The next statute highlights the growing distinctions between African slaves and white servants. Since the former served for life, masters could not resort to the highest sanction for insubordination; namely, an extension of the term of servitude. The statute below recognized that lacking this sanction, slave owners turned to physical punishment, and absolved them of any criminal responsibility should a slave die from such punishment. In essence, this made it legally permissible for a white person to kill an African.

**Act About the Casual Killing of Slaves**
**October 1669**

Whereas the only law in force for the punishment of refractory servants resisting their master or mistress or overseer cannot be inflicted upon Negroes, nor the obstinacy of many of them by other than violent means suppressed. Be it enacted and declared by this Grand Assembly if any slave resist his master, or other by his master's order correcting him, and by the extremity of the correction should chance to die that his death shall not be accounted felony, but the master, or that other person appointed by the master to punish him, be acquitted from molestation since it cannot be presumed that prepensed malice, which alone makes murder felony, should induce any man to destroy his own estate.
Hangings outside the law did occur in Oregon. By definition a lynching was an illegal or extra-legal hanging. According to David Hazen, who wrote a column for the Oregonian in 1871, the first lynching in Oregon took place on June 1, 1813. A group of fur traders were on their way to Astoria when they met some Indians, one of whom stole a "valuable silver goblet". The lead trader was so incensed that he laid a trap for the thief. The next evening they caught one of the Indians trying to steal some more of their belongings. When the whole village was gathered the traders dragged the culprit out and hanged him from a hastily erected gallows. Their intent was to teach the whole tribe a lesson about what happens when Indians steal from the whites.

White men were lynched less often than Indians. Indians were regarded as living outside legal justice and therefore more likely to suffer from Lynch law, much like Blacks in the South. As a hated and feared ethnic group, the Indians had first-hand experience with hangings. The very first legal hangings in Oregon were of the five Cayuse Indians convicted of murdering Marcus and Narcissa Whitman and eleven others in 1847. With much public fanfare the Native Americans were hanged in public view in Oregon City on June 6, 1850.


1843—ORGANIC LAW OF PROVISIONAL GOVERNMENT. Adopted at Champoeg, July 5, 1843.

1844—AMENDMENT TO THE ORGANIC LAW. After arrival of great Wagon Train.

An Act in regard to Slavery and Free Negroes and Mulattoes.

Be It Enacted by the Legislative Committee of Oregon as follows:

SECTION 1. That slavery and involuntary servitude shall be forever prohibited in Oregon.

SECTION 2. That in all cases where slaves have been or shall hereafter be brought into Oregon, the owners of such slaves shall have the term of three years from the introduction of such slaves to remove them out of the country.

SECTION 3. That if such owners of slaves shall neglect or refuse to remove such slaves from the country within the time specified in the preceding section, such slaves shall be free.

SECTION 4. That when any free negro or mulatto shall have come to Oregon, he or she, the case may be, if of the age of eighteen or upward, shall remove from and leave the country within the term of two years for males and three years for females from the passage of this act; and that if any free negro or mulatto shall hereafter come to Oregon, if of the age aforesaid, he or she shall quit and leave within the term of two years for males and three years for females from his or her arrival in the country.

SECTION 5. That if such free negro or mulatto be under the age aforesaid the terms of time specified in the preceding section shall begin to run when he or she shall arrive at such age.

SECTION 6. That if any such free negro or mulatto shall fail to quit the country as required by this act, he or she may be arrested upon a warrant issued by some justice of the peace, and if guilty upon trial before such justice, shall receive upon his or her bare back not less than twenty nor more than thirty-nine stripes, to be inflicted by the constable of the proper county.

SECTION 7. That if any free negro or mulatto shall fail to quit the country within the term of six months after receiving such stripes, he or she shall again receive the same punishment once in every six months until he or she shall quit the country.

SECTION 8. That when any slave shall obtain his or her freedom, the time specified in the fourth section shall begin to run from the time when such freedom shall be obtained.

