

Pacific Commercial Advertiser

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W. ROBERTS, J. F. DEVORE, JOHN FLINN, H. K. HINES, B. C. LEPPINGOTT, PUBLISHING COMMITTEE—HENRY C. BENSON, D. D., EDITOR

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VOLUME XI, NO. 49.

PORTLAND, OREGON, SATURDAY, DECEMBER, 9, 1865.

WHOLE NUMBER, 533

Poetry.

The Unknown Shore.

The unknown shore, the unknown shore—
I see it in my dreams;
And in my blissful waking hours,
So beautiful it seems,
I find I would launch my earthly bark
Upon the open sea,
To reach that distant unknown shore,
So radiant to see.

O flower bedecked! O dew bejeweled!
The wondrous, unknown shore!
And they who stand upon its banks,
Nor weep nor sorrow more,
Green pastures lie the entire way,
The water by its flow;
And sacred hills blossom grow
Beside the Sharon rose.

The yellow flocks come shimmering down,
Fair tressers bound in the grass;
Out from among the branches sit
Strange birds with plumage bright.
Bird-voices are heard 'mid rustling leaves;
Harp notes are floating on the breeze;
Serpentine songs by seraph sung,
Echo on that fair shore.

I see no specter on the shore;
The living Christ is there!
He beckons me with open hands,
To reach the unknown shore,
And all my doubts and all my doubts,
My darkness, all are o'er.

Methodist Churches, North and South.

The bishops of the Methodist Episcopal Church, South, have proceeded to reorganize their ecclesiastical institutions and restore their regular action. Suggestions of union with the regular action of the Methodist Episcopal Church, are rejected, and the policy is to disintegrate their energies and reorganize their operations. The pastor returns to his flock, the periodical recommissions its issues, and the annual conferences are to assemble and elect their delegates to their great assemblage.

This, we think, is a wise and righteous policy. The people of the South have a right to the pastoral care of their own people. They claim, with apparent truth, that the entire tiers of their Atlantic and their Gulf states, with nearly a perfect unanimity, prefer their ancient ministry and organization. Disasters it would be, religiously, morally, and Methodistically, if that body were disintegrated, scattered, lost, and sent, to a great degree, to the world and to the devil. The southern bishops and ministry would be unjustifiable if they allowed such a result in their hands. And so, we say, we commend their course, and wish them abundant success, spiritual, ecclesiastical, and temporal, in their great work, as Christian pastors, of repairing the ruin of their flocks.

We have been carefully studying of our southern Church papers as have come into our hands, in order to rightly appreciate their spirit. We cannot characterize that spirit as "bitter." A tone of subdued sadness there is, well calculated, though not intended, to reach our sympathies. 1. The desolation and devastation laid out in every paragraph. The home has been destroyed by war. The prospect for the winter's subsistence is gloomy. Perhaps, as there is no money, President Johnson will be induced to postpone the exaction of taxes. The periodical, if no money can be obtained, may be paid for in poultry or produce. In one night the entire southern currency shrank to paper scraps, but the ministry must be supported, etc. 2. The situation, humiliating as it is, is quietly accepted. The oath of allegiance has been taken, and they consider as a deep insult the intimation that it is taken with other than perfect good faith. Nothing is to them more fixed than that slavery is at an end, that the most terrible of evils is war, that the national union is perpetual. They sneer at a cowardly few who boast what they will do when the Yankee troops are withdrawn, availing that the civil authorities in their own section would reduce the braggers to quiet. 3. The purpose entertained, as they think, by a part of the Northern Church, to invade and destroy the Church, South, they hold to be cruel and despotic. They reject and defy it. They will treat the northern ministry with courtesy generally. We understand them as holding any intimation that they would invade the territory of the former slave states as an aggressor. 4. There seems to be generally a significant silence in regard to the negro. In the *Episcopal Methodist* of Richmond we find a single article treating his case. That paper sneers at all the efforts of northern philanthropy in the negro's behalf; claiming that the south alone understands the negro, and to the south alone belongs the right of taking care of his welfare. But what the south is doing, or proposes to do for him, the writer omits to mention. It is here, if we mistake not, that the dark streak in the southern character becomes visible. We wish he could see himself as civilized Christendom sees him.

On the third of the above topics we offer a remark. It is very useless for any set of ecclesiastics, or for any ecclesiastical body, in this country, to assume to draw boundary lines within which they are to have exclusive jurisdiction. They have no power, and no moral right, to impose any obligation or law upon any other body to regard that line. If the Methodist Episcopal Church, South, is able to send a missionary into New York to establish a church of such as prefer his ministry, she has just the same right here, by law, by ethics, and by Christian courtesy, that every New Yorker has a right to attend such ministry if he please. Upon such a missionary we would lay no ban, to take, no social or ecclesiastical exclusion. If the Church, South, will send us a hundred faithful missionaries, who will gain access to the dregs of our city population, black or white, and convert them to their own communion, we will give them a wide berth and a hearty welcome. If we are unable, or too stiff-necked, to reach that population, we would mightily rejoice if they could or would. If they or anybody else can make people better, here or elsewhere, right heartily will we accept them. And so, on the other hand, if we can reach the southern freedmen or the "mean whites" of the south, and convert and educate them, making them good, industrious Christian southern citizens, why should not our southern Christian brethren rejoice? Their state and their own church would be bettered by the process and result. If, indeed, our missionary goes with a destructive, sectarian purpose, with a scheme to overthrow and not to build up, with a desire to demolish the church that exists, rather than to construct anew, from the raw material of a sinful world, a church that does not exist, then

GOVERNOR'S MESSAGE.

