

OREGON SPECTATOR.

"Westward the Sun and the World are Tending."

Vol. 3.

Oregon City, (Oregon Territory,) March 9, 1848.

For the Oregon Spectator.
CLEAR WATER, Sept. 7, 1847.
To all persons engaged directly or indirectly, lawfully or unlawfully, in the sale or making of intoxicating drinks in Oregon.

My countrymen—The vital interests which cluster around every public act, put forth at this time—the beginning of our infant colony, which may soon swell into a second North American Republic on these Pacific shores, must be my apology for addressing you in this public manner. Every act of the fathers of our country, the framers of our unequalled constitution, the founders of our renowned institutions, civil and religious, was big with consequences and had in embryo golden interests that have been developing themselves for nearly three quarters of a century, to the astonishment of a world, the terror of despots, the confusion of the traders in the souls of men, and the unmeasured joy of the sons of justice and righteousness.—Eternity will only be sufficient to develop fully the unmeasured greatness of their interest to men destined to live and act on this side of the grave, and to rise and receive the fruits of their actions beyond the grave. Too close watchfulness and too high regard cannot be placed upon our every action, now in the infancy of this colony. I may be asked how the sale of ardent spirits is more a public act than the sale of any article of merchandise. I answer a man may sell a bushel of wheat, or a bale of goods and but very few except the purchaser and seller will be affected by the sale; but not so with the selling of ardent spirits. The first gallon of intoxicating drink that is made or sold in a neighborhood, changes the whole prospect of that neighborhood, diminishes the value of property, takes away the security of life, drives out of the town the industrious and temperate, collects together the indolent, intemperate, licentious, profligate, haters of law, order, and religion, and puts in motion a train of events, whose consequences will outlive the last days of this world, and cover with their gloom the succeeding years of eternity, and continue to make their dreadful reality felt while the walls of hell shall continue undemolished and the streams of immortality shall continue to pour into the soul fresh vigor and increased susceptibility of enduring the flames that shall never burn down, and the pains of that worm that shall never die. A wholesale merchant may count the price of his sales by hundreds of thousands, the simple fact is announced in the morning papers, but no one is alarmed for the safety of his property or his person; no mother's bosom heaves with anxiety for her son, no wife's heart palpitates with solicitude for her husband. But not so when the astounding fact is announced that rum has entered the town and its sale commenced; how then does every countenance turn pale, every face refuse to smile, and the industrious and virtuous every where take steps to protect their property and their persons, as when some highway robber enters a country with fire and sword. Insurance companies immediately demand an increase of insurance money upon all property in that town. The farmer and mechanic are called upon to lay aside the plow and the plane, to build the walls of the poor-house and the prison. The half finished plow-share is laid aside to forge locks and chains and hand-cuffs.

The deep channels of increasing wealth seem to dry up at their fountain heads; and the money ones in abundance and designed to erect monuments of industry and righteousness, in churches, colleges, and schools, to attract the virtuous, to feed the intellect, is immediately diverted to fee sheriffs, courts, and police. Those flames which carried ruin through so many streets in the City of New York, in 1836, and again in '46, annihilating as many millions of property, were mild compared to the flames you have kindled in Oregon! Those families which found themselves homeless in those blackened streets, exposed to the frosts of January, felt the soul supporting consolation that their characters had outlived their flames which had swallowed up their property. And after they had found a temporary resting place in some barn, they had no fear of having their names and names suddenly by the walls of a prison, made desecrated by the chains of a felon. But not so with you. You have made a wide and deep channel of ruin, and are making widows and orphans. With their