THE ABOVE WAS PASSED AT THE JUNE SESSION OF THE LEGISLATIVE COMMITTEE IN 1844
An Illustrated History of Walla Walla County, State of Washington, 
by Professor W. D. Lyman, W. H. Lever Publisher, 1901
Volume in the Family Collection of Mrs Kathryn Bogle

Probably no one knows and remembers more concerning those tragic days than
Mr. Richard Bogle, who is today living in Walla Walla. In the early days
he kept a barber shop on Maine Street, where Miss Berne's Millinery Store
is now located. In those days the citizens of the place made it rather
hard for men of African descent. A negro could not get a room at a hotel.
He was not allowed to eat in a public dining room. He could not buy a cigar
or a drink in a gin room without first taking off his hat and showing due
reverence to the August vendor of the booze. Consequently it was customary
for Mr Bogle, out of the kindness of his heart, to allow colored strangers
who happened to be in the town to occupy the rear of his shop, where they
could keep warm and sometimes cook a meal.
Among the sojourners in the rear of Bogle's barber shop was a young Negro
about twenty years of age, very tall and slender, but with muscles like
steel. He had been dubbed with the appropriate title "Slim Jim." He was a
sort of pet among the gamblers and sporting men of the community, having been
brought up as a general roustabout for the horse men, jockeys and sports.
Two men had just garroted a man in the lot back of Charles Roe's saloon.
This means that when that man was walking along he suddenly felt himself
seized from behind and his arms securely pinioned, while in front his startled
gaze fell upon a man with a long knife, ready to slit him open if he offered
resistance. Thus as the pleasure of the robbers he was soon relieved of any
gold dust or other valuables that he possessed. The two garroters in the
case mentioned were "six-toed Pete" and a pal. After being robbed the victim
gave the alarm and officers were soon in pursuit. The criminals were finally
captured and brought back and lodged in the jail, which was a small, weak
structure standing on the present site of the court house. Now the brother
of one of the prisoners was a well-to-do saloon keeper. Calling Slim Jim to
him, he explained the predicament in which he was situated, and offered the
negro a liberal reward if he would secure and deliver to the prisoners tools
with which they could saw their way out. Slim Jim, with probably no know-
ledge of the seriousness of his crime, readily assented.

Between one and two o'clock the next morning all was quiet in
the rear of the barber shop. Fifteen or sixteen negroes were lying sleeping
in a row on the floor. Disregarding their friend's advice, the rear door was
left open. Suddenly down Main Street there stole twenty-five or thirty dark
figures. Each was masked and each carried a rifle. They stopped in front of
the barber shop. Half of them remained here while the rest went quietly
around to the rear door. Silently they filed in through the open door. They
took their places at the feet of the sleeping negroes, each vigilante cover-
ing a sleeper with his gun. Presently all the sleepers were aroused from
the slumber by a rude voice, "whoever moves will have his head blown off."

"What's
your name?" "Slim Jim," was the quick response. "We want you. Put on
your boots." Jim obeyed slowly and deliberately. Suddenly he turned to
his companions and exclaimed, "Boys, these fellows mean to kill me. Stand
by me." and with that sprang upon the guard who stood over him and wrenched
the gun from his hands. Suddenly he felt a deadening blow upon the left
side of his head. He reeled and fell towards the right, when "thump,"
another blow from the butt of a musket knocked him back the other way.
Instantly a dozen hands had hold of him and he was dragged from the room.
The next morning when the proprietor of the shop returned to his place of
business he came upon a strange scene.

"Come, you fellows. Where's Jim?" the barber asked. Without saying a
word they took him out and led him just outside the village to an old tree
which today stands near Singleton's pond, in the front yard of Mr Kenzie's
place. There, swinging from a limb of that old tree, was all that was left
of Jim.
Lynching episode (1902):

"Alonzo Tucker, the black fiend who assaulted the wife of Benjamin Dennis, at Marshfield yesterday, was captured and lynched by his pursuers this morning. Immediately after hearing the report that Mrs. Dennis, the wife of Benjamin Dennis, a miner, had been brutally assaulted by a negro yesterday afternoon, a party of men started in pursuit of the fiend and instituted a search that proved successful this morning. The frenzied men searched through the long hours of the night until early this morning this black fiend was discovered, who on seeing that he had been caught began to cringe and plead for mercy. He groveled in the dust, and clasped the knees of his captors crying with all his might for them not to hang him. But the hand of justice had secured too strong a grip on the miscreant and all the pleading in the world would not have saved him from the death he so thoroughly deserved." (Oregon Journal September 18, 1902).
Let's Keep Grants Pass a White Man's Town

(Front page editorial - Southern Oregon Spectator May 24, 1924)

Grants Pass has always been a white man's town and there is no reason under the shining sun why it shouldn't continue to be a white man's town. The fact that this is a white man's country here in this wonderful Rogue River Valley has brought the best of the white race here and such population will bring the cream of the white race here in the future.

