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Poetry.

Listening for thy Pootsteps, Dearest.

When hearts are light and voices glad, 'Mid scenes the brightest and the cheerest When am I anxious—pensive—rad? I'm list aing for thy footsteps, dearest When music woft each hours doth thrill. Or wildest strains are rapture shedding. Why soth my heart oft wish them still? I list thy gentle footsteps treading!

The faintest echoes, softest sound, Are oftimes tyrants o'er me playing. They startle-threaten-thrill and wound-When ere I know not why you're staying. The birds that sing, our children's glee, The rill below our garden humming, E'en these oft whisper ills to me, Why thou art long, my love, in coming.

My weman's heart, nor bliss, nor pain, Is as the lyre to hands its under-Love's touch may lift to heaven its strain Neglect doth tear its chords asunder ! Then think, when ere you play a part, 'Mid scenes the brightest and the cheerest How many things may chill my heart, While list ning for your footsteps, dearest

Owed to the Times. Notes on the falling dem of eve Are pleasant thoughts in poet's songs But Notes on eve of fulling due To one to whom the cash belongs, Aint so pleasant, by a d---d sight,"

The Beloved.

My thoughts will turn to early home, Where youth's bright days were past ; And while from friend to friend they roam, They hold one dear one fast. Her mild blue eyes and joyous face Were like the star-lit sky-Her lovely form and perfect grace

I knew her through life's dawning hour. When smiles with tears could play; And saw her, like an opening flower New charms on charms display.

Enchanted every eye.

I met her next, endeared to fame, When beauty's buds had bloomed; Like rosy morn she gently came, With love's soft blush illumed.

And next I saw her on her bler, With pale and wax-like face; Bedewed with many a falling tear From friendship's last embrace

Before her noonday reached its height Her sun forever set; But left on virtue's path a light That glows upon it yet.

And such is life !- a bud-a flower-And then a stricken stem ; Its ordeal, whether sun or shower, To death will soon condemn

But death is life, and life is death, To saints like her, forgiven ; The angel-hand that closed her breath Has borne her soul to Heaven.

Scene in an Apothecary Shop after the passage of the Maine Liquor Law—two nice young men enter. Come Jim what will you take?"—"Well I guess 1'll take a prussio, acid smash."—Clerk to second gent What's yours!"—"I'll take a burning fluid cocktail."

For the Umpqua Gazette. Truth Aginst Palschood and Lander. In the Gazette of March 31st, appear-

ed a communication of a false and slanderous character, signed 'A Methodist.' I feel somewhat agrieved, though driven by self preservation and defence, to combat with a vicious and unprincipled

I have no desire for newspaper notoriety-I only resort now for redress. I the courage, of the midnight assasin, in making the coward and dasterdly attact upon my character, during my ab-sence from the Umpqua Valley, while on a visit among my friends in the lower Wilamotte,

The modes operandi pursued by those manifesting such antipathy against the Order called Know-Nothings, is, that they are sworn to deny their connection with the Order. Hence, when a man in truth and honesty declares his innocence, but criminates himself. I am more than willing in this case to be judged according to my works; and ask that others may be permitted to speak

Winchester Douglas Co O T May 14th Mr G DR Boyd:-Sir. In your paper of the 31st March is a communication signed "A Methodist," casting serious reflections against the Private, Moral, Religious, and Ministerial character of the Rew J W Miller, of the Oregon Annual Conference of the Methodist

Episcopal Church. We, whose names are annext, Members of the M E Church, residing in the vacinity of Wenchester, feel agrieved on account of the allegations not forth by your correspondent, which we have every reason to believe are entirely false. Therefore in behalf of the Church, and the society in which we live, join asking you, upon your honor as a man, to communicate to said J W Miller, the name of said correspondent. We know of no effort made by J W Miller to establish a society of the order called Know-Nothings. Signed.—J H Wilbur, J H B Royal, Jon Knykendell, George McKiney, J L Clinkenbert, B W Gardner, Edwin Banton, F R Hill, Wm Royal, Calvin D Reed, Isaac L Yohey, G N Reed, John Akin, Elisha Brown, George Kuykendall." "Sarden Bottom Douglas Co O T May

