Geo. Gibbs

OREGON SPECTATOR.

"Westward the Star of Empire takes its way."

Vol. 5. Oregon City, (O. T.,) Thursday, September 26, 1850. No. 3.

THE OREGON SPECTATOR:
A WEEKLY NEWSPAPER,
Devoted to the Moral, Social and Literary Interests of the
PEOPLE OF OREGON.

FOR DEPT. MOORE, OF LINN CITY.

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Office back of Brooks & Barlow's store.
Oregon City, July 25—tf

Address

OF HON. SAMUEL R. THURSTON, TO HIS CONSTITUENTS IN OREGON TERRITORY.

Fellow-citizens: Our lot has been cast together on the Pacific shores, and in Oregon. We are unitedly struggling to build up a state. You have honored me with a seat in the National Legislature, to aid you in the enterprise, while I am laboring diligently for your interests. I am profoundly grateful to you, for this mark of your confidence; and I should be guilty of a dereliction of duty, by failing to feel a deep anxiety for your interests, and to strive to discharge, to the extent of my capacity, the weighty responsibility your choice has imposed upon me. Ever since my election, I have been impressed with the extent of duties and duties the position would demand [illegible] With all the sacred interests [illegible] of the Union, and those interests heretofore entirely neglected. I have felt that it would be impossible for one single representative to obtain speedy justice for Oregon, or to render her service to the extent her interests demand, and it not being a judicious policy to press all things at a time, lest the multitude of our requests in gross weaken the whole, I have feared you might be led to complain of the tardiness with which these several objects might be attained. But no consideration would induce me from grappling with the labors, however arduous they may be, and relying on a generous people to appreciate or disappreciate whatever I may do. The labor in Congress is more than sufficient to overwhelm one man; but I could not, in duty to Oregon, confine my labors to this single alone. I have always believed a legislator might benefit Oregon quite as much by his labors outside of Congress, as by his presence of that body. Much labor in both places is required. Hence, while I have sought to present the interests of Oregon to Congress, I have also diligently labored to diffuse a knowledge of her, her resources, and her superior inducements to settlers, among the people of the States. But the more I do, the more I see which needs to be done, until the field of labor has widened far beyond my ability to cultivate. And seeing that I could not do but a pittance of what needs to be done, I have deemed it proper to call on you, in the plainest manner, to arouse your willing aid in one general effort to benefit Oregon. I desire you therefore to consider what I say, separating the good from the evil, and if these my feeble words shall be instrumental in awakening a spirit of thought and enquiry on the points I shall consider, I shall have attained the object which I desire.

A skilful architect always proportions his basement to the size and weight of the superstructure. So, all foreseeing statesmen have always attached a very great importance to the material and structure of the foundations of a state. Let us profit by their wisdom. Many a noble hope fallen, because the groundworks were deficient, and not competent to the weight they were required to bear. So, many states have fallen for a similar cause. This fact should be looked to in Oregon. We should take heed in laying the foundations of our state, not only to provide the materials for the future edifice, but that it be based on materials amply competent to support it. It is much easier to have right when we have commenced so, than it is to get right when we have both commenced and gone wrong. As it is important that each element of the basement of a superstructure should be sound and fitted for its place, so it is important that each element which is to constitute the basis of a state should be competent to the service for which it is designed. As in the basement of a building, or in the building itself, each part is dependent on some other part, so it is in the elements of a state. As in the building one deficient stone might cause many others which are good to fall, and hence jeopardize the whole building itself, so in a state one wrong element, or element not rightly cantoned, may not only bring disunion on itself, but penetrate the fabric of which it forms a part. This being so, how important it is, that we who are laying the foundations of Oregon, should widely weed the structure we propose to raise. It would make its basement deficient, though the fabric should for a time yet stand, its walls will crumble and fall down over the heads of our posterity. Our enquiry, therefore, should be: What can we do to make the fabric perpetual? To this enquiry let us bend our attention.

The glory of a state consists in many things—it is made up of elements combined. The predominance of one over another is a matter about which different individuals may differ. The preponderance would depend on the notions of individuals. But there are some elements in constituting a state to admit little room for difference of opinion. Numbers, wealth and power, are important elements of a state. Numbers and wealth constitute a power the force of which will depend, to a very considerable degree, upon the elements which these numbers combine. This power may be moral and physical, or both combined; and it is highly essential that the combination should be made in due proportions. Of the two, moral power is of the higher order, and more valuable, as it is more reliable. Possessing the first, a state may aspire to acquire the second; but possessing the second only, a state is not more likely to acquire the first, than she is to lose the second, and be left with neither. As the moral power is highest, let us consider it first.

