

Bedrock Democrat.

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S. M. PETENGLI & CO., 10 State Street, Boston, 37 Park Row, New York, and 701 Chestnut Street, Philadelphia, are our Agents for procuring advertisements for the BEDROCK DEMOCRAT, in the above cities, and are authorized to contract for advertising at our lowest rates. n31f

JOB WORK.

We are now prepared to do all kinds of JOB WORK on short notice and at reasonable rates. N. B.—All Job Work MUST BE PAID FOR ON DELIVERY.

RELIGIOUS NOTICES.

RELIGIOUS.—The Rev. Mr. Newton, of the M. E. Church, South, will preach at the following times and places: 1st Sunday in each month, at Eagle Creek, at 11 A. M., and Saturday night, previous; night at Gem City; Monday night following, Main Powder River, at Mr. Sanders'; Saturday night and 2d Sunday at Wingville; Tuesday night following, North Powder, at Riggs' school house; Wednesday at Wolf creek; Thursday night, Uniontown; Friday night, Iowa school house; Saturday night and 3d Sunday, 11 A. M., Russell's school house; night, La Grande; Tuesday night after, Liberty school house; Wednesday night, Forest Cove, Dixie school house; Thursday night, Kindall's school house; Friday night, Indian Valley; Saturday night and 4th Sunday at 11 A. M., Dr. creek school house; night, Summerville; Monday night following, Uniontown; Tuesday night, Big creek.

RELIGIOUS.—Rev. A. J. Joslyn will fill appointments as follows, until further notice: 1st Sunday each month at Union, at 11 A. M., The Cove, at 3 P. M. 2d Sunday Summerville morning and evening; 3d Sunday, Cove at 11 A. M., Union 3 P. M. 4th Sunday, Pochontas at 11 A. M.; James' School House at 3 P. M., and Baker City at 8 P. M. Monday evening following, Rye Valley; Tuesday and Wednesday evening, Mormon Basin; Thursday evening at Eldorado.

PROFESSIONAL CARDS.

L. O. STERNS, T. C. HYDE, NOTARY PUBLIC.

Sterns & Hyde,

Attorneys and Counselors at-Law, BAKER CITY, OREGON.

L. O. STERNS will attend the Courts of the Fifth Judicial District, and of Idaho and Washington Territories. Water Rights and Mining Litigation a SPECIALTY. Collections promptly attended to. June 18, 1873. n6y

LAWRENCE & DUGAN,

Attorneys-at-Law, BAKER CITY, OREGON.

WILL PRACTICE IN ALL COURTS of the State. Mr. Lawrence, the resident partner, will attend to the business in Baker and Union Counties. n50y

I. D. HAINES,

ATTORNEY AND COUNSELOR AT LAW, Baker City, Oregon. n11f

LAW.

R. A. PIERCE,

BAKER, OREGON. Advances made on good mortgages, bonds, notes and accounts, left for collection, when desired. n11f

J. M. SHEPHERD,

Attorney-at-Law, BAKER CITY, OREGON.

JAS. H. SLATER,

Attorney and Counselor at Law, Will practice in the Courts of the Fifth Judicial District. Particular attention paid to Collections. April 2, 1873. n47y.

JOSEPH H. SHINN,

Notary Public AND Conveyancer, Will attend to Conveyancing and making ABSTRACTS OF TITLE. Baker City, Sept. 11, 1872. n18f

Dr. E. P. Tierney,

PHYSICIAN AND SURGEON, BAKER CITY, OREGON.

RESPECTFULLY INFORMS THE CITIZENS of Eastern Oregon that he has located in Baker City, and gives strict attention to his Profession. Office at J. W. Wisdom's Drug Store. Residence at the end of the street north of the Catholic Church. Baker City, Nov. 5, 1872. n26f.

T. N. Snow, M. D.

Physician and Surgeon, BAKER CITY, OREGON. OFFICE—At the City Drug Store. MEDICAL EXAMINER For the New York Life Insurance Co. n18f

J. P. Atwood, M. D.

(Graduate of the Medical Department of the Willamette University.) PHYSICIAN AND SURGEON, n23f BAKER CITY, OREGON. [1f

DR. D. D. STEPHENSON,

RESPECTFULLY INFORMS THE CITIZENS of Baker City and vicinity that he will soon be with them again prepared to do all kinds of Dental Work, in the most substantial manner. Baker City, March 12, 1873. n44f.

