find, by looking into our Greek Testament, that the word *doulos*, used elsewhere for 'servant,' is not the word used here, but '*sona*,' which means a slave, sure enough. Cornwall certainly had the scarlet-colored harlot in his eye when he told us about the great slaveholders of the Bible time who owned some twenty thousand head or more apiece, and counted them as no men, but as beasts, and killed them at pleasure—a state of things which Christ and the Apostles saw, and still left the world as to slavery just where they found it. It must have been Babylon he had in his eye, for we read in Rev. 18: 24, "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." The angel that came down from heaven "cried mightily with a strong voice, *Come out of her, my people*,"—but poor Bro. Cornwall stands up in the pulpit, crying with a weak voice, "Go into her, go into her, my brethren, for she is the true church, and mother of all Democrats!"

Mr. Stephens, of Georgia, made a speech in Congress a few years ago to prove that slavery was a Bible institution. Jo Lane sent a package of those speeches to almost every man in the country. We see he didn't forget Mr. Cornwall, as he has drawn liberally from the classic portion of Stephens' speech. We quote a passage from Mr. Cornwall's first article: "The best Greek critics (such as Jo Lane and Stephens) tell us that the original term *doulos* means either a slave or a servant, that it is equally applicable to both kinds of servitude. Hence, if abject slavery really did exist in those countries and among those very people to whom the Epistles were addressed, and at that particular age, it affords the most conclusive evidence that abject slavery, and not voluntary servitude, is alluded to by the divine writer."

This passage occurs after quoting 1st Tim. 6: 1: "Let as many servants (*doulos*) as are under the yoke," &c. In the sentence we quote from Mr. Cornwall we have an excellent sample of pro-slavery learning and slave-breeding logic. The Epistle quoted from was addressed to Timothy, to instruct him how to rule over the church he had the oversight of. The logic of the parson is just this—Now if slavery existed in those countries among those unconverted barbarians outside of the church, it isn't at all necessary to stop to inquire whether a system of voluntary servitude existed in the church to which Paul alluded, in writing down rules for the church, but we must suppose of course that he alluded to practices among the pagans! Let us put a sample of parallel logic alongside of it. In those Epistles we find the duties of parents toward their children enjoined. The Greek word *pais* means a child, whether legitimate or illegitimate.—Now, according to Cornwall, if we find by examining history that those barbarians among whom the churches were located had a great many illegitimate children, we must suppose of course that the word *pais*, wherever it occurs in the Epistles, refers only to illegitimate children, and by no means to children born in lawful wedlock! But Paul tells Timothy that from a child (an illegitimate child?) he had understood the Scriptures (the Old Testament), and we have already shown that those Scriptures punished the crime of man-stealing with death. Can it be possible Paul supposed that such a law being familiar to Timothy, as well as the old system of voluntary servitude, Timothy would naturally think he was alluding to a system of slavery among the barbarians, instead of the system of voluntary servitude, with which he was familiar, and which even Cornwall admits did then exist, and which was properly embraced by *doulos*, the word Paul used. But it seems that Paul was determined that Timothy shouldn't fall into the blunder that Cornwall has, and so he gave him a very strong hint of the soundness of the principle of the old law, even under the new dispensation: "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for murderers of fathers and murderers of mothers, for manslayers, and man-stealers," 1st Tim. 1: 9, 10. In those days there were men who hired laborers or servants (*doulos*), and men who stole laborers or servants (*doulos*). Paul enjoins the duties of Christian masters to 'servants,' and calls Timothy's attention to the law as good, which punished the man who stole his laborer, or the man who held the stolen laborer, with death—and still Cornwall comes up and tells us that Paul must have been laying down the duties of church-members who stole their servants, because some barbarians in those days did steal them! Isn't that a species of logic that ought to make Paul turn over in his grave and groan? But let us try his Greek a little. We have already stated that '*doulos*' never means a slave in the Bible, but is the only place where slavery or 'man merchandise' is spoken of, the word *sona* is used. But Cornwall thinks that 'the best critics' are right in rendering *doulos* a slave. Let us translate a few passages that way: Paul a (*doulos*) slave or property of Jesus Christ, Rom. 1: 1. Who (Christ Jesus) took upon himself the form (*doulos*) of a slave, or property of his owner, Phil. 2: 7. Saying, but not the earth, neither the sea, nor the deep, till we have sealed [branded?] (*doulos*) the slaves or property of our God in their forehead, Rev. 7: 3. Well done, thou good and faithful (*doulos*) slave, Mat. 25: 21. Epaphras, who is one of you, (*doulos*) a slave of Christ, &c. Col. 4: 12. And they sing the song of Moses (*doulos*) the slave of God, Rev. 15: 3. And whosoever will be chief among you let him be your (*doulos*) slave or property, Mat. 20: 27. And he sent to the husbandmen (*doulos*) a slave, &c. Mark 12: 2. For he that is called in the Lord, being (*doulos*) a slave, is the Lord's freeman; likewise also he that is called, being free, is Christ's (*doulos*) slave or property.—1st Cor. 7: 22.