property their character is also gone!—What widow of a drunken husband has ever been known to put on a cheerful smile or to live out half her days? She dies actually from public disgrace. True, it strikes first upon the grave of her husband, but it roots not there, it rebounds and comes down with indelible force upon her naked soul, already bleeding from a thousand pores and she expires! She is a murdered woman, and your hands, sire, have committed the murder! What young man or woman will go again into respectable company after returning from a drunkard's grave to which they buried a father? The cannon's mouth can be forced. The wild waves of the mighty deep are unfeared. Burnt cities are made to live again in renewed splendor; but the quick but cold glance of the eye which speaks in language that burns deep into the soul, "the father of that young man was a drunkard," cannot be met by man's feeble nature. It breaks down every resolution to rise; and discouragement and despondency quickly follow, and the young man will become the sure victim of those who are to fill your places, when you shall have gone to receive the double dose of "him that giveth his neighbor drink and maketh him drunken," and of him that "takes the widow's raiment to pledge." What child can be induced to return to that school where his playmates have pointed him to his drunken father, reeling down the street. No mother can attempt it, broken hearted as she usually is. Such children are effectually shut out of school, and your hands have shut them out and doomed them to ignorance disgrace and ruin!—Nothing but the redeeming grace of God can save them, but to receive this they are in the most unlikely situation possible.

To be continued.

EXTRACTS
Of a Pastoral Mandate,
Bearing date 6th of December, 1847, and addressed by the Archbishop of Oregon City to the Clergy and to the Faithful of his Diocese on the occasion of his arrival amongst them.

On this day we shall commence to address you, Dearly Beloved Brethren: and the first advice which we give you is concerning temperance. The temperance society is a truly important one. It is the ark of safety for yourselves, for your children and for our young country. Follow the example of other countries; in Canada, for example, entire parishes hasten to be enrolled under the banner of temperance and at the foot of the Altar. By considering on all that our Blessed Saviour suffered for us, of the vinegar and gall which he was given to drink, of your sins to be atoned for, of the good example you are bound to give your fellow-men, these motives will render the pledge of temperance pleasing to you, and we hope that, for the love of God, you will make this little sacrifice, so beneficial to yourselves, so productive of such immense moral good, and which will certainly draw down upon you the benedictions of heaven. "Let us live soberly, and justly, and godly in this world," as the Apostle St. Paul directs us in his epistle to Titus.—(Titus, II. 12.)

Our second advice regards Charity; the queen of virtues. We conjure you Dearly beloved Brethren, to love one another as Jesus Christ has loved us.—(St. John XIII. 34.) Bear up patiently with the imperfections of your neighbor as God daily bears with your faults, remembering that we are all children of the same Father who is in heaven. We strongly recommend the giving of good example, which makes so deep an impression upon the heart of man. Saint Peter tells us not to dispute with libertines; but to impose silence on them by the sanctity of your lives. Let your conduct be so pure and so holy that the good works which others shall see you do, may induce the rest of the faithful and even the unbelievers to glorify God.—(1. St. Peter, II, 12, 13.)

whenever this order is disturbed he punishes its prevaricators, sometimes by himself, as witness the chastisement of the rebellious angels, the universal deluge, the burning of Sodom and Gomorrah. At other times he punished the disturbers of order by the ministers of his justice, as happens under the written law, which contains severe punishments registered as inflicted by the hand of God against the evil doers. What the Almighty has heretofore done, he repeats at the present day. Sometimes he chastises the guilty with those terrible plagues with which he has already visited us, such as disease to animals, the failure of crops and sickness: At other times he employs his ministers of justice, which are the different officers of the government which he has established both to reward the good and to punish the guilty. It is the doctrine of Saint Paul, "That every one should be submissive to the higher powers; for there is no power that comes not from God, and it is He who has established all the power, that is upon this earth; he therefore who resists the power, resists the ordinance of God, and he who resists it, purchases for himself his own just condemnation." "Wherefore," adds this same Apostle, "be submissive not only through fear of chastisement, but for conscience sake, for such is the will of God." Rom XIII. 1, 2, 3, 4, 5.) This too is the doctrine of the Catholic Church. Practice it, Dearly Beloved Brethren, if you wish to prove yourselves worthy children of this holy Church to which you belong. Show yourselves the true friends of our country; act in concert with your fellow citizens, and cooperate earnestly with them in promoting that happiness and prosperity to which our country seems to be by Providence destined.

