

# The Oregonian

VOLUME 7.

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## The Oregon Statesman.

Published weekly, at five dollars per annum in advance, or four dollars per annum in advance, if paid for in advance. Single copies, ten cents. The office is at the corner of Third and Commercial streets, in the city of Salem, Oregon Territory.

Advertisements are taken at the rate of one dollar per square for the first week, and fifty cents for each subsequent week. For a full and complete list of the various kinds of advertisements, and the rates thereon, see the first page of the paper.

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From the St. Louis Republican.  
Another Clergyman in Trouble.

We have been furnished with a copy of the following letter from a worthy and respected resident of Boston to his brother-in-law in this city, which, as an illustration of the high moral and social privileges enjoyed in the modern Athens, may be worthy of preservation:

Boston, Mass., April 23, 1857.

Dear Brother: A gloom has been cast over our society, religious and social, by a most melancholy and distressing calamity which has occurred to our dear loved pastor and teacher in the word, Rev. Abel Ballochs. You will be grieved to hear that this minister, (if ever there was one on earth,) has been arrested and indicted by the Grand Jury for an attempt at rape on a child 15 years of age, named Mary Callaghan. This outrage has been perpetrated by a body of men, some of whom profess and call themselves Christians, without the slightest show of respect for the sacredness of the female person who pretend to have witnessed the occurrence, though the cracks of the board fence round Lamb's wood-yard, or of course, utterly unworthy of credence. One of them actually committed highway robbery in demanding of Mr. Ballochs to give him fifty cents, and treat the crowd, which our poor minister was compelled to do rather than provoke scandal on the church. The child, Mary Callaghan, is a robust healthy Irish girl, and perfectly capable of defending herself. It grieves me to state that in the contest she not only tore our reverend pastor's pantaloons, but with fiendish malice bit a large piece out of the calf his precious leg.

Of course the sympathies of our congregation are most deeply excited. An overwhelming meeting took place in the vestry last evening, and resolutions of a highly complimentary character to Mr. Ballochs were unanimously passed. Miss Letitia Snipe presented publicly a new pair of pantaloons to replace those torn by the miscreant, and our dear clergyman immediately stepped on, thanking the benevolent donor at the same time in a neat and graceful speech. Truly, "the horn of the righteous shall be exalted." It was resolved that a large fair and tea-party shall immediately be given for the benefit of Mr. Ballochs, and a contribution was taken up for him on the spot, amounting to \$1,258 62. Mrs. Ballochs was present with the pastor; she is a very lovely and intelligent lady, her brother Callaghan, the father of the child, who walked up and down the vestry, arm-in-arm with the minister, to show his unabated confidence in his virtue and integrity. Mr. Ballochs' speech on receiving the unanimous resolution of the society requesting him to continue his spiritual charge and to preach the evening Sabbath, was replete with humor and good taste, and was received with continued and reiterated acclamation.

Since the event, the sympathy of Mr. Ballochs' friends has shown itself in many substantial proofs. Besides large sums of money, among which was a check for \$10,000 from Bro. Greene of the Post, (which I regret to say proved a forgery, but which will of course be made up by friends,) he has received several hundred dozen fresh eggs from the country, more than fifty barrels of oysters, and a box, from an admiring sister, containing six dozen of "Dr. Webster's Invigorating Cord." We have the utmost confidence in the result of his approaching trial, and should the ungodly prevail and he be convicted, a unanimous vote of the Society has decided that the congregation shall meet every Sabbath at the Charlestown State prison, during the term of his martyrdom, and listen there to the words of grace that shall fall from his lips. Mr. Ballochs will preach next Sabbath, at the brick meeting-house, as usual in the forenoon. Text: "Go thou and do likewise." Adieu, dear brother.

Ever yours,  
JAS. R. SWALLOWIT.

**COPY OF THE RESOLUTIONS.**

At a meeting of the church of St. Joseph the Patriarch, at their brick meeting-house, April 28, 1857, the following preamble and resolutions were unanimously adopted, to-wit:

Whereas, We learn with mingled emotions of grief and indignation that an indictment has been procured against our beloved Pastor, Rev. Abel Ballochs, on a charge of attempt at rape, which indictment we believe fraudulent, scandalous and malicious; now be it

Resolved, That our love and confidence in our pastor is highly increased by this circumstance, that he is requested to continue with us in the ministry, and that considering the trouble and expense that he has occasioned, his salary be and it hereby is doubled.