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We could fill several columns of such texts by quoting from the Septuagint and the Greek Testament, but we think we have given enough to show even Mr. Cornwall that such authorities as Lane and Stephens are very poor on Greek Scripture. That the servants spoken of in the New Testament were either hired servants, or 'bond servants,' as he had bargained or sold themselves, as in Moses' time, for a limited period, and that *voluntarily* for a consideration paid to themselves, we prove in a very short way. The only particular or individual case mentioned is that of Onesimus, who had, after probably receiving his wages in advance, left his master or employer; but having embraced Christianity, he was sent back, with a letter from Paul enjoining it upon Philemon to receive him as "above a servant, as a brother beloved," and promising if Onesimus owed him anything, to make it right himself. Now, Paul was too much of a gentleman, too logical, clear-headed, and correct, even if not inspired, to talk about a slave who had been stolen, and who was working for nothing, 'owing' his master anything. A pro-slavery parson may put on a sanctimonious look, and pucker up his mouth to say a slave 'owes' his master labor, but he must feel a consciousness that he utters a falsehood, and that if retributive justice were dealt out to him here, the very utterance of it would burn his lying tongue to a blister. We see, then, that in the church, in Paul's time, the relation of master and servant was such that the master and servant stood upon a ground of as perfect equality in all their relations as it is possible they could have done, without destroying the relation itself. In the case mentioned, Onesimus, by his conversion, was advanced by the divine law to a position higher even than that necessarily occupied by a natural brother—a 'brother beloved.' 'Masters, give unto your servants that which is just and equal,' Col. 4: 1, is an injunction teaching an equality between master and servant abhorrent to the idea of unrequited servitude. Paul also, in Eph. 6: 9, after enjoining certain duties on servants, says, "And ye masters do the same things unto them," etc., "knowing that your master also is in heaven, neither is there respect of persons with him." This passage as effectually precludes the idea of property in man, as language can. But in a state of slavery, it is considered 'enough' that the slave do all the work and the master pocket all the proceeds; but Christ in speaking of Bible servitude, Mat. 10: 25, says "It is enough for the servant that he be as his master," while the pro-slavery parson tells us "It is enough for the servant to be as his master's horse or hog." Again, Paul tells the Galatians, 4: 1, "Now I say that the heir, as long as he is a minor, differeth nothing from a servant, though he be lord of all. Here the servant stands on a perfect equality in the family with the son, although that son be the lord of the whole plantation! If that servant was 'property,' as Cornwall pretends, Paul would probably have said: "Now the servant, being a slave, or property, differeth nothing from horses, cattle and hogs." Such would have been a text that would have well suited the 'natural man,' or 'Old Adam' part of lazy, man-stealing pettifoggers.

We might quote if we had space, multitudes of other passages to prove that the Bible 'servitude' was not slavery. The evidence looms up in more gigantic proportions as we proceed, but having built a wall of protection around all the weak or 'inferior races' that no kidnapper can climb over, we will stop right here to let the puny, hungry, kidnapping wolves howl around the fold, climb over it if they can, or try to destroy it by gnashing their teeth against the solid adamant. I. O. O. F.—The Grand Lodge of Odd Fellows of Oregon, at its last annual session in Portland this week, elected the following officers for the ensuing year: Elective Officers—P. G. Saml E. May, of Salem, M. W. G. M.; P. G. Ezra St. John, of Portland, R. W. D. G. M.; P. G. Israel Graden, do., G. W.; P. G. Thos. Churman, of Oregon City, Treasurer; P. G. S. S. Slater, of Portland, R. representative to G. L. of U. S. Appointive Officers—P. G. Jas. W. Going, of Portland, W. G. M.; P. G. A. D. Babcock, of Dallas, W. G. C.; P. G. Jno. M. Bacon, of Oregon City, W. G. G. P. G. W. X. Leverage, of Salem, W. G. H.