Mr G D R Boyd:-Sir, We residents of Garden Bottom feel agrieved and slandered by a communication in your pa-per of March 31st, signed "A Methodist." Your correspondent was either wilfully ignorant of the state of society here or is a wilfil slanderer. Garden Bottom (Valley) is not in the field of labor assigned to the Rev J W Miller-He has never held a prayer meeting here as stated by your correspondent .-Has never made any effort here, to our knowledge, either directly or indirectly, to form a Know-Nothing Lodge.—And we regard the charges against his Mor-al, Religious, and Ministerial character equally false; and in gentleman like manner as you to give to said J W Miller the name of said correspondent. Signed J O Rayner, B J Grubb, J L. Scoppin, George Hoges, E Thompson

The satisfaction I demanded-the name of the correspondent is yet withheld. What feature of the Constitution of our republic have I violated? What principle of honor or trust have I abused? Whose wrights have I invaded! Whose trust or confidence have I betrayedthat should cause any man, or set of men to assume the position of the whip-ping post,—and a Roman Inquisition apply the scorpion lash, and lacerate an

ocent mant I demand as an American citizen, undisturbed enjoyment in the free exercise of those inalienable wrights-Life, Liberty, and the pursuit of Happiness, endowed, and garenteed to me by the God of my being, and incorporated into

public.
I did not come to Oregon to enter the political arena, or join in party strifes. I come with a holier and higher commission-That of Preaching the "Glorious Gospel of the Blessed God." I have been credibly informed by a man who saw the communication before it was printed, that the author did not sustain any relation to the Methodist, or any other Christian Church. I have read of Judas Iscariot, who for thirty pieces of silver betrayed his master. I have read about other traitors and hyocrites; but did not think, there lived in Oregon, such a heartless ingrate-so steeped in iniquity—so destitute of every honest, honorable and manly principle-lyinng and slander so woven into his thoughts, that infamy had become his natural element. No man but a villian, would seek to rob a Church of it here:"

an act, characteristic only of the arch demon of the dark vaults of perdition. O Ichabod! Behold your shame! "The coronal region" of my cranium dont just suit you. Well, if I should make appllication to join the order of Bigheads you can object. Wont that please you? You say I resemble secutal &c. What do you mean? You Her-maphrodite Nondescript, are you not satisfied with

my gender? member the old proverbs-"Be caredespise the pirates meanness without ful you dont wake up the wrong passenger," or "bark up the wrong tree." Be careful how you describe a person whom you have never seen. Though "like the snake in the grass," you may have seen me pass by; but I noticed not your reptile features. Like the ass in the fable you have assumed the Lions greatly increased thereby. None but skin; but since you have brayed no one is likely to be much frightened.

As the Oregon Statesman copied the communication containing the false-hood and slander, I hope he will copy this also. I cannot believe that Mr this also. I cannot believe that Mr of rural felicity and happiness amid Bush is willing that an innocent man fields of fruits, flowers and golden harshall, or, may be slaughtered merely to vests. feed a vulture. J. W MILLER Dr.

Winchester O T May 24th 1855 Manifesto of the Czar. The following is the manifesto ALEZANDER II. to his army dated St.

Petersburg, March 4: Valiant Warriors Faithful defenders of Church, Throne and Country! It has pleased Almighty God to visit us with the most painful and grevious loss. We now have lost our common father and be nefactortor. In the midst of his unwearied care for Russia's prosperity and the glory of the Russian arms, the Emperor Nicholas Paulovirch, my most blessed father, has departed to

eternal life. His last words were, "I thank the glorious loyal guard who in 1825 saved Russia; and I also thank the brave army and fleet, and I pray God to maintain the courage and spirits by which they have distinguished themselves under me. So long as this spirit remains upheld, Russia's tranquility is secured both within and without, and woe to her enemies? I loved my own troops as my own children, and strove as much as I could to improve their condition. If I was not entirely successful in that respect it was from no want of will but because I was unable to devise anything better, or to do more." May these ever memorable words remain presesved in your hearts as a proof of his sincere love for you, which I share to the largest extent, and let them be a pledge of your devotion for me and ALEXANDER.