PORTLAND ADVERTISEMENTS.

MILLARD & VAN SCHUYVER, 89 Front and 40 First street,

PORTLAND, OREGON.

IMPORTERS AND WHOLESALE DEALERS in Foreign and Domestic Liquors.—Also,

Doors, Windows, and Blinds For Sale. A. P. Hotaling & Co. Sole Agents for the J. H. Cutter Old Bourbon Whisky, And Importers of Fine Wines and Liquors, 431 Jackson Street, San Francisco, AND 25 FRONT STREET, PORTLAND, n46f Oregon.

S J M'CORMICK,

Importer and Dealer in Books, Stationery, Toys, Music And NEWSPAPERS, FRANKLIN BOOK-STORE AND SANTA CLAUS' Headquarters, Fire-proof Brick Building, 105 Front street, Portland, n37 Oregon. [1f

DR. J. R. CARDWELL,

Dentist, DENTAL ROOMS, No. 89, First street, Portland, Oregon. The late and improved styles of work at reduced rates. Nitrous oxide for the painless extraction of teeth. n29f

W. H. WATKINS, M. D.

PHYSICIAN AND SURGEON. OFFICE, 3dd Fellows' Building. Residence, corner of Main and Park streets, Portland, Oregon. Special attention to diseases of the Eye and Ear. n29

BUSINESS NOTICES.

Western Hotel.

MAIN STREET, BAKER CITY. REID & FLETCHER, Prop'r. THIS HOUSE has been enlarged and refitted, and is now the best Hotel on the Umattila and Idaho stage route. Stages leave this House for above and below, and also for Clark's Creek Eldorado, Gem City and Sparta. Connected with the Hotel will be found a first class SALOON!

Liquors, Wines and Cigars of the best quality. Phelan's Improved Billiard Tables all in good order. N. B.—Those indebted to either the Hotel or Saloon are requested to appear at the Captain's office and settle. n65v31f.

GEORGE SALLY, PROPRIETOR,

OF THE Bank Exchange, West Side of Main Street, Baker City, Oregon.

THIS SALOON IS SUPPLIED WITH the very best of BRANDY, WHISKIES, WINES, CIGARS, &c., &c. The Proprietor of this New Establishment will be pleased to see his Friends and the Public give him a call, and he will try to make them feel AT HOME. Baker City, June 12, 1872. n65v31f

C. JACOBS,

Wholesale Dealer IN WINES and LIQUORS AND Manufacturer of the Celebrated Jacobs' Whisky, AT Boise City, Idaho.

HE DISTILLS HIS WHISKY FROM the very best of Corn and Rye. It is Pure and Unadulterated; and he can sell it at a price that will make it an object for Dealers in Eastern Oregon To give him a Trial. n13f

NEW BARBER SHOP.

THE UNDERSIGNED BEGS LEAVE to inform the citizens of Baker City and vicinity, that he has opened a BARBER SHOP In Baker City, in the Baker City Restaurant building, where he hopes to receive a share of patronage. He professes to understand his business, and is satisfied he can give satisfaction. Shaving 25 cents, Hair Cutting 50. n51f R. E. BAUER.

\$5 TO \$20

Per day! Agents wanted. All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address, G. Stinson & Co., Portland, Maine. v3n15y

STONE MASONS & STONE CUTTERS WANTED.

THE UNDERSIGNED WILL PAY the Best of Wages for 10 or 12 Stone Masons. Work will last about three months. ROBERTS & NELSON. Baker City, April 28, 1873. n51f

POOR PEACE POLICY.

Letter from Hon. J. G. Wilson.

The following letter was copied from the New York Herald of June 2d, 1873:

WASHINGTON May 30, 1873

As a friend and supporter of the present administration I cannot be charged with any act of hostility if I comment upon what I deem to have been erroneous in the management and construction of its Indian policy, a subject now of utmost importance and complicated features. In common with the people of Oregon, I desire to assist the government in its endeavor to carry out a just and humane treatment of its Indian wