The Oregon Union

NEW ENGLAND TO BE LEFT OUT IN THE COLD.

Speech of S. S. Cox, of Ohio, at New York.

The hall of the Democratic Association, Broadway, was crowded with Democrats, on Tuesday evening, January 13th, anxious to listen to an address by S. S. Cox, Representative from Ohio. On the platform were seated a number of prominent Democrats, among whom were P. W. Engs, Eli P. Norton, Udolpho Wolfe, Recorder Hoffman, James Brooks, City Judge McCunn, Gideon Tucker, Judge Barbour, Professor Mason and others.

Mr. Cox began by saying that we were surrounded by the Constitution as by a mound, that a reptile had been boring that mound, and the deluging ocean of war had swept in to destroy. Puritanism is that reptile. [Cheers.] It must be crushed and the mound rebuilt. But it will not be done by the present Administration. [Great applause.] We must patiently wait and work for two years and for a better policy. Meanwhile new schemes of division may distress us.—Strife may come between the people and the North. I fear it because the reptile blood still flourishes. It is not confined to New England. It has its Chandlers in Michigan, and its Greeleys in New York. Their policy has for the present made the [It has its Nesmiths, Bushes, Boises, Drews, Hardings, in Oregon.--ED. UNION.] Union impossible. [That's so.] I fear new alliances among the States and fresh conflict among the people. I speak as a Western man opposing all schemes of division—still opposing them—but I speak to warn. The erection of the Mississippi States into a republic standing on its resources—besought by South and East—choosing for itself its own cheapest, best outlets to the ocean and markets of the world is no dream. It is the talk of every other Western man. Western men fall into the scheme with a fecility shocking to the olden sense of nationality. I speak of these schemes only to disapprove and to warn; as in 1861 in my place in Congress, I warned of similar schemes of division. [Cheers] Governor Seymour [great cheers] means much and well when he says the Western and Central States desire to stand in the Union protected by all the muniments of the Constitution.—They will in time restore that Union—let New England do as she please. [a voice, "Let her slide."] They do not intend to desert the ship—but they do not intend to be controlled by the Constitution-breaking, negro loving phariseeism of New England. [Hisses.] Unless that section reform itself speedily, new alliances may unhappily be made without her. I warn and entreat the Democratic young men of New York not to countenance any scheme of dismemberment—but give the best proof of your loyalty by boldly declaring what will take place in spite of us, if the Union-breaking spirit of New England continues. Democratic and Republican organs in the West give similar warning. Jefferson Davis understands the elements at work Corn at ten cents used for firewood in the West, with no hope of relief, is but an item indicating the unrest of the West under the present disability. The West is aware that New England is getting the benefit, and itself the burden, of the war. Fortunes are made in New England; wages are high, and contracts plenty; while the West is charged with extortionate rates in transportation and in the price of their purchases. They are robbed by tariff on what they buy; robbed on what they sell. Why are we in the West to pay fifty per cent. more for goods and lose fifty per cent. on wheat and corn? Are the laws of commerce suspended for class legislation? Is free trade good when it takes off the duty on madder and coloring matter for the benefit of manufacturers, but bad if it lets in free cotton and woolen fabrics? Is it right to tax whisky made out of Illinois corn, and let the tariff remain high on Rhode Island screws? Do you understand that public meetings West are resolving to be no longer tributary to New England cupidity, and that men cry out so wildly, "New England fanaticism and peculation have made disunion. New England stands in the way of reunion. Perish New England to let the Union live." [Great cheering, and a voice, "We've had enough of her!"]

But these abuses may be remedied by a new Congress. They would be borne, but unhappily they are associated with an element harder to master—Puritanism.—[Hisses.] This is bred in the bone. It is the same now it was hundreds of years ago. Like begets like. Generation succeeds generation with the same stamp of Puritanic character, taking success for justice, egotism for greatness, cunning for wisdom, cupidity for enterprise, sedition for liberty, and cant for piety. Puritanism would refine men's morals by statute and make Paradise by politics. Law is practically unite Church and State to propagate its moral and religious dogmas. New England may be cunning in invention and energetic in industry; she may boast of her libraries, schools, churches, press; she may subsidize the lever, pulley, cylinder and wheel; she may study as the worm does, how to draw a thread fine, and like the spider, how to make the web; she may boast of a jae guard in every factory; but with it all she does not understand the mechanism of the State. Her idealogists have produced confusion where others produced harmony. (Applause.] It is not smart to be informed on one side of a question. It is not smart to array the Union against itself. It is not smart to build factories and destroy the source of cotton which runs them. Her schemes of emancipation—her Morrill tariffs—her propagandism of higher law—are not smart in any sense of wisdom.