Pastoral Letter,
Of the Archbishop of Oregon City, directed on the 16th of December, 1847, to the Catholics of his Diocese, on the occasion of the massacre committed at Walla Walla.

Francis Norbert Blanchet, by the mercy of God and grace of the Apostolic See, Archbishop of Oregon City, &c. &c., to the secular and regular clergy, and to the faithful of our Diocese, and to those of the region of Nequaquam, health and benediction in our Lord.

When lately directing to you our first pastoral mandate, little did we imagine that we should be compelled to address you on so early an opportunity and under such distressing circumstances as the present. But in contemplating the horrible massacre, of which there can be no longer any doubt, how can we remain silent! Alas! the task we have to perform is a doleful one. The blood of our fellow-citizens has been spilt! It has run and reddened the soil of our dear young country! Alas! they have fallen victims of that zeal and ardor which animated them in the cause of humanity and civilization; citizens worthy of a better fate! A horde of fierce barbarians blinded by prejudice the most unjust, and trampling under foot the sacred ties of nature and humanity have dared to dip their hands in the blood of their fellow men, and unmercifully to massacre a defenceless party without any provocation to so foul a deed!

At this awful intelligence you were horror stricken and the blood chilled cold in your veins, a sympathizing sigh heaved from your hearts and you participated in the general affliction caused by the murder of these unfortunate victims of barbarity. In doing so you have performed a duty; but is that sufficient in the trouble in which the country is involved? Who can assure us that this horrible massacre will not be followed up by others, and renewed perhaps in some other quarter of our territory? And, if the infidel party conspire and plot together their work of carnage, pillage and destruction, which they have already commenced, who, we ask you, in case of the coalition of the tribes, who can count himself secure?

Government, it is true, has taken steps. Courageous volunteers have been dispatched to bring succour and protection to the survivors and to chastise the murderers. But in considering the fearful consequences which may ensue; the imminent dangers to which our brave fellow-citizens expose themselves; the deplorable disaster which may attend this unfortunate affair; are we to remain idle spectators of the awful scene which is commencing? No; dearly beloved Brethren

we also have a duty to perform, and this too not the least important one: it is that of Moses on the mountain whilst the Israelites were engaged in combatting in the plains. Let us therefore, confidently beseech our heavenly Father to enlighten the government in its proceedings, and to protect those who exert themselves in re-establishing good order and harmony amongst us. Let us humbly implore of God to promote among all states and people that peace and good will which the Angels chanted at the nativity of our Blessed Redeemer, and which have hitherto formed our happiness. But let us particularly beg of God, who is infinitely rich in mercy, to infuse his holy grace into the hearts of those murderers, that they may come to know themselves, that they may sincerely repent for their crimes, and quickly embrace this holy religion which has converted nations the most savage, that they may know and practice the secret and beneficent law of the Gospel, which is alone capable of softening the most obdurate hearts and of civilizing the most ferocious characters. This holy law of God in teaching these children of nature to know Him and his divine Son, our sweet and amiable Saviour, will civilize them, and convert them into brethren in God. This is the prodigy of grace which this holy law has operated upon tribes and nations the most barbarous. Perhaps too their conversion depends upon our prayers: let us therefore not cease in supplicating God to confer upon them the grace which he has granted unto us.