PREJUDICE .- All men are apt to have a high conceit of their own understanding, and to be tenacious of the opinions they profess; and yet almost all men are guided by the understan-dings of others, not by their own; and may be said more truly to adopt, than to beget opinions. Nurses, parents, pedagogues, and after them all, and above them all, that universal pedagogue custom, fill the mind with no-tions which it has no share in framing; which it receives as passively as it receives the impressions of outward objects; and which, left to itself, it wo'd isfied to rest at intervals-and he will have examined afterwards. Thus prejudices are established by education, and habits by custom. We are taught to think what others think, not ourselve: and whilst the memory is loaded. the understanding remains unexercised, or exercised in such trammels as constrains its motions, and directs its pace. till that which was artificial becomes in some sort natural, and the mind can go no other. It may sound oddly, but it is true, in many cases, to say, that if men had learned less, their way to knowledge would be shorter and easier to proceed from ignorance to knewldge than from error. They who are in the last, must unlearn, before they can learn to any good purpose; and the first part of this double task is not in many respects, the least difficult, for which reason it is seldom undertaken.

65 We take the following from Jas. Russel Lowell's lecture, recently delivered at Boston, on the author of Hudi-

"Captain Basil Hall, when he traveled in this country, found the Yankees a people entirely destitute of wit and or. Perhaps our gravity, which ou't to have put him on the right scent deceived him. I do not know a more perfect example of wit than something, which, as I have heard, was said to the captain himself. Stopping at a village inn, there came up a thusder storm, and Captain Hall, surprised that a new country should have reached such perfection in these meteorological manufactures, said to a bystander:

"Why you have very heavy thunder

"Wall, yes," replied the man, "we du

Farm and City. There are probably three hundred thousand men in and about New York city expecting to get rich in some avocation connected with city life, but it s more than probable that most of thom are doomed to disappointment.— Many could not, if they would, disconnect themselves from their situation in cities; and would not add to their happiness if they should. Taste and philosophy, as well as pecuniary considerations, should enter largely into the calculation. But to one whose circumstances will admit the change, and whose habits, tastes and common sense enpacitate him for the farm, his chances practical men succeed in any business; hence the small proportion of the human race who ever attain to competence even. The practical system needs attention from any one who may dream

Dr. Franklin says: "There seems to be but three ways for a nation to ac-quire wealth. The first is by war, as the Roman did, in clundering their neighbors. This is robbery. The second by commerce, which is frequently cheating. The third by agriculture; the only henest way, wherein a man receives a real increase of the seed thrown into the ground in a kind of continued miracle wrought by the hand of God in his favor, as a reward for his

innocent life and virtuous industry." It appears self evident that a man may more naturally deal honestly with the world in the pursuit of farming than in any other business. Being, if the owner of a farm well equipped and free from debt, more independent than other avocations admit of, he can afford to be true to his better nature; inasmuch as he has no rents or notes to pay on given days, or be distressed. No season is ever so bad that his farm, if properly cultivated, will not produce sufficient for his support and pay all necessary expenses. His mind and body can rest incident to vity life. He has time during the year for mental improvement, in studying "scientific agriculture," or in common parlance, "book farming;" and, if a man of judgment, he can apply such knowledge to his particular case in a profitable and pleasurable way.

No occupation can afford the facili-ties for health, happiness and length of days than the farm does to him who wisely comprehends the ends of life -An old man on a farm can always find light work to bury himself with, which will be both healthful and happifying, in supplying the longings of nature for exercise, which shall be agreeable and useful. To sit, walk, ride, lie down, eat, becomes tiresome when it must be done for pastime, or to get rid of time; but if a man can do something useful and profitable and pleasing, while life is passing away, he will secure healthful exercise unawares—and see his trees, his plants, his poultry—to remind him that he has been exerting himself tor some useful purpose—and feel satenjoy the relaxation twice as much

the superanuated old men in cities.