Resolved, That a fair and tea-party be held immediately for the benefit of our pastor; admittance one dollar, children half price.

Resolved, That should our beloved pastor be convicted and sent to the State's Prison at Charlestown, that this society obtain permission from the Warden of that institution to meet there and attend his ministry every Sabbath during his martyrdom.

Resolved, That a committee of twelve of our fairest sisters be appointed to wait on the Rev. Abel Ballochs, one at a time, with a copy of the resolutions.

On motion, adjourned.

**JAS. R. SWALLOWIT.**  
Vestry Clerk.

**THE FINANCES OF SPAIN.**—The Spanish Budget for 1857, makes some startling disclosures. The estimates for the year are put down at not less than 1,803,000,000 reals, 173,000,000 more than last year. The deficit will be about 240,000,000, to be provided for by loans and other "expedients" of Senator Mires, into which we need not enter. Of the 173,000,000 increased expenditure nearly 52,000,000 are charged to the military establishment; 14,000,000 to the royal household. The execution of the Papal concordat has cost the government something over 2,000,000.

## SANITARY CITY, O. T., June 25, 1857.

Mr. Bush—Dear Sir: Will you suffer me to say a few things through the Statesman, relative to the course taken by Mr. Pearne, editor of P. C. A., and his correspondent "Citizen of Marion." After this paper had attacked me in an undecorous, not to say malicious manner, I endeavored to reply through the same medium, after however knowing that they had sought the opportunity of advantage, in not giving me time to answer before the election. As they thought thus to affect me, I hastened to reply, which communication of mine had today in the office some two weeks and undergo a thorough investigation by the fraternity; at last, by clipping and mangling, they succeeded to place it before their readers, with some editorial remarks, which were rather funny. I had prepared according to order of "Citizen of Marion" a portion which I thought might be good for his stomach, in helping his rest of the life he had accumulated there, and it appears that Mr. Pearne thought proper to divide the dose and take a portion of it himself. I fancied I could see him frown up his face and quiver, and exclaim, that it was "rather spicy," and bringing his lips together, say, "it stinks of party." Well, it was his own fault, for he might have let "Citizen of Marion" have it all; but I suppose he thought like old mother Eve, that he might open his eyes, and make him wise. But he was mistaken again, for it set him to kicking and fretting, and, poor fellow, he is in rather a bad way just now, and seems to want consolation; probably I can help him by referring to a case I heard of once. A gentleman who was fretting over much disappointment, said he received great consolation by referring to a certain passage of Scripture which read "Do not fret thy gizzard out." In this garb of my communication, he acted very ungenerally; for, if he could not publish all of said card, he would have done better not to have published any, and have handed it over to the Statesman, as I had requested him. But he seems to have thought that "Citizen of Marion" was not sufficient of himself, and unites with him, and comes up to battle double handed against my *card* and *garbled* communication as they have it; but I do not allow those champions of law-religion to set in judgment on my case. I stand before a better Empire, before whose judgment seat I am not afraid to appear. I entered the arena with due caution, knowing that all I had was at stake, the interest of my beloved country. I have no official station to seek, and so do not fear their frowns. I was well aware of the nature of the beast, that his horns were very tender and could not hurt; but if we suffer them to grow and to become as sharp as the horns of a wild ox, and always have done, and beat a candidate touch them, and the best being sensible of the tenderness of his horns, turns instantly his heels as you see manifested in the case before us, not aware that by so doing they show their depravity.

