

THE OREGON ARGUS.

PUBLISHED EVERY SATURDAY MORNING, BY WILLIAM L. ADAMS.

Office—Good's Building, Main st. Editorial Room in first story.

TERMS—The Argus will be furnished at Five Dollars per Annum—or Six Months for Three Dollars.

No Subscriptions received for less than Six Months.

No paper discontinued until all arrearages are paid, unless at the option of the publisher.

ADDRESS

WILLIAM L. ADAMS, At Bethel, Polk County, Oregon, on the 4th of July, 1855.

[Published by Request.]

LADIES AND GENTLEMEN,

Friends and Fellow Citizens:—Permit me to congratulate you upon the favorable auspices under which you are assembled.—Human liberty, science, and Christianity, which constitute the happiness, the dignity and glory of man, have very appropriately met to-day to join hands and hold a common jubilee, upon one of the most beautiful prairies of the noblest territory of the greatest nation the world ever saw.

Seventy-nine times has the sun made his yearly circuit through the heavens since our nation was born, and just seventy-nine times have the descendants of our revolutionary heroes unfolded to the breeze, on the 4th day of July, the Stars and Stripes, the sight of which always makes the warm blood gush quicker through the true American heart.

Seventy-one years have elapsed since that flag was recognized by the nations of the world as rightfully waving over a free and independent people, and on just as many recurring anniversaries have the members of this vast national family gathered around a common board, with warm hearts and friendly greetings, to feast together, and talk over the occurrences that immortalized our ancestors, and attended the birth of a nation which we are proud to claim as ours, and the blessings of which we are all anxious to perpetuate.

Sectional prejudices, party feeling, and personal distinction are here all forgotten, while we meet together, on one grand national union platform, to rejoice over our liberties, and offer up the incense of our purest devotion to Him who holds the destinies of nations as in the hollow of his hand.

Such an occasion as has brought us together to-day affords a theme sufficiently grand, interesting, and diversified for the exercise of the talents of earth's mightiest orators, philanthropists, statesmen, and divines.—The past history of the bloody struggle which wrested from the hand of despotism the charter of our liberties, the character and history of our free institutions in the blessings they have conferred upon us, and their influence upon other nations, together with the kind of substantive basis upon which they were reared, the means by which they are to be perpetuated, and the relation which we sustain, as a nation, to the only rightful Sovereign of the universe, affords a theme transcendently interesting to the tallest orator, and one well worthy of the yearly jubilee of just such a nation as ours.

I have not come here to-day for the purpose of treading over the ground which has been so often passed over by those who have preceded me. I have not come here merely for the purpose of bringing afresh to your minds the stirring occurrences which make up the history of the eight long, gloomy years which followed the declaration of independence. The circumstances of those tragical scenes, through which our revolutionary fathers passed, are all vivid to your minds.

We are all conversant with the toils, sufferings, and privations through which our ancestors most cheerfully passed in order to bequeath to their posterity the rich legacy of human liberty, which we this day enjoy. The echo of the roar of cannon, which shook Bunker's Hill and the heights of Yorktown has, in imagination, hardly died away among the gorges and caverns of the lofty mountains we see all around us. The names and daring deeds of those illustrious warriors are enshrined in the memories of their offspring, and will be forever.

The peculiar character of the government under which we live, and the manner in which it has distributed, broadcast, its blessings among all classes of our citizens, and more than realized the most sanguine expectations of its founders, in the brief period of its existence, have been sufficiently dwelt upon by others.

The great subject which most interested those who sealed with their blood the testament which transmitted to us the institutions they so dearly purchased, was, the means of perpetuating the government.—The question that most interests us to-day is, shall the polar star of our political hopes,

which has shone so brilliantly in the heavens for more than seventy years, continue to climb the vault with increasing lustre, pouring a blaze of light into every dark corner of the world where oppression locks her rusty manacles on human limbs, or shall it become eclipsed—be blotted from the heavens, or go down forever, as that of other republics has gone, and leave the world a final demonstration of the problem which has so long puzzled the statesman, as to the possibility of maintaining, for any length of time, a democratic form of government?

If, fellow citizens, we could take a standpoint upon some one of these lofty snow-capped peaks in view, and with a telescope embrace in our horizon every neighborhood that composes a fraction of our vast national family, scattered from the frozen regions of the North to the burning sands of Mexico, and felling the forests, and plowing the fields in every longitude from the farthest Atlantic capes, to the extreme promontories of our own Pacific, and we could behold the flag of our country waving over the assembled multitudes of just as many districts, met together for the same purposes that you are convened to-day, we should have abundant proof of the proposition that our free institutions are as eternal as the everlasting hills that surround us.