STATE OF OREGON, EXECUTIVE DEPARTMENT,
Salem, Dec. 8, 1865.
Gentlemen of the Senate and House of Representatives:

The Constitution of this State requires the Governor to give, from time to time, to the Legislative Assembly, information on the state of the State, and to recommend such measures as he shall judge expedient; and, when convened on extraordinary occasions, that he should state to both Houses what measures he proposed for which they shall have been convened.

The principal object for which I have called you together, is to recommend that you adopt the amendment to the Constitution of the United States, proposed by the last session of Congress, for the purpose of abolishing slavery wherever it exists in the nation.

"There is something," says De Toqueville, which has penetrated far into the world, and which was at first scarcely distinguishable amidst the ordinary ideas of the human mind. It is an individual whose name history has not preserved; it was waked like some accursed germ upon a portion of the soil; but it afterward nurtured itself gradually, and spread naturally with the society to which it belonged. This calamity is slavery. Christianity suppressed it; but the Christian of the age of exception, instead of their social system and restricted it to one of the races of mankind."

The African slave-trade in 1508 to 1860, it appears, from the most reliable evidence to be obtained, that upwards of two and a half millions of human beings were torn from their homes, and scattered as associations and family ties, and were doomed to perpetual slavery—themselves and their offspring in a foreign land. Language is wanting to describe the horrors, the burning wrongs which were perpetrated upon this most unhappy traffic. In order to secure the most perfect fidelity when we call to mind the well authenticated facts.

Lord Palmerston, speaking in the House of Commons, on the 12th of March, 1845, in relation to the negroes destined for the slave-trade are not only torn from their homes, but are embarked. A great number come from the interior. Many are captives made in wars excited by the rivalries of the interior. Many are captured by the great number arise from kidnapping expeditions, and an organized system of man-stealing in the interior of Africa.

The African slave-trade is connected with the slave-trade for the coast, the kidnapers surround a peaceful village at night, set it on fire, and seize on the inhabitants, killing or maiming the men, and carrying off the women and children to the mountains of the interior, where they are sold to the plantations of the West Indies and America. The African slave-trade is connected with the slave-trade for the coast, the kidnapers surround a peaceful village at night, set it on fire, and seize on the inhabitants, killing or maiming the men, and carrying off the women and children to the mountains of the interior, where they are sold to the plantations of the West Indies and America.

On reaching the seashore, they are penned up, and crowded together in buildings called dungeons, where they wait until they are to be shipped. Death often cruelly tries their ranks before the arrival of a slave trader.

Lord Palmerston's general deduction from these facts is, that the African slave-trade is a crime, and that it is a crime which has been committed in the same speech. "It is calculated," he says, "that of three negroes seized in the interior of Africa, one is sold to the West Indies, one to the plantations of the West Indies, and one to the plantations of the West Indies. Whatever may be the number yearly landed, therefore, the African slave-trade is a crime which has been committed in the same speech."

The American colonies, public opinion as well as legislation, had already set an example against African slave trade. The inhabitants of Virginia were controlled by British authority. Their legislative halls had resounded with eloquence against the trade, and laws had been passed. Again and again they passed laws restraining the trade.

In 1860, there were 3,955,587 slaves in the United States, many of whom were never white than black, held under a system that disregarded the sacred rights of the human race. Education, religion, development, industry, equality of rights, diffused through all her ranks, will, beneath her genial skies, spread new civilization, a new wealth and prosperity upon her fertile soil; beyond the grandest hopes of any former era. A NEW SOUTH will arise, nobler, richer, prouder, than has ever entered her former vision. If, with her singular elements of wealth, she shall, by her policy of freedom, surpass in prosperity our free north; that free north will gratefully rejoice more heartily than the old antislavery man, for the true antislavery man was never a "sectional" man. The true antislavery man has hated, not the south, but slavery; and that slavery was in the south was but an accident of history. He would have hated slavery in the north; he did hate the proslavery spirit in the north, and the infernal black laws of the north, as much as, or more than, he hated slavery in the south. And when slavery and the oppressive spirit are abolished, north and south are alike to him. New England and the Gulf states, Maine and Mississippi, are alike dear; and their prosperity are equally a joy, under the broad banner of freedom and the union.

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biddor therefor, all the right, title and interest of the said
Catharine Pearson, or that she had therein at the time of
her death.

H. H. PEARSON, Adm'r.

November 6, 1865.

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Action at Law.

In the Circuit Court of the State of Oregon for the
County of Multnomah.

J. H. Mitchell, pl't vs. Marcus Neff, def't.

TO MARCUS NEFF, defendant: In the name of the
State of Oregon, you are hereby commanded to ap-
pear in the Circuit Court of the State of Oregon for the
county of Multnomah, and answer the complaint filed
against you in this action in said court within ten days
from the date of the service upon you of this summons, if
served within this county; and within twenty days if
served in any other county; and you are notified that in
default of such answer, the plaintiff will take judgment
against you for the sum of two hundred and fifty-three
and 14-100 (\$253 14-100) dollars, and accruing interest
and for costs and disbursements. By order of Erasmus
D. Shaltuck, Judge.

MITCHELL & DOLPH,

Att'ys for plaintiff.

(U. S. R. S. 50c.)

Portland, Nov. 30, 1865.

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RENEWED.