In having recourse to God in prayer, dearly beloved Brethren, let us not forget that our most important duty is to humble ourselves profoundly in presence of the tremendous Majesty of the Almighty, humbly acknowledging that they are our sins which have brought upon us this terrible calamity.—(Gen. 42. 21.) No doubt of it; God is irritated against us. This God thrice holy, has seen our iniquity, his allseeing eye has born testimony to our sins and he is resolved to punish us. With grief and pain he has witnessed his holy days profaned, his blessed name blasphemed, the sanctity of the marriage state violated, the indissoluble bonds of this sacred alliance broken and dissolved: he has seen the supine indifference of some for his worship and service, their total disregard for the all important concerns of their eternal salvation, and the inconceivable ardour and attachment of many for the perishable things of this world.—He is fully aware of the disorder which reigns in morality, the hidden crimes of some, the open scandals of others; intemperance, gambling, and debauchery have cried aloud to heaven and provoked the indignation of the Most High. Already has this avenging Deity, to make us sensible of our wickedness and to induce us to reflect within ourselves, already has he visited our animals with disease and our land with barrenness; and seeing that these visitations produced no effect upon us, behold now he scourges us in our own persons. Let us fear beloved Brethren, provoking the wrath of the Lord: he not deceived, God will not be always mocked at.—(Gal. 6. 7.) "Mine is revenge," he tells us in the 32d chapter of Deuteronomy, "revenge is mine, and I will repay them in due time." Let us therefore begin from the present moment to appease his anger; let us have recourse to tears, to prayer and to fasting whilst the time of his mercy continues and before the day of his justice arrives. Let us be guided by the voice of his prophet Jonas and follow the example of the inhabitants of Ninive.—(Jonas III. 6, 7, 8, 9, 10.—Let us return to the Lord with a contrite and humble heart.—(Ps. 50.) Let us turn with disgust from our evil ways and bring forth fruits worthy of penance, (Mat. 3. 8.) If we wish to escape the direful vengeance of an angry God in this world and in the world to come: yet here he will readily permit his anger to be appeased by our voluntary penance, as he desires not the death of a sinner, but that he be converted and live.—(Ezech. 33. 11. Such, dearly beloved Brethren, is our duty under present circumstances. We trust that you will not be deaf to our voice, and that the God of mercy will suffer himself to be moved by the supplications and the penance of his children.

As for us, Brethren, we shall heartily join with you in these pious exercises, and we conclude with the words of St. Paul to his disciple Timothy, in hoping that "God our Father and Jesus Christ

our Lord may grant you grace, mercy and peace. Amen."

Wherefore, having invoked the blessed name of God, we have regulated and ordered, and do now regulate and order the following observances: first that the first Friday which ensues, next after the publication of this Mandate shall be a fasting day, a day of expiation to appease the wrath of God.

Secondly.—In all our Churches on Sundays and holydays the Litany of the sacred name of Jesus shall be recited immediately after Mass till further orders be given, to draw down upon us the benediction of heaven.

And this pastoral letter shall be read in all our Churches on the first Sunday after its reception.

Given at St. Paul's Wallamet under our sign and seal, with the countersign of our Secretary, this 16th day of December, 1847.

[L. S.] Signed, F. N. BLANCHET,
Archbishop of Oregon City
By command of his Lordship,
J. B. Z. BALDUC, Sec'y.

For the Oregon Spectator.
A Word to School Teachers.

You should make it your first duty, upon entering a school room for the first time, to be studiously careful to gain the affections of your scholars. It is of the utmost importance in order to govern; to study the disposition of each and every one under your charge. Be courteous in your manners towards them and call for a return not only to yourself, but to each other. Precept and example should go together. Would you ask a favor of a scholar, do it in a polite way and with as much ease and grace as you can command. In so doing you enforce your command with double force, and instill the scholar with the utility of your precept. Be firm and decided but not harsh or abusive during some five years teaching, that decision is absolutely necessary to good government of a school. A teacher who will perforce with a child, shows his own weakness, and imbibes an indecisive character in his scholar. Be kind and sympathetic, be energetic; firm and decided, and success is yours. C. W. S.

The following communication, and incidents, find a welcome place in the columns of the Spectator. Any further contributions as interesting and useful would be received with pleasure.

The author will please accept our thanks.

For the Oregon Spectator.