I refer to the fact that you are assembled for the purpose of promoting the cause of education in your vicinity. You have met to lay a foundation for the education of your offspring, and such a foundation forms the substantive basis upon which rests the stupendous fabric of our free institutions. For this reason I have congratulated you upon the favorable auspices under which you have met, and for this reason you have already had the assurance of my conviction that if this laudable desire and effort as equally permeates the citizens of every section of our great country, we have the strongest proof that our liberties can never be wrested from our hands. There never was an intelligent nation enslaved. There never was a nation where intelligence was universally diffused among the masses of the people, that bowed its neck to the yoke of a despot.

In all the experiments that have ever been made, in the history of governments, to establish republics, not a single parallel, as to the materials out of which it was formed, can be found to our own. The Constitution, which is the charter of the liberties of a republican people, must be formed under the immediate eye of the masses who are to be governed by it, and there must be a sufficient amount of intelligence among the masses, in constructing that instrument, to make it sufficiently conservative to guard against an improper delegation of power to those who rule under that constitution.—Unless the people are sufficiently informed to understand the nature and limits of the powers conferred upon the heads of the various departments of the government, by the wisest and best constitution that can be devised, so that they may be always able to understand when ambitious rulers are endeavoring to transcend the limits of that instrument, there is no security for the continuance of free institutions among such a people.

The history of the downfall of nations, who have failed in their experiments in endeavoring to establish republics upon some sort of a permanent basis, proves that their decline was not so much attributable to defects in their original charters, as to a disposition on the part of rulers to usurp authorities not granted in their constitutions. The people not being sufficiently educated to understand the nature and powers of their own governments, and their rights and privileges under them, have gradually witnessed their liberties, one by one, wrested from their hands by ambitious, official demagogues, until, under the pretended sanction of their own constitutions, they have found themselves reduced to the most abject rule of despotism, with the only consolation of being told by tyrants, that their condition was the legitimate result of placing the reins of government in the hands of the people. Such consequences have always followed efforts for establishing and perpetuating republics among nations who were not sufficiently enlightened to understand the genius of their institutions enough to guard against an unwarrantable assumption of power by their rulers. Such at present is the condition of most of the nations of Europe. It is extremely doubtful whether there be a single Kingdom or Empire in Europe which could long perpetuate a democratic form of government, if the present

VOL. 1.

OREGON CITY, OREGON TERRITORY, SATURDAY, JULY 21, 1855.

NO. 24.

The Oregon Argus.

W. L. ADAMS, Editor and Proprietor.

AMERICA—Knows nought of golden promises of Kings, Knows nought of Coronets, and Stars, and Strings."

SUBSCRIPTION, Five Dollars a Year.

convulsions, that are now upheaving their social fabrics, should result in breaking the arm of tyranny, and placing the sceptre of political power in the hands of the populace. It is said that he that has learned the art of governing himself, is a greater hero than the warrior who lays the cities of an empire in ashes. It may, with equal truth, be affirmed that none but an educated mind ever fully learned the sublime and difficult art of self government. If knowledge be the only power by which a man can obtain the mastery over himself, of what transcendent importance that those who control a nation should possess, in a large degree, this power of knowledge; and how futile must be the effort to establish or maintain a popular rule, when a majority of the nation is immersed in ignorance! The history of all time has shown that in every popular government that ever rose, reigned, or fell, the machinations of demagogues have been powerless, unless blindly supported by an ignorant, though honest, populace; and the same history will bear me out in the assertion that the most dangerous foes to republicanism are generally found among a class of people who confide their power, as political sovereigns, to the control of party leaders.

Such an anomaly as a highly intelligent man, with an honest heart, following a party when wrong, has never yet been seen. An unprincipled partisan, though somewhat educated, may follow his party, when wrong, from sinister motives, and an uneducated, though honest man, may follow his party to the destruction of his government, from his inability to discover his error.

Our revolutionary fathers asserted an axiomatic truth when they affirmed that the "permanency of our free institutions rested upon the virtue and intelligence of the people." They knew full well that as long as their offspring were qualified to judge of the superiority of our free institutions over those of the old world, and were able to steer the ship of state clear of all foreign tangling alliances and unfriendly influences, and successfully resist encroachments upon their rights, by the unwarrantable assumption of power by ambitious rulers at home, the government could never be destroyed.