THEATER.—The Robinson Family performed at Washington Hall on Thursday evening to a full house. The chief attraction of this troop is the beautiful Miss Susan Robinson, whose singing deserves particular commendation. Her dancing, though excellent, could not be fully appreciated on account of the deficiency of the orchestra. The performance of the whole company gave satisfaction. The company will give another entertainment this (Friday) evening. ACCIDENT.—We learn that on Thursday last week the bridge over Clackamas, some twelve miles from town, broke down while a band of cattle was crossing it, precipitating the cattle to the water, a distance of about sixty feet, and killing some twenty head. The bridge was built three or four years ago, by Mr. Corum, at a cost of \$1,100. It consisted of a single span. A company is being formed in Linn and Lane counties to prospect for gold and other metals in the Blue Mountains, on Malheur river and other streams. About 50 men have already enrolled themselves in Linn county, and about 25 in Lane; and it is anticipated that the company when full will number 100 or 125 men. GOV. BISELL, of Illinois, died at Springfield on the 19th of March. He had been in feeble health for a long time. The Governor commanded one of the Illinois Regiments at the battle of Buena Vista, and afterwards served several terms in Congress. POLK CO.—The Republicans of Polk county met in convention on the 27th ult., and nominated a county ticket, which will be found in another column. The proceedings arrived at too late an hour for publication in full this week. MARION COUNTY.—The Republicans of Marion county held a convention in Salem, on Saturday last, at which the platform of the State Convention was endorsed. No nominations were made. Col. Baker addressed the meeting. CITY ELECTION.—The election for municipal officers for Oregon City will take place on next Monday. By reference to another column, it will be seen that there is already one candidate for Mayor before the public. CLATSOP COUNTY.—The Republicans of Clatsop county, met in mass convention on the 21st of April, and nominated a county ticket, which we publish elsewhere. STEAMBOATS.—The Jennie Clark has laid for the present. The Express now makes one trip a day between this and Portland.

Another Texas Preacher "Subdued" by the Democrats. We had occasion some time ago to publish the account of the expulsion of Bishop James from Texas by an armed mob headed by preachers of the "M. E. C. South," armed with bowie knives and revolvers, who told the Bishop that he "must leave immediately, or they would have blood." Elder Fisher, the late 'apostle from Texas,' in a long whining article published in the Statesman stated that 'Texas mobs shed no blood,' just as though the hasty flight of Bishop James, which precluded the necessity of carrying out the threat to lynch him, reflected immortal honor on the Democratic saints in Texas. We have now an instance of a little 'blood-letting,' and that too by a 'Democratic preacher,' instead of an anti-negro-breeding one. We clip the following from an article of three columns in length published in the Christian Luminary, (Jan. 12) a religious paper published at Cincinnati. Mr. McKinney was a correspondent of the Millennial Harbinger, published by Alexander Campbell, in Virginia, and he held to Campbell's views that 'the Bible recognizes the relation of master and slave.' But here is the Luminary's account of it: "Mr. McKinney left Bloomfield, Davis county, Iowa, last April, for the purpose of locating in Texas. His object was a milder climate. He is about sixty years old, and has been a preacher in the reformation for about thirty years. He is by birth a Kentuckian, in politics a Democrat; and understands slavery to be authorized by the Bible. While living in Texas, he boarded with Thos. Smith, a slaveholder of Dallas county, Texas, who was also a member of the church. Having been requested by brother T. Smith to preach a sermon on the relative duties of master and slave, brother McKinney did so, and in doing so reflected severely on the inhuman treatment servants sometimes receive at the hands of their masters. This resulted in the calling of a meeting, which, after having determined to 'mobilize' all preachers of Mr. McKinney's type, appointed a committee to whip Mr. McKinney and a companion of his, both having been previously lodged in jail. Mrs. McKinney wanted to enter the jail with her husband, but was forced back by the mob, and compelled to await the result outside of the town. After dark, seven men came and opened the jail and took the prisoners out; then, after divesting them of all their clothing, except shirts and pantaloons, they bound their wrists firmly with cords, and on held the cords while a second took a cowhide and administered ten lashes; then another and another, till they had administered seventy lashes. Brother Wm. Blount was next taken into the hall and served the same way, only in his case the dose was doubled. He received one hundred and forty lashes. The shirts of both were cut into ribbons by the rascals. They were then unbound and left to seek their company. Bruised, mangled, and bleeding, these wretched men staggered to the company, where Mrs. McKinney was waiting for them. Their backs were one mass of clotted blood and gore, and bruised and mangled flesh."

We publish with great pain the foregoing, not for the purpose of stirring up bitter feelings towards the people of Texas, but for the purpose of showing that the statements made by Democratic journals that Southern Democratic mobs never interfere with any but those who speak against the Democratic institutions of that country, is false. The time was when a Democratic divine might say there that 'slavery is a great evil that may be tolerated.' The next step in 'progressive Democracy' and 'growth in grace' was, these persons must take the ground that 'slavery is a Bible institution, and right of itself, but must be regulated by Bible rules.' This is the ground taken by Mr. McKinney, in common with most Northern Democrats. But Mr. McKinney is going to Texas found that progressive Democracy had got so far ahead of him that in teaching his views he was liable to be 'chastisement, which [to us] seemeth grievous,' but which in him has probably 'yielded the peaceable fruits of obedience.' In speaking on the 'relative duties of master and slave,' it seems he 'reflected severely on the inhuman treatment servants sometimes receive.' Mr. McKinney probably told the 'brethren' that the passage "Masters, give unto your servants that which is just and equal," stopped them from working them fifteen hours a day and feeding them on cotton seed. If he had known what Democratic theology *was*, as well as some of our Oregon divines, he would have told them that such was 'too rigid an interpretation of Scripture,' that it was right to work niggers fifteen hours a day, and feed them on cotton seed; as 'neither Christ nor the Apostles had ever said they shouldn't,' and that by 'that which is just and equal,' we were not to understand, as 'a too rigid interpretation of Scripture' might lead us to believe, that we were to give them equally as good as we had ourselves, but that we must give one nigger as good as another. That is, if we feed one nigger on cotton seed, and thrash him well for not performing his daily task, 'justice' and christian 'equality' requires us to feed all the niggers on cotton seed, and give them all an equal number of lashes on the bare back. When Will Northern doughfaces learn to keep up with 'progressive' Democratic theology? AFFRAY.—A difficulty occurred between two men at the Brewery on last Wednesday afternoon, in which glass tumblers and stones were pretty freely used. One of the belligerents drew a knife and took after the other, who made the best of his speed and took refuge in Judge Causfield's store, by jumping through the window. His face was severely cut by the glass, and the inmates slightly frightened.

Too Many Schools. Ed. Argus: I noticed in your last issue that we are to have another school in this city, which fact has awakened some reflections in my mind that I desire to present through your paper, for the consideration of all interested in the permanent prosperity of Oregon City. First—we ought to support one good school of a high order. A moment's reflection will convince any one that one school is as many as can be properly supported. Continue to divide the patronage as it now is, and no one of the schools now in operation can ever make the necessary arrangements for a pleasant and thorough system of mental training. Second—a good building, an eligible situation, and appropriate playgrounds are prerequisites; for the wants of the body must not be overlooked, nor the laws of the physical being disregarded. Neglect these, and the mental powers remain undeveloped. It should be a place of joy and gladness, an enchanted spot, where the child enters as the candidate for the prize enters the Olympic games. Third—we have a fine building, beautifully situated, affording every advantage, and one of the best locations for a school of a high order in the State—a location universally admired by the traveling public for this purpose. Fourth—one school receiving the sympathy and patronage of the citizens of this place and surrounding country for three or years would give it character and place it on a permanent basis, and add fifty per cent to the importance and desirableness of Oregon City as a location for parents who desire to give their children a thorough education. Fifth—no school of a high order can be placed on this permanent basis unless the citizens of the place give it their sympathy and general patronage. Sixth—a school thus sustained will advance the value of real estate in the place where it is located, and for some considerable distance around the location; so that every owner of real estate, who has children to educate, will receive in the advance of the value of property the principal and interest of all moneys he has expended for educational purposes. And should an owner of real estate desire to sell, he will have ten chances with such a school to one without it. Seventh—the present and future prosperity of our city is in no small degree connected with the interest which may be now manifested in behalf of one good school, either in determining to build it in the buildings now prepared to hand, or in erecting other buildings. Eighth—in no way can the citizens of Oregon City and its vicinity do as much to advance the interests of our city and increase the price of real estate with as little expenditure, as may be done in the united effort to have one good school of a high order located here which will command respect throughout the State. If any man, after reflection, doubts the correctness of these reflections, let him note the date and see if he does not admit their full force in five years. A. CRUZ, Oregon City, April 25, 1860.