I do not impeach a whole people for the errors of a part. In Colonial time an Endicott was relieved by a Winthrop, as in later times Webster stands like a granite rock repelling the wave of Puritanism.—[Applause.] I would not confound the Parkers and Phillipses and the lesser spawn of transcendentalism with the Choates and Curtises, who have cultivated the graces of civil order. I speak of that ruling element in New England, called Puritanism, which in Lancashire, in Holland, at Plymouth or at Boston, ever presents the same selfish, pharisaical, egotistic and intolerant type of character. We find it in our politics to-day as the Tudors found it hundreds of years ago, ever meddling, and only willing to concede when it cannot help itself. [Cheers.] Their keynote is that slavery is the cause of this war, and must be extirpated. The truth is, that slavery was meddled with and returned in violence what was given in wrath and malice. But it does not thence follow that slavery was the cause of the violence. The doctrine of the French socialist that property is a robbery and therefore should be abolished, is a sample of the same fallacy. Abolition is, in the moral sense, the cause of this war.—[Cheers.] It is the offspring of Puritanism. The history of Puritanism shows that it always sought to introduce the moral elements involved in slavery into politics, and thereby threw the Church into the arena of politics, made it a wrangler about human institutions, divided churches and begat sectional asperities Perhaps Wendell Phillips might not be considered by some as a representative of the Republican party. But he does truly represent the Administration, with its proclamation of liberty. Look at the votes in Congress on a motion of the speaker to lay on the table a resolution by Thaddeus Stevens—[hisses]—to raise 150,000 negroes. [Hisses.] Why, one would judge from that that the white race in this country, like the Yankees calf, was "pretty nearly gin eout." [Great laughter; a voice "They want to get the niggers cheap, so that they won't have the trouble to colonize them."] I cannot see any special difference between the Republicanism that sustains emancipation proclamations and the real old genuine Congo Abolitionism. [Cheers.] They are two separate links of the same sausage made out of the same dog. [Great and continued applause.]

These extracts were the germ of that Abolition power now overshadowing us. The influence invoked by these men was the religious sentiment in a crusade against slavery. This same tendency to make Government a moral reform society is observable in the laws punishing Quakers, against smoking tobacco, against making mince pies and walking in a garden on a Sunday. [Laughter.] The Maine liquor laws and tax laws against whisky to stop its use, came from the same Puritan tendency to mix politics and morals, to the detriment of both. The same thing is observable in the opinion of a Boston lawyer, now the counsel of the War Department, Mr. Whiting, who upholds the "right of Government to interfere with slavery, Mormonism, or any other institution, condition, or social status into which the subjects of the United States can enter." Under this doctrine proclamations against slavery are issued. Rather than yield this censorship over the morals of the nation, new England welcomed war. ["That's so!"] It is not the first time she has convulsed the nation for her dogmas. She did it in 1798. Mr. Cox quoted Dr. Lord to illustrate the tendency of Puritanism to reduce God to a subserviency to its preconceived ideas, which he said were the cause of our disorders.—The moral balance was deranged between Church and State upon the slavery question. In illustration of these truths, Mr. Cox said: "Every Sabbath you have a sermon from Dr. Cheever, demonstrating that our failures in battle are owing to the pleasures of God, because of the sin of slavery. He forgets that when we are beaten we are beaten by slaveholders, and that God, by his foolish logic, must be a pro slavery being. The same sort of doctrine was announced by Massachusetts in 1676, when Randolph came to New England from the parent Government to find out the cause of the Indian wars. They solemnly announced that they were a punishment from God, because the men wore periwigs made of women's hair, and the women wore borders in their hair—also for profaneness in the people not frequenting the meetings, and others going away before the blessing is pronounced! [Laughter.] The original defects of the Puritan pattern are copied by the present stock. Mr. Cox quoted from history to show how, under the plea of military necessity, the saints robbed the Indians of their lands. He proved that the Puritans persecuted all who differed from them, even those of the Church of England, although when they left England they called it their "dear mother Church." How they inaugurated the spy system in their midst; how they hunted out little girls and old women for witches; how Baptists Anabaptists, Familists, Quakers, all were persecuted and punished; how the Indians were transformed into sooty devils, to confiscate their lands; how Roger Williams, Mrs. Hutchinson, Coddington and others were treated and exiled; how every petty presbyter was made a Pope, every village Paul Pry an inquisitor, and every female communicant a spy for the detection of the eighty-two heresies denounced by the Boston Synod; [hisses,] all these were brought forward as illustrative of this amiable character. Murders, maimings and cruelties worse than those of the pit were inflicted by these men, not alone upon each other, but upon the Indian and the peaceful people of Arcadia. Halleck, a New England poet, in vain ransacked history for worse crimes than those committed by the saints in peaked hat and ruff. Herod was bad. Worse were