Ma. Euron—The following interesting anecdote, so illustrative of the character of that truly great and good man, the late Chief Justice Marshall, I have thought you might deem worthy a place in your columns. To yourself and many of your readers it may already be familiar; still it will bear to be read, and read again.—Perhaps it may be the means of strengthening and encouraging some of the youth of our beloved Oregon, who having left the home of christian parents before their sentiments and principles, in reference to the great truths of Christianity, were well established, are in danger of having the beautiful structure undermined; if not by the arguments, by the jests and sneers of a class of men to be found in almost every community:—men who affect to disbelieve what they would not have to be true,—who scoff at what they do not understand, and who, when reason fails, too often succeed by the force of ridicule, in enveloping in the mists of infidelity the minds of the unstable and unwary.

—X.

A Truly Great Man.

A few years since, a gentleman traveling in Virginia, at the close of the day stopped at a public house to pass the night. He had but just alighted when an old gentleman arrived in his gig, with the apparent intention of becoming his fellow-guest. The courtesies of plain, honest strangers passed between them, and they entered the tavern. Soon after an addition of several young gentlemen was made to their number. As soon as they were a little rested and refreshed, the conversation turned by one of these to an eloquent harangue that day made at the bar. It was replied by another of the young men, that he witnessed the same day an exhibition of eloquence no doubt equal, but that it was from the pulpit. Something like a sarcastic rejoinder was made to the eloquence of the pulpit; and a debate ensued, in which the merits of the Christian religion were very freely discussed. Meanwhile the old gentleman listened with all the meekness of a child, and as

adding new troops to his own mind—on the occasion of his country, and the whom these despots should be made dead. Or, most important of moral and benevolence, in a gument which, the most sophistry would be no traveler first named, taking no part in what he said.

At length one of the marking that it was with the projection of only a few of round, and with a comb, that you of them had a traveler, a fish of the had come upon them, and could not have been with what followed. The ing of a man, and the of the old man, he and probably the patient and never had a argument which had great Christianity of Hume's philosophy on the also was, it possible, was covered that it had been. And in this lively manner there was in each of it and energy, each with a sublimity, that got a word in

It was now a matter of and wonder who this old be? The first impression was, that it must be the when the pulpit descended. But as it was not by the er of Virginia, an elderly Wiry—it was from Marshall (the of the United States)

These well-remembered in the history of a nearly worthy of being ly as a moment to the flow many with a test, perhaps by a the he practiced for his doing this all-important thing of the pulpit, which was the singular of a man, by giving by means of their study of their own, which never ending of colonial intelligence. Governor.

Little Whiskey.

We had frequently been looking for some by oil can in his home. His means were well calculated to observation and phy. It was not that the vessel which he had been diverted from its legitimate that it was now used not as an oil as a whiskey jug. Having seen twice in one day with his own we had the curiosity to enquire did so by inquiring his maid— "I live," said he "five miles city, on the — road."

"You have been to the city, day, have you not?"

"Yes, sir, I come down to the but I couldn't get what I was used I had to come again."

"What was you sent for, my must be something very make it necessary for you to miles in this town."

"Why, sir, it was whiskey I sent for. Father had an money sent me to Mr. —, to get, was he wouldn't shut any more, my come back without the whiskey, I sent me back again."

"How do you expect to get it if you couldn't get it in the market?"

"Why, sir, I have brought a shoes, which sister sent to make — will give whiskey for them, got two or three pairs of shoes now."

"Do you like to carry whiskey my boy?"

"O, no, sir, for it makes all on but I can't help it."

We took the responsibility of the boy not to fulfil his

ed home with him. The

consisted of himself, with a down; the oldest (the boy) was than ten years of age, which was an infant of a few months old, blundering day. The blue hair, and some of the hidden through the window of the post man's hotel. The boy occupied the first place, and was looked upon as the true and the truest of the

She was sitting on a chair, and was on an iron stand, which was a new article, and was a gift from the old man, but a