"Citizen of Marion," in his last, thinks that I am in a meddling way, which is more than I can say for him, yet it is not true. I do not try to discourage their patients, neither would I only in this case; the disease called the big head cannot be treated successfully in any other way. He again concludes that in my case there is some shame left, and may consequently be some virtue; better so than to be so hardened that shame should not appear. If the priests of the law were not so past feeling to the sense of shame, they would not "love the uppermost rooms at feasts, (at the public crib,) and chief seats in the synagogues, (chaplaincies, &c.) and to be called of men "Rabbi, Rabbi;" (Rev. D. D.'s.) Our Savior disturbed a similar gang at a certain time, when he cast them out of the temple, and said unto them, "It is written, my house shall be called the house of prayer, but ye have made it a den of thieves;" and instead of showing any sense of shame, they said unto the Savior, "by what authority doest thou these things, and who gave thee this authority?"

But "Citizen of Marion" accuses with me that there is an abuse of these things; he cannot see how that tends to indelicacy. Astonishing! what would it tend to? Certainly not to establish christianity; who is so blind as he that will not see. We find that he does not try to produce any arguments in favor of chaplaincies, and I defy him or Mr. Pearne, to produce a divine warrant for it. But oh, it is their christianity, and Mr. Pearne says, "I have almost a death-blow at christianity;" if such is his christianity, I wonder where he would have stood in those days that tried men's souls and professions too; when they had to suffer at the stake, or the rack; would he have been for hiring men to pray for him, or assisting those in power to crush out the poor saints. Alas! what we hear him now saying that he will not keep silent, when men put forth principles subversive of Christianity, and every social blessing. Then chaplaincies, Sunday laws, and special legislation for the protection of a certain kind of meeting, is what Mr. Pearne calls all his social enjoyment or blessings, and if our Constitution should be so just as to give to each and every man his inalienable rights, both political and religious, and withholding from the clergy the power of being lordings over God's heritage, he will speak right out, I suppose, and cry aloud like Baal's prophets, who cut themselves with lancets, but could effect nothing more. How inconsistent is the man; how long has it been since he pleaded that if the Catholics and Mormons were more numerous, they might seek for exclusive legislation? That would be very wicked, would it not, Mr. Pearne? Yet how long since you stuck close to legislative heels to get a special law passed for the protection of camp-meetings? Why did you not have it embrace all religious meetings? But now you would try to make your readers believe that it did embrace all such. I note your own language, as found in the No. of P. C. A. of May 25th, under the head of "Camp Meetings." "Fortunately, there is a good and stringent law upon our statute books protective of religious meetings, including camp-meetings." Why did you say religious meetings? You know well that that was not the fact. The law to which you allude includes no other meetings than camp-meetings, and was only a sheer device of yours to escape the just censure that you would willingly heap upon the Catholics and Mormons. And after all this you say that "our rights as citizens of this great and

glorious republic are esteemed too precious to be thus put in jeopardy," and then if I am rightly informed, did get upon the stand in the face of an orderly and intelligent congregation, and read aloud the law, that you call a law, that they must obey, or the consequences would follow. It is one of his great and glorious laws, no wonder that he found fault with your humble servant.

But again to chaplaincies falling to find support from the scriptures, I will next call their attention to the Constitution of the United States, article 6, section 3, which says, "that no religious test shall ever be required as a qualification to any office or public trust under the United States." Now, sir, do not chaplaincies set up such a test? Must not the candidate be a professor of the christian religion, and they are at that? Would Congress, and they are a professor or infidel? yet those who are rejected must help to support the thing which they are to be rejected from. Must not the christian minister, and seek the office themselves. Probably that some do, and abuse the place, is the reason why "Citizen of Marion" admits that there is abuse or corruption in the camp; but he says this does not tend to infidelity; sagacious indeed. But if the Simon pure's were the only ones that obtained the office, all would be right, and they are willing to take the public money for services which are in violation of the Constitution. Amend the Constitution says, Art. 10, Section 1. "Congress shall make no law respecting an establishment of Religion, &c." One of two things they must admit, either that they have no law for chaplaincies, or that having such a law establishing religion, they violate the Constitution; or their dilemma is a bad one. I think the prophecy of Jeremiah very much to the point—v. 20, 31st verse. "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so, and will not believe that they have no law for chaplaincies, or that having such a law establishing religion, they violate the Constitution; or their dilemma is a bad one. I think the prophecy of Jeremiah very much to the point—v. 20, 31st verse. 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