But to live happily on a farm, man must have books and papers, and a taste for reading and reflection. Such a taste can, and should be, cultivated. The heavens above, the earth, and the atmosphere around him-all nature-invites him to seek for knowledge and happiness in studying her laws, as unfolded in astronomy, in chemistry, in geology, in physiology, and all the natural philosophies known to the schools. No life is long enough to exhaust these sources of happiness to the mind inter ested in their contemplation.

It being "appointed unto man once to die," no place can be so favorable "to lay off this mortal coll" as on the farm, in the simplicity of nature surrounded by innocence and truth in that great natural revolation of God. Here he can compose his mind and recon-cils himself to his fate, and listen to that "still, small voice" whispering in his ear-from angel friends-"come to

us, and be at rest. Reason and physiological science tell us of the importance of a correct diet to health, happiness and long life; the farm is the only place where a man can live true to his nature. If wise in cul-tivation and in the construction of proper buildings for the preservation of eatables, he can have—the year round -the choicest of nature's productions, which will add much to his happiness

and length of days.

Many are troubled as to whether farming will pay; we can assure such that it will, if it is done in a businesslike way, upon scientific principles.— The whole secret lies in deep plowing, virtue, by assumeing a relation to it, "Wall, yes," replied the man, "we du subsoiling, underdraining where neces a field with corn merely for the purpose of committing considerin the number of inhabitants." sary, manuring and polycrizing well, vest is perpetual.

keeping clean, and planting, and gathering in proper season, all of which can be learned by reading, experience, and observation. Nothing truly good and useful in the way of farming comes without labor. "A word to the wise

Thomas Jefferson on the Naturalization laws.

Under the Adams' auspices, the Federalists contrived to extend the term of residence, as a qualification for naturalization, to fourteen years. Thomas Jefferson, in his first annual message delivered to Congress on the 5th of December, 1801, spoke of this subject as follows, and by his wise counsels as follows, and by his wise counsels and the action of the democratic party, the term was limited to five years. Jefferson was an American in truth-a Republican, not a knownothing :

From Jefferson's first Annual Message.

I cannot omit recommending a revision of the laws on the subject of naturalization. Considering the ordi-nary chances of human life, a denial of citizenship under a residence of 14 years, is a denial to a great proportion of those who ask it, and controls a policy pursued from their first settlement by many of these States, and still believed of consequence to their prosperity. And shall we refuse the unhappy fugitives from distress, that hospitality which the savages of the wilderness extended to our fathers on arriving in this land ! Shall oppressed humanity find no assylum on this globel The Constitution, indeed, has wisely provided for that, for admission to cerdence shall be required sufficient to develop character and design. But might not the general character and capabilities of a citizen be safely communicated to every one manifesting a bona fide purpose of embarking his life and fortunes permanently with us!— With restrictions, perhaps, to guard against the fraudulent usurpation of usuring; an abuse which brings so much embarrasament and loss on the genuine citizen, and so much danger to the nation being involved in war, that no endeavor should be spared to detect and suppress it. These, fellowtain offices of important trust, a residetect and suppress it. These, fellowcitizens, are the matters respecting the state of the nation, which I have tho't of importance to be submitted to your consideration at this time.

GEORGE WASHINGTON'S OPIN.

ION. Now let us look at a very deliberate opinion of George Washington, another true American, who was never any thing like a knownothing:

To the General Committee, representing the United Baptist Churches in Virginia.

GENTLEMEN :-- If I could have entertained the slightest apprehension that the Constitution framed by the Convention where I had the honor to preside might possibly endanger the RELIGIOUS RIGHTS of ANY ecclesiasti-HAVE PLACED MY SIGNATURE TO IT: and if I could not conceive that the general government might even be so administered as to render the liberty of administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual harriers against the herrors of the liberty of ment. He has sworn an oath which prevents the discharge of his duties to society; he is bound in certain conditions to frustrate the ends of justice. zealous than myself to establish effec-tual barriers against the horrors of spiritual tyranny, and every species of religious persecution. For you doubtless remember I have often expressed my sentiments that any man conducting himself as a good citizen, and being himself as a good citizen, and being accountable to God alsone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience. 1 am, gentlemen, your most chedient servant, GEO. WASHINGTON.