Col. Baker is expected to speak in Oregon City this (Saturday) evening. CITY ELECTION. Independent Candidate for Mayor. To the Citizens of Oregon City: I offer myself as a candidate for the office of MAYOR, at the election to be held on Monday next, May 7, 1860. D. W. CRAIG. Prosecuting Attorney. Wm. L. McEWAN offers himself as an independent candidate for the office of District Attorney for the 4th Judicial District of Oregon. Oregon Division, No. 8, S. of T. Meet at Harmony Hall every Friday evening, at half past 7 o'clock. Brothers in good standing are invited to attend. D. RUTLEDGE, W.P. D. W. CRAIG, It S. Notice. The annual meeting of the Oregon Tract Society will be held at Salem on Thursday, May 10th, at 10 o'clock A.M. The friends of this cause are invited to be present. G. H. ATKINSON, Sec. Notice. The Oregon Bible Society will hold its annual meeting at Salem on Wednesday, the 8th of May, 1860. The friends of the cause are invited to attend. April 28, 1860. I. O. O. F. OREGON LODGE No. 3 meets at their Hall nearly opposite the Land Office, on Monday evening of each week. Brethren in good standing are invited to attend. R. C. CRAWFORD, N. G. THOS. CHURMAN, Sec'y. Multnomah Lodge No. 1. E. & A. M. holds its stated communications in the Sons of Temperance Hall, on the Saturday preceding the Full Moon in each month. Brethren in good standing are invited to attend. A. L. LOVEJOY, W. M. D. W. CRAIG, Sec'y. MORTON'S LIFE PILLS.—The high and entire celebrity which this pre-eminent medicine has acquired for its invariable efficacy in all the diseases which it professes to cure, has rendered the usual practice of ostentatious puffing not only unnecessary but unworthy of them. They are known by their fruits; their good works testify for them, and they thrive not by the faith of the credulous. In all cases of constipation, dyspepsia, bilious and liver affections, piles, rheumatism, fevers and agues, obstinate head-aches, and all general derangements of health, these Pills have invariably proved most certain and speedy remedy. A single trial will place the Life Pills beyond the reach of competition in the estimation of every patient. Dr. Moffat's Phenian Bitters will be found especially efficacious in all cases of nervous debility, dyspepsia, headache, the sickness incident to females in delicate health, and every kind of weakness of the digestive organs. For sale by Dr. W. B. MOFFAT, 335 Broadway, New York, and by Medicine Dealers and Druggists generally throughout the country. 37 Dyspepsia, Fever and Ague, Indigestion, Sour Stomach, Heart Burn, Water Brash, Biliousness, Liver Complaints, Acidity, Flatulency, Jaundice, Chagrin of Climate, Sick Headache, Loss of Appetite, Female Complaints, Oppression after Eating, General Debility, &c. are rapidly, effectually and surely cured by the OXYGENATED BITTERS. California Evidence. MCKINNEY HILL, Cal. June 16, 1855. Having suffered for fifteen years with Dyspepsia in its worst form, and having consulted with the best Physicians, and tried everything recommended without relief, I was induced to try the OXYGENATED BITTERS, and before I had taken one bottle, I found myself much better, and continued taking them, until I was entirely cured, and now enjoy as good health as ever I did in my life. I take great pleasure in recommending them to all who are similarly afflicted. JAMES LEONARD. The OXYGENATED BITTERS are sold in California by Redington & Co., Henry Johnson & Co., Charles Merrill, San Francisco; R. H. McDonald & Co., Sacramento; Rice, Coffin & Co., Marysville; Smith & Davis, Portland, Oregon.

Who would have thought it?