We enjoy, fellow citizens, the privilege of citizenship in the most exalted and, perhaps, powerful nation in the world, in a government created solely by and for the people, and resting with all its mighty weight of responsibility upon our shoulders. That weight of responsibility has increased, and will continue to increase in a direct ratio with the enlargement of our territory, the increase of our numbers, the growth of our agricultural, manufacturing, and commercial interests, which are yearly rendering our municipal arrangements at home, and our diplomatic intercourse abroad more complex, and consequently requiring more wisdom to meet the exigencies of the times by a proper and wise legislation upon our domestic and foreign policy.

Our education ought therefore to keep pace with our growth, and the increase of our burden of responsibility. "Knowledge is power," is an old and trite adage, and it is just as much a law of nature that educated mind must govern the world, as that the centrifugal force of the heavenly planets is held in equilibrium by the gravitating powers of the orbs around which they revolve.

Viewing education then in the light of a grand political auxiliary, as the corner stone of civil and religious liberty, how appropriate the day, how apropos to the occasion, the position you occupy as patrons of a public institution for training your offspring, for the discharge of their duties to you, their duties to society, to their country and the world.

Whilst I have kept so prominently in view the importance of education, considered in the light of its political influence, I would be far from being understood, that the fitting of our offspring to become honorable members of our political confederacy, embraces all, or even the highest objects of a popular education.

"How empty learning, and how vain is art, But as it mends the life, and guides the heart."

What are we to understand by an education? Whatever, in our examination we may find it to be, we shall find it not to be merely the acquisition of the science taught in the schools. Colleges and institutions of learning, although indispensable, as a means, have never yet been able to lay anything more than the foundation of intellectual culture. They merely form the habit of thinking, introduce the student into the portals of nature's hidden arena, and set

him adrift with an outfit, for coning along the borders of an ocean as illimitable as eternity. With such an outfit, and such an introduction to the fields of investigation, he may sit down supinely in some friendly cove and amuse himself for three score years and ten by casting pebbles into the ocean occasionally gazing off with his telescope from some adjacent promontory upon the broad expanse that stretches out before him, and finally die an ignorant man. (I speak now of the scientific and intellectual department of education.)

Or, forsooth, if he happens to be one of natures favored geniuses, who love to "ride on the storm and direct the whirlwind" and as Pollock says of Byron, he "stoops to pluck the loftiest thoughts," or if he possesses the talent that enables him to turn to account the discoveries of genius, and Atlas like to carry ne y discovered "worlds on his back, and if he has the energy to push these powers to the utmost, he may thus improve his allotted time, and die with no more claims to the name of an educated man, than a cold, dashing, blazing, eccentric comet would have, to the distinction of a fixed, luminous, warming sun in the heavens.

When we talk about an educated man, we embrace the whole man "body soul and spirit." Or in other words we mean to say that the work of education is never complete, short of man's development as a physical intellectual and moral being.

Man, the noblest temple that the Almighty ever reared, like the Jewish edifice, is just three stories high. The physical man constitutes the basement story, the intellectual man the middle department, and the moral man, or upper room, is the finishing climax of Gods last best effort at creation, which sealed him with the image of his author and caused the "morning stars to sing together," and all the angelic "hosts of heaven to shout for joy."

Man's authorship, was an exercise of the powers that launched the universe into being. His education, which constitutes the development of his physical intellectual and moral powers, in his efforts to adopt himself to the universe around him, is committed to his own hands. In this sense, and in this alone is man said to be the arbiter of his own destiny. Man although a Hercules in physical power, with reason de-throned, and his moral sensibilities blighted, is a mere brute in human form, and although developed to the highest degree as a physical intellectual being, with darkened moral perceptions, he is little less than a blazing comet darting through the universe, with an irregular orbit, emitting no fruitifying or life giving principle of heat, an object simply of astonishment and fear whose final disappearance from the starry vault is no serious inconvenience to the benighted traveler and little deplored by those who chronicle the events of the times. Of such characters, perhaps we may note a Byron, a Danton, a Robespierre, a Bonaparte and a Payne. Such men may be prodigies in physical and intellectual power, and be no more entitled to the distinction of thoroughly educated men, than a building having a good foundation and complete to the second story, but roofless and affording no shelter from the driving storm, would deserve the name of a travelers' inn.