The fiends of France, whose cruelties decreed
Those dexterous drownings in the Loire and Rhine.

But these
Were at their worst but copyists, second hand,
Of our shrined, sainted sires—the Plymouth Pilgrim band.

Mr. Cox paid New England a compliment for her revolutionery resistance; but non constat, she would have resisted a government of angels. He considered the boast that the Pilgrims were the authors of democratic liberty here as utterly groundless, proving it from history.—The compact of the Mayflower was forced from the Pilgrim leaders Elliott, the historian, says they did not mean a democracy. No man could be a voter unless a member of the church, and Judge Story says this disfranchised five-sixths of the people. The penal laws were framed from the Gentoo code. They punished according to caste. Such was the rule too, in Harvard College. New England yet has her Brahmin and her Sootee caste. The laws even regulated the apparel of men and women, on the Gentoo caste principle. Years of contests for the rights of the people against the magistrates and church leaders eventuated at last in the final emancipation of the people by the act of the King of England, Charles II. Under the oligarchic rule of the church fearful demoralization resulted. In trying to make the church political they did not make the State religious. Is this the civilization to be commended to us now in our trials? It comes with no grace to the West, at least. What has she done for the West? Governor Andrew boasts greatly; let us see! It has sent us such men as Douglas, Seymour and McClellan. [Great cheering, "Three cheers for McClellan."] As to New York, men of liberal mind—but liberal because they have repudiated Puritan teaching. [Cheers.] It gave Samuel Adams for the revolution—Choate for counsel against sectionalism; Breene and Stark in war, but neither of Puritan principles. It gave us Arnold in the revolution, General Hull for the late war, and General Butler [a voice, "Old traitor!"] for this war. [Hisses.] It voted against Jefferson and Jackson at first—against the acquisition of Louisiana. It thundered against those who "differed in doctrine" three hundred years ago; and its echo is reproduced at New Orleans, in the order from that precious saint, Butler, to close the churches because the ministry do not pray according to Butler's directions. [Hisses and goans.] It stole the land of the Pequods, just as now it slips through our lines to dicker in Secession cotton, and it will sanction it through the same goodly doctrine. Instead of making the church the tomb it made it the theater of dissension into the State. Its literature was ever vain-glorious. It has gained much in style of late, but it has lost more in sincerity. It yet, as of yore, complacently assumes to be a part of the Godhead. [Applause.] Its harshness made dissent upon dissent, until, through various isms, it has reached infidelity. It is not content with the order of Providence. It must drive the chariot of the sun, and with what result the civil war shows. [A voice, "that's so."] Its peculiar civilization is the parent of Abolition which found in the Puritan soil the right spot for its bad seed. Therefore it flourished to the overthrow of civil liberty, by intermeddling with State institutions and social systems, entirely alien to itself under the Constitution. Holding to the higher law and obtaining office under its banner, it spread distrust and apprehension of its excesses among one half of the States, and rash and unjustifiable revolution was the consequence. It rallied all its isms to one focus—abolitionism—and became aggressive. It has tried to imitate the classic sorceress by giving a new youth and beauty to the state by dismembering it.—[Applause.] It has substituted a pantheism or platonism for religion, and sunk in it that docility which is childlike and Christian. At the New England dinner here Beecher boasted that the Yankee was the most prying, meddlesome creature in the world—the pickpocket of creation—the born radical of civilization—the head in the body of the Union, etc. [Hisses.] This is the old egotism. It is this claim of all the intelligence and conscience which comes from Boston and is copied in Brooklyn—which has been sung by the Puritan for three hundred years through his own nasal organ in his own praise.—[Great cheering and laughter.] Its source is from Hindostan. It is even a bad exaggeration of the Colonial Puritanism.—It comes from the coterie of transcendentalism around Boston, whose most clever exponent is Emerson. It has its priests, high and low; from the great Channing, who ministered in holy things with many enlarged graces of nature, to the little Channing, who creeps of Sundays into the Senate Chamber at Washington, to preach abolition and vilify Democracy. But this transcendeutalism is stolen by this universal pickpocket from the Vedas Emerson, Parker, Phillips, Alcott, only copy the Brahmins. Their doctrines are not strictly materialism or pantheism; [great laughter] but they absorb God and nature in man, and make the soul all in all. One of their philosophers holds himself personally responsible for the obliquity of the earth's axis; and of course for all other obliquities, slavery included. Emerson holds that he is God. God is everything; ergo, he (Emerson) is everything. [Great merriment.] Do you wonder, therefore, that he makes the negro a part of himself and his equal? [Increased laughter.]—The Hindoo said, "Rich is that universal self which thou worshipest as the soul." Emerson says, "Nothing is if thou art not; thou art under, over all; thou dost hold and cover all; thou art Atlas; thou art Jove." The Sanscrit has the most perfect description of this idealogistic Yankee: "I am generation; I am dissolution; I am death and immortality; I am entity and nonentity. Among mountains I am Himalay; among floods the ocean; among elephants the everlasting big elephant!" [Great laughter.] The Brahmin of Boston attains to such excellence, for he follows the direction of the Vedas and contemplates heaven by squinting like Butler [laughter], with both eyes at the tip of his own nose. [Continued merriment.] By such processes of unification they proved black and white to be "all one thing." The speaker then deduced from this—the infidelity of Parker—the skepticism which such a philosophy has introduced. Having traced all these Puritan elements which have fomented trouble, he followed its course in a political point of view from 1787 till now. It ever sought to centralize and encroach upon others. When called upon to make sacrifices, as in the wars of this country, she has been laggard and loth to make them. There are now 19,000 deserters from the Massachusetts troops. She forgot in 1812 her hatred of State rights, when the Governor of Massachusetts refused troops to Madison against England. She fostered secession in the Hartford Convention, and dissension when Texas was admitted. She discouraged the war with Mexico by pasquinade and pulpit. Her day of reckoning however, has come. She will not be thrust out of the Union, but she will be humiliated in it. Already her proclamations, running counter to the popular sentiment, have produced a paralysis of the State.