I believe it is somewhere found in the writings of Cicero, that a false religion is better than none. This saying was verified by the experience of France when she struck down all religion, and attempted to fall back on human reason for a guide. As each man, in his intellections, may see different from his neighbor, so human reason, without more, will produce a medley in morals, by presenting the moral standard of one, in some particulars, if not all, directly antagonistic to that of another. To produce harmony, then, in the conduct of men, there must be a standard. There is just as much necessity for a uniformity in the moral code, as there is for uniformity of civil laws in a state. This standard should proceed not from man who is imperfect, and whose model would consequently be so too, but from the fountain of perfection, the Author of our being—from God himself. Such a standard we have—it is our religion, and the only code by which our actions should be governed. By religion, I do not mean a profession; nor that, to belong to a church, constitutes a religionist. But I do mean that he, and he only, who conforms himself to the teachings of our Bible is a religionist; and that the principles which are there taught constitute our religion. Now I believe, and have ever believed, since I first contemplated the subject, that our religion constitutes the most important item in the groundwork on which our government rests; that it is, and that it has been the very essence of its prosperity; and that without it, this fabric of civil liberty, which our ancestors commenced, and which all are completing, would crumble away and fall to the ground. So we all believe. If then, this be a fact, how plain is our duty to respect and cherish this religion still. If the prosperity of our state depends upon it, our duty to cherish it, is as plain as our obligations to the state. And if it be our duty to cherish it, to neglect it, or to disregard it, is robbing our state of her dues, and in us is a clearly defined act of moral delinquency. We are recreant alike in our duties to our state, and in our obligations to our Maker. To do an act wilfully which is destructive of the state is morally treason. To stand by and see one done which would have that effect, without attempting to prevent it, [illegible] the guilty of the [illegible] act of the permanency of our government or state, depends on the permanency and purity of our religion, he who strikes at the latter, strikes at the other also. If the one act is moral treason, so is the other. If then, we owe allegiance to our state, and are bound to protect and defend her, and nourish her; and if the permanency of the state depends on our religion, then is our duty plain, that we should cherish that religion, and watch over it, and see that no one corrupts it. To fail to do this, is failing alike to discharge our duty to the country to which we belong, and our duty to our Maker which is higher still.

We respect a man for his morals. We often speak of him as a moral man, who does not come up to what we believe to be the standard of religion. By this we mean, not that such a man conforms to all the requirements of the moral law, but that in his general deportment he harmonizes with what we consider the more general requirements of that code. We attribute to him a moral character, when we know he stands condemned, in minor points at least, by the moral law. But were a man to be graced with all of the more general virtues, and yet an habitual drunkard (if you can conceive of such a case) we should not speak of him as a moral man. So were he ever so temperate in drink, and yet openly violated the Sabbath, by some gross acts, as horse-racing, or bull-fighting, we should not call him moral. But were he circumspect in all the more prominent acts of his life, and his faults dwindled down to a few peccadilloes, we should ordinarily call him a moral man, or a man of good moral character. While he would be thus called by us, the true moral code would not so consider him. For by that code, a man can no more be called a moral man, who violates it in its less penal points, than a man can be considered a law-abiding man who is constantly disregarding the lesser injunctions of the civil law. In some communities one would be considered moral and yet do certain acts, while in another he would be considered immoral for doing acts far less objectionable and deleterious to society. Hence, you perceive, there is no uniformity in what is more generally understood by the term morals. Not so of the moral code. Why is this? Not because morals in the abstract are not uniform, but because the moral education and moral sense are different in different sections. The moral sense varies with the latitude of our location. To what do we refer our moral judgments for correction? Not to the morals of any particular place, because that may be miseducated. What then? To the moral code as defined and laid down in our religion. Religion is therefore the standard of morals; and morals will be high or low, perfect or imperfect, just in proportion as religion in its purity is taught, understood and practiced. There is no one who will not urge the importance of morals. Immoral men, say you, ought not to be patronized, and immoral and corrupt communities cannot prosper. Such a sentiment is universal almost. What then is the conclusion? This is it, that religion is the seed from which morals grow, and just in proportion to the seed sown will be the harvest of morals. Wherever the standard of the one is high, that of the other will correspond—the one is a true index of the other. If then, morals, in the common acceptation of the term, are essential to the stability and prosperity of a state; and if morals depend for their perfection on the healthy state of our religion, our obligation to attend to the duties of the latter, is as plain as our duty to consult the welfare of the state.

Now, fellow citizens, we are not fully alive to the very great weight these two qualifications, religion and morals, give us in the world. Would it be no obstacle to immigration among us, were our people ignorant of morals? I receive letters after letters enquiring whether these are predominant with the people of Oregon; and not a few make the existence of these a very considerable item in coming to the conclusion to remove to Oregon. On all sides, I am congratulated on the character of our people. Character! what a significant term! And I do assure you, that of all new countries, Oregon stands highest and foremost in these particulars, in the estimation of the people of the States. Of us, as a people; while we are regarded as an honor to the fathers and to republican freedom. I entreat you, therefore, as you prize yourselves, as you prize the reputation of your children and posterity, as you seek the interests of Oregon, and the glory of her citizens, as you value her standing at home and her reputation abroad, not to neglect the cultivation of these two virtues.