Such a man, in his career may afford some sublime spectacles to an astonished world, in the eccentric developments of his masterly powers, but as long as he fails to touch the chord of sympathy in the hearts of his fellows, to strengthen among his kind the love for virtue, and in the bosoms of his earthly brethren the God like principle of goodness the object of his mission into the world is entirely thwarted. He presents about as incongruous a spectacle, as that of a proud and noble but misguided ship, riding for awhile on mountain waves among frowning reefs, and finally dashing herself to atoms, and quietly settling down in the deep yawning chasms beneath her. How does the history of a Bonaparte or an Alexander, who perhaps never shed a tear of sympathy over the vast ruin they were the means of accomplishing, and who in their ambitious strides after glory, waded through the blood of millions of their subjects, and had their hands a thousand times washed in the tears wrung from the hearts of myriads of widows and orphans they had made, now beseeching for protection, how I ask does the history of such men compare with that of a Howard, who as to physical and intellectual cultivation might have been inferior to these heroes with garments dyed in blood, but whose higher faculties were so alive to their

office of regulating the conduct of this moral hero, that he spent his life in visiting the prisons of Europe, binding up the broken hearted, and searching in every nook and corner of that vast continent, for objects of commiseration in the persons of the widow, the fatherless and the oppressed, over whom he might bend and drop the tear of sympathy, whilst with a soft hand he wiped the briny drop from other faces and poured the oil of consolation into their bleeding hearts?

Which think you, presents the purest specimen of a truly educated man, the warrior mounted on his bloody car, and like a mad man driving his furious steeds right through whole armies fighting for their hearth-stones and leaving, in smoking cities and plains covered with the dead, abundant footprints of an incarnate demon, or a philanthropist following in his train to repair the dreadful breach he has made, and bending all his efforts to ameliorate the sufferings of the unfortunate wretches, who have been visited by such a scourge as an ambitious conqueror?

I need not pause for a reply from such an intelligent audience as I see around me.—Your hearts have already yielded the true response, and you will also bear me out in the assertion that when our children are educated sufficiently to judge correctly between the comparative merits of the warrior, and the philanthropist or in other words to estimate men by their real moral worth, the day will have passed away when military skill shall be thought to be the highest qualification for a public officer, and when the power of leading the people merely by the attraction of unmeaning party names will have passed from the hands of political demagogues. Real education then, fellow citizens, consists in a full and proper development of the moral intellectual and physical powers of the whole man. A child who is born with the genius of a Milton, and the fine sensibilities of a Melancthon, if he ever rises through a cultivation, of these faculties to a position he ought to occupy, must possess a constitution of powerful physical vitality. Unless the growth of his education as to his higher faculties, is kept pace with by the substantive basis on which they rest, such a promising genius instead of ever reaching the full measure of the stature of a great man, will disappoint the hopes of his friends by relapsing into a puny imbecility and like a slender stalk of wheat that yields to the pressure of its own load of grain, will find himself prostrated in his intellectual efforts, beyond the hope of rising to any considerable distinction.

The first step then in the course of education which claims the attention of the parent or guardian is, to lay a proper foundation for intellectual culture by inuring his offspring to the toils of manual labor. This however is a department which in these western wilds, among a majority of parents receives already perhaps more than its full share of attention. Our fellow citizens need no exhortations from us upon this subject.

Such a thing as a perfectly educated man the world has never seen. Such a development is the work of Eternity. And you will see from the positions that I have taken, that the perfection of moral character alone puts the finishing touch, to the true scholar. In this view of the case, how many of what the world has called great and wise, are far from meriting the appellation. To what extent the moral faculties must be disciplined, before a student should receive his diploma, we have not taken upon ourselves to say. But just here I was about to make an assertion, and I believe that inspiration will bear me out in it. I have somewhere read in the only book of true philosophy I have ever seen that treats of mans relations to his kind, and to the universe, a sentiment like this. "Though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith so that I could remove mountains, and have not love, I am nothing."

My proposition is so similar to that, that I hope no one who acknowledges the authenticity of the book from which I have quoted will call it in question.