Where, then, is their relief in war?—War has been called a wholsale grave digger who works for wages. Wages may bring New England to her senses. What wages? A quarter of a million of Northern—not to count Southern—men perished already. Fortunes totter, industry palsied, bankruptcy soon to follow this riot in speculation. Such war, with the gibbering abolition fiend behind it, produces no Union. It is not intended to produce Union unless slavery dies. But it is determined to prevent the Democracy from restoring the Union, by making division eternal. But, by the God of our fathers! though these States may be torn apart temporarily by the extremists, the Democracy, if it takes a lustrum to do it, will never cease to labor until the old Government and Union is ours again. [Tremendous cheering; three cheers for the speaker—three cheers for Ohio.] Let the Middle and Western and Border States stand firm. The dissonant din of these idealogists of New England will be drowned in the popular voice; the fratricidal hate they have engendered will be assuaged, and into the lacerated bosom of this nation will be poured the hallowed and healing spirit of mutual confidence and conciliation. Thus will the nation reform itself. [Tremendous and continued applause.]

COMING TO GRIEF—Some of the vile tools of tyranny are already coming to grief. The Police Commissioners of New York City, holding their offices under and by virtue of State Authority, allowed themselves to be set aside by a creature of the Lincoln Imperialism named John A. Kenedy who usurped their functions. Gov. Seymour has summoned the truculent Commissioners before him to answer for their conduct in the affair. The charges upon which they are hauled up grow out of the arrest of Mrs Brinsmade and other arbitrary arrests and detentions by Superintendent Kenedy at the instigation of the Federal authorities. The case has not yet been decided.

BOY WANTED—We want an active intelligent boy to learn the printing business at this office. None need apply except they are able to read and write fluently.

DIED.

In Linn County, on Friday February 20th, at twenty five minutes past 11 o'clock A. M., Mrs. Anna D. wife of Dr. William F. Alexander aged 36 years, 9 months and 25 days.

She was all that a perfect wife, affectionate mother and kind and estimable lady should be. She died trusting in the merits of our Glorious Redeemer for a happy Resurrection.

A few short years of evil past,
We reach that happy Shore,
Where Death divided friends at last,
Shall meet to part no more.