The attitudes of the people of this peaceful, law abiding community toward the encroachment of the black, brown or red faces of the land, or the world for that matter is:

NIGGER WE DON'T WANT YOU HERE - AND WE WON'T HAVE YOU HERE - YOU HAD BETTER ROLL UP YOUR BED AND RIDE - THIS IS TO BE A WHITE MAN'S COUNTRY, YESTERDAY, TODAY, AND FOREVER.

WHO WANTS GRANTS PASS TO BE THE SCENE OF A RACE RIOT? WHO WANTS TO SEE the property values slump in Josephine County? Who wants to see the hard work of years pass into the hands of a designing black race who don't belong in Oregon and who will only cause trouble if they try to come here?

Foreigners of any kind are not wanted in this community that is made up of peaceful white people who are striving to live, move and have their living in peace with the world, under the law that God has laid down for man to obey...
Local and Foreign News Briefs

VISITS IN SEATTLE
Mrs. Charles Madison, 1241 East Lincoln street, of this city, is visiting friends in Seattle.

IN LOCAL HOSPITAL
Mrs. Belle Overstreet recently underwent an operation in Good Samaritan Hospital. At this writing she is much improved.

TO HAVE MARRIAGE WEDDINGS
The Ladies of Zion A. M. E. church are planning to stage a mass wedding at the church on the 15th of this month. The novelty of the affair is creating a deal of interest and it is expected to be magnificently performed.

MISS MOBLEY TO VISIT IN MISSOURI
Miss Margaret Mobley of 255 North 10th street will leave next Monday for a two-months' visit with relatives and friends in the state of Missouri. Miss Mobley is one of the city's most industrious women and takes time away from her hospital work, she is to be commended.

FOR SALE, CHEAP
Party laying down 20 room house, kitchen, electricity, etc. 1st floor $200,000, 2nd floor $250,000. 

ENTERTAIN AT DINNER
Mrs. Charles Madison was at a delightful dinner at her home Sunday, June 26. The dinner was for Miss Frances Dyer. Caviar was served.

BIG MASS MEETING PLANNED
On Sunday, October 2, 1927, a mass meeting will be held at the 1st A.M.E. Church. The meeting will be for the benefit of the 1st A.M.E. Church. The meeting will be for the benefit of the church. The address will be made by the Bishop, Rev. E. F. Dyer, who is to be present.

LOCAL STATIONS IN PHARMACY
N. A. American Drug Store, 3321 10th Avenue, is taking a correspondents course in pharmacy and is in the process of getting ready. The completion of this course is anticipated taking a post graduate course in a local hospital.

The Eli's Popularity Contest

PERRY ELLIS, ONLY COLORFUL CITIZEN OF OREGON CITY, VICTIM OF NEARLY 150 FELONY CHARGES BY NEARBY COUNTRY, THEN THOUGHT TO BE MEMBERS OF K. K. K.

A new and most unusual feature of the Oregon City News is the addition of a new department, "The Eli's Popularity Contest." The purpose of this department is to promote friendly relations among the citizens of Oregon City and to encourage good citizenship.

The Eli's Popularity Contest is open to all citizens of Oregon City, and the winner will receive a prize of $100. The contest runs from now until the end of the year.

The contest is judged on the following criteria:

1. The person who earns the most votes will win the contest.
2. Voting is done by filling out a ballot and returning it to the newspaper office.
3. The contest is open to all citizens of Oregon City, regardless of age or race.

The winner will be announced on December 31st.

The Eli's Popularity Contest is sponsored by the Oregon City News and is open to all citizens of Oregon City. The contest runs from now until the end of the year. The winner will receive a prize of $100. The contest is judged on the following criteria:

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Perry Ellis, only colored citizen of Oregon City, victim of near Lynching by masked men in nearby country thought to be members of K.K.K.

Call Brings victim and white associate to scene white-ordered away, victim threatened with operation — charged with familiar relations with white women.

Oregon City, June 2, A mysterious telephone call to a local newspaper office this afternoon led to discovery that a lynching was threatened last night about 30 miles from Oregon City. Perry Ellis, Oregon City’s only colored citizen, being the near victim. Ellis tonight related his experience and said he is preparing to leave tomorrow for Tacoma.

The affair is said to be the outgrowth of charges filed against Ellis here in which a white woman was said to be involved. The charges were dismissed about a week ago when the complaining witness failed to prosecute.