All inductive science is drawn from a study of the world around us. The volume of nature alone unfolds its laws, and that volume, although pored over for six thousand years by all the sages and philosophers, who have grown gray in both hemispheres in fruitless pilgrimages into the unfathomable caverns of nature's unexplored arena has never yet afforded a satisfactory answer to the most important questions ever propounded to the human family. "Whence am I? what am I? And whither am I

bound? Man's origin, his nature, and his relations to the invisible universe, spiritual and material, together with his ultimate destiny, are all matters, although momentarily important of which the hoary headed sage in the school of natural philosophy, is as profoundly ignorant as the savage who thinks the ken of his unassisted vision is the natural boundary of the universe.—Man's moral aspirations just as naturally draw him towards eternity for a field of exploration, and for an object of veneration, as his intellectual faculties entice him into the flowery labyrinths of nature's mysteries, or his natural appetite leads him to the cooling fountain to slake his thirst. The moment he begins the pursuit of moral science, he commences opening up a knowledge of his relations, to other worlds and other than material systems, as a creature of something more than a moment. He commences climbing the ascent to that lofty position from which he fell, and he begins to feel a divine attraction drawing him like a golden chord, and "binding him back" (as religion indicates) to the only centre of all real attraction, the great morning, vitalizing principle that sits enthroned in the centre of the highest heavens.

The bible is the only text book from which this branch of our education can be thoroughly learned. Christianity, therefore, caps the climax of all true science, and puts on the finishing touch, to an education that comes as near being perfect as mortals with limited perceptions may expect to attain to. And this leads me to the enunciation of my proposition. Be not started, fellow citizens, nor deem me superstitious when I affirm that there never was a truly great and thoroughly educated man in the universe who was not a Christian. I do not mean a narrow minded sectary, nor a man possessed of the "form of godliness, yet by his works denying the power thereof." The truly educated individual of whom I speak is a philosopher of the highest school, and of the most profound research. He stands upon an eminence as much higher than that occupied by the philosophers of Greece and Rome as the tallest peak of the Pyraones is loftier than a molehill, and he embraces a horizon as much more expansive than theirs as the ken of vision of him who stands upon some lofty eminence is more comprehensive than that of him who looks up from the bottom of a well. Such an individual, however he may be esteemed by the world be great and learned of this world, is with us the beau ideal of a true philosopher, and of an educated man. He occupies a position just as near a higher order of intelligences as one of Adam's sons ever climbed to since the fall, and one from which he looks down through a maze distance to pigny monarchs sitting on worldly thrones.

I said in my introduction that you were founding an institution of learning in one of the most beautiful locations that ever enraptured the eye of a poet or painter. I have never yet seen a country so favorable to intellectual pursuits, as the land we have chosen for our adopted home. The impression that a view from some elevated position of its beautiful valleys, its swandering streams, and its waving fields of golden grain, always makes upon the mind of him who loves to revel in a garden of nature's delights, is, that it ought to be emphatically a land of peace, a land of literature. I have never seen a country yet, where nature has done so much in paving the way for the successful education of our offspring, as the one in which after many toils we have been permitted to sit down. We have a mild climate, a pure and invigorating atmosphere, which are all conducive to the most perfect physical development, besides being surrounded with a magnificent and lovely scenery, which cannot fail, to awaken the most ennobling emotions, and indelibly stamp their impress upon those who are reared under its influence. We have a soil that abundantly supplies the wants of the physical man in return for a small amount of labor, thus yielding a large per cent of our time which ought to be devoted to intellectual pursuits. The munificent hand of heaven has filled your granaries to overflowing, your flocks and your herds are already covering the hills and plains around you, in short the bountiful Giver of all good has strewn your pathway all along with flowers, and afforded you the most abundant means for bestowing upon your offspring, that which will be of infinitely more importance than all the wealth of a Cressus or a Solomon.

Your substance appropriated in this laudable undertaking will be bread cast upon the waters which will return to you, increased an hundred fold. In a pecuniary point of view it is better than a deposit for your children in a savings' bank, drawing compound interest. Intelligent nations in the history of all times, have been the only wealthy ones. An uneducated and ignorant people, like those of the South American governments, and Mexico, although their whole domain may rest upon basements of solid gold, yet they are never able to retain the wealth their own hands have developed, enlightened nations always have absorbed it, and they always will. Our sons therefore in a financial point of view are infinitely better off cloistered within the walls of a literary institution, than delving in the mines of Ophir. Knowledge on the other hand, when taken in a moral point of view, in its relation to national prosperity and the happiness of him who possesses it, baffles all the rules of mathematical computation to measure the length and breadth of its importance. Permits me to close my remarks, by again congratulating you upon the truly auspicious circumstances that surround you to-day, and suggesting the hope, that the efforts you are now making in behalf of education in this section of the country, will be crowned with all the beneficial results to your children, and your children's children, that I have feebly tried to delineate.