6.7 The uncle of a Welsh minister, being sorely offended, declared that he should never forgive the offender. The minister asked him if he knew what the Bible said.

"No," said he, "what does it say?"
"Anger resteth in the bosom of fools." 'Well, Thomas,' said he, "go instant-ly and tell the man that I forgive him all. I will not be a fool to please him or anybody else.

65 Merit does not always meet with success, since some of the greatest clowns that ever breathed have reached high places, while philosophers and other men of parts have crept along through the world on their knees with barely salt for their broth. Henceforth let merit make as much bluster and noise as pretension,, and things will be a little better regulated.

It is better to sow a young heart with generous thoughts and ideas than a field with corn, since the hearts har-

NUMBER 4. Fruits of the Conspiracy.

It has been shown by a comparison of the nature and tendency of the Know Nothing organization with the spirit and provisions of our Federal and State constitutions, that Know-Nothingism is a conspiracy against the laws and liberties of the country. But this prop-osition is the result of logical deduction, which some persons may not read-ily understand, and which the ingenuity of partisan writers may successfully mystify. The operation of a particular system of machinery may be incomprethose who carefully study its constitue those who carefully study its constitu-tion, Know-Nothingism is obviously a revolt against the legitimate sovereign-ty of government. For the enlighten-ment of such persons as do not clearly perceive this effect, in another column we furnish an illustration of the practical resistance of Know-Nothingiam to

the supremacy of the laws.

It will be observed that we give the statements of different papers, in regard to different occurrences in separate States. These statements are indisputably true; and we submit that they supply so clear an insight into the myatery of Know-Nothingism, that everybody may read and understand its na-

body may read and understand its nature and operation.

Look at the thing: it appears from the case in New York, that the passions of the Know-Nothings are so inflamed against our foreign-born citizens and that he is enlisted in such a crusado against their rights, that he would refuse to give them the protection of the laws in a court of justice. To wreak its variance court of the court of t presence of the courts, and merciessy hunted down by the strong down by the order of Know-Nothingism; to such a cruel and sweeping proscription of our foreign-born citizens, the Know-Nothing pledges himself by adhesion to the order. No wonder the court ruled that Know-Nothings are incompetent to sit in Nothings are incompetent to sit in judgment on the rights of foreign-born citizens. But what if the judge had been a Know-Nothing! The poor alies would have stood a small chance of justice, It would have been better in-deed, if he had trusted to the honor of thieves and the mercy of the cold-blooded murderer, for they may have some sense of right and some touch of pity. The occurrence in New Hampshire

is still more significant of the lawless and insubordinate tendency of the Know Nothing movement. Here we see a direct conflict between the government and this organization. Here we have incontrovertible proof of the fact, that the Know-Nothing regards fidelity to the Order as paramount to

Will any man venture, after these de-

Will any man venture, after these developments, to dany that Know-Nothingism is infinited to the just authority of government, and the best interests of society? Can any man reconcile submission to the Order with the offentions of citizenship!

We submit these revelations to the calm and serious consideration of every man who regards the supremacy of the laws as essential to the peace and good order of society, and who believes that the interests of civil liberty are involved in the stability and perpetuity of our in the stability and perpetuity of our institutions—of every man who would defend the sovereignty of the government against the usurping ambition of a secret conspiracy.—Richmond (Va.) Enquirer.

A lawyer, the other day, went into one of our barber shops to procure

In taking the dimensions of the law-

In taking the dimensions of the law-yer's head the boy exclaimed—
"Why, how long your head is, sir!"
"Yes,' replied our worthy friend, 'we lawyers must have long heads."
'The boy proceeded with his vocation, but at length exclaimed—
"Lord, sir, your head is as thick as it is long!"

it is long

Blackstone mizzled.

65 Time is like a verb, that can only be of use in the present tense.