[To be continued.]

Please Stop.—We hail goout of town, says the *Alta California*, if the outsiders do not let us alone with their marvellous stories. The editor of the *Sonora Herald* says:—

Ice Cream.—A new article of luxury has recently been introduced in town in the shape of ice cream, which is daily carried past our office. It is manufactured by Mexicans, of snow brought about thirty miles distant from the Sierra Nevada.

Bayard Taylor.—We see it announced that Bayard Taylor has been invited to deliver the poem before the Phi-Beta-Kappa Society of Harvard University. This is another instance of the position which members of the typographical art hold in the estimation of the world. A very few years ago Mr. Taylor stood at the case, stick in hand.—[Alta Cal.

Value of Birds.

Sportsmen Beware.—The last Legislature enacted that it shall not be lawful in the State of New Jersey for any person to shoot, or in any other manner to kill or destroy, except upon his own premises, any of the following description of birds: the night or mosquito hawk, chimney swallow, martin or swift, whippoor-will, cuckoo, king bird or bee martin, woodpecker, flicker or highhole, catbird, wren, bluebird, meadow lark, brown thrasher, dove, fire-bird or summer red-bird, hanging bird, ground robin, or chewink, bobolink or rice bird, robin, snow or chipping bird, sparrow, Carolina tit, warbler, blackbird, bluejay, and the small owl. The penalty is five dollars for each offence or for the destruction of the eggs of such birds.—[Tribune.

What's a bird good for?—What dainty sentimentalism has set a stupid Legislature at such enactments? Not so fast. Although we should greatly respect a Legislature that had the humanity to think of birds among other constituent bipeds, yet experience has taught farmers and gardeners the economic value of birds.

There are no such indefatigable entomologists as birds. Audubon and Wilson never hunted for specimen birds with the perseverance that birds themselves exhibit in their researches. They depasture the air, penetrate every nook and corner of thicket, hedge and shrubbery, they search the bark, pierce the dead wood, glean the surface of the soil, watch for the spade trench, and follow the furrow after worms and larvæ. A single bird in one season destroys millions of insects for its own food and for that of its nest. No computation can be made of the insects which birds devour. We do not think of another scene more inspiriting than the plowing season, in this respect. Bluebirds are in the tops of trees practising the scales; crows are cawing as they lazily swing through the air toward their companions in the tops of distant dead and dry trees; robins and blackbirds are wide awake, searching every clod that the plow turns, and venturesome almost to the farmer's heels. Even boys relent, and seem touched by the birds' appeal to their confidence, and until small fruits come, spare the birds. Bobolinks begin to appear, the buffoon among birds, half sing and half *fizzle*. How our young blood sparkled amid such scenes, we could not tell why; neither why we cried without sorrow or laughed without mirth, but only from a vague sympathy with that which was beautiful and joyous.

Were there ever such neat scavengers? Were there ever such nimble hunters? Were there ever such adroit butchers? No Grahamite scruples agitate this seed-loving and bug-loving tribe. They do not show their teeth to prove that they were designed for meat. They eat what they like, wipe their mouths on a limb, return thanks in a song, and wing away to a quiet nook to doze or mediate, snug from the hawk that spheres about far up in the ether. To be sure, birds, like men, have a relish for variety. There are no better pomologists. If we believed in transmigration we should be sure that our distinguished fruit culturists could be traced home. *Longworth* was a brown-thrasher; *Downing* a lark, sometimes in the dew and sometimes just below the sun; *Thomas* was a plain and sensible robin; junior *Prince* was a bobolink, irreverently called skunk-blackbird; *Ernest* a dove; *Parsons* a woodpecker; *Wilder* a kingbird. We could put our finger, too, upon the human black-bird, wren, bluejay, and small owl—but prudence forbids; as it also does the mention of a certain clerical mocking-bird that makes game of his betters.

But we wander from the point. We charge every man with positive dishonesty who drives birds from his garden in fruit-time. The fruit is theirs, as well as yours. They took care of it as much as you did. If they had not eaten egg, worm and bug, your fruit would have been pierced and ruined. They only come for wages. No honest man will cheat a bird of his spring and summer's work.—[Independent.

Lord Broughman in California.—Our friend and late co-laborer Robert Wilson, Esq., of Stockton, yesterday exhibited to us a specimen of gold, bearing the most striking likeness to Punch's caricatures of Lord Broughman. It is about two inches long and the resemblance is most perfect. Mr. Wilson intends presenting it to Douglass Jerrold, the editor of the London Punch. It would throw all the lovers of fun in London into ecstacies of delight.—[Alta Cal.

To be continually talking about one's self, not only exhibits extreme vanity but disgusts those we address.

Wcoh