Six white robed men, masked, five of them with white hoods and the sixth with one of red, were in the lynching party. According to Ellis and Ira W. Thrail, white, an employee of the crown Willamette Paper Company, who was with Ellis when the masked men were first met, whose accounts of the affair follow.

Ellis operates the city Auto Washing concern in a livery barn on Water Street, where he also lives. About 11:30 o’clock Friday night he was called on the telephone and asked to make a trip out on the Abernathy Road, where he was told a wagon was broken down for the purpose of getting a team to be brought to Oregon City for the night.

Masked Men Appear

Thrail, who is said to have been a close friend of Ellis and to have ridden with him frequently and Ellis mounted horses and according to their story, rode to a brickyard several miles out on the Abernathy Road. Here, they said they found two cars, one on each side of the road. Two spotlights were turned on Ellis and six masked men appeared. Thrail’s appearance, they said, caused some consternation, and he was finally returned to Oregon City with his and Ellis’ horses. Ellis according to his story, was taken into one of the cars and threatened with being “shot full of holes” if he tried to escape. The cars Ellis said, proceeded about 10 miles into the country where the party halted and left the machines.

Here Ellis was confronted with a demand that he tell the truth about charges made against him.
He Denies Charge

Ellis said he denied the charges and asserted he was a victim of circumstances. A noose was placed around Ellis’ neck and the end of the rope was thrown over the limb of a tree. Ellis said he still maintained his innocence. The rope was tightened, he said, but he maintained his denials. When the rope failed, he said, the men took him to a lake nearby, which they told him was used for the disposal of bodies of their victims.

Ellis said he implored them not to lynch him, saying he did not mind being shot, but that he did hate to be lynched.

Threat of an operation, he said followed, but he still denied any impropriety.

Finally, he said, they let him go, driving off after telling him......him to depart. When the call came Ellis said he started hotfoot for Oregon City, reaching town early this morning. Ellis said he was warned to leave Oregon City at once and that he intends to heed the warning. Ellis is about 25 years old and has been here about two years. He claims to be a cowboy and has ridden at neighborhood rodeos. Thrail lives here with his family.

It is said that two of the lynching party were identified by their voices by both Ellis and his associate.

Later reports are to the effect that the officials can do nothing because Ellis has left for parts unknown.
Klavern 29, the West’s Largest
The Oregon Ku Klux Klan boasted of 14,000 members in 1922. Klavern 29 in Salem, with a thousand, was said to be the largest west of the Mississippi.

Salem’s postmaster led the local Klan. Members met at theaters downtown, including the Grand, the Elsinore, and the Reed Opera House. They marched in full regalia in local parades, complete with floats. Their march through the streets of Salem in 1923 was said to be the longest parade the city had ever seen.

In addition to threatening and attacking black citizens (see the Charles Maxwell incident, p. 139), Salem Klansmen targeted Chinese, Catholics, Jews, and other minorities. A once thriving Chinese community disappeared from Salem during the 1920s under Klan pressure and violence.

Late one night in 1921, hooded Klansmen planted a cross at Salem’s Sacred Heart Convent and were about to light it when the Mother Superior came out and aimed her shotgun at them, greeting them with “Good evening gentlemen. I will count to four, and send you all to perdition. One, two—” The men said, “Aw, sister, we were just fooling around!” They picked up the tarred cross and threw it into the bed of their pickup truck. She commanded, “Wait! Fill in the hole and smooth the ground, Mr. Mayor. You help, Mr. Sheriff. Now!” Despite their hoods, she recognized the mayor by his dog in the truck and identified the sheriff by his distinctive boots, made by a Jewish cobbler on Liberty Street.

Thanks to local historian John Ritter for this information, based on his presentation at the Salem Public Library.
Mr. Jefferson Myers

You are respectfully invited to be present at the execution, as provided by law, of

George Smith

(Colored)

on Friday, June 5, 1903, at the hour of 6:30 A.M., within the enclosure of the Jail Yard, Multnomah County, Oregon.

W. A. Stone, Sheriff.

This Card is Not Transferable, and Must be Presented at the Door.

George Smith (colored) murdered his white wife, Annie Smith, by shooting her through the breast, on the 23d of August, 1902. He was tried, convicted and sentenced to be hanged on the 19th day of December, 1902. He took an appeal from this decision to the Supreme Court, where the opinion of the lower Court was affirmed. He was then sentenced to be executed on Friday, June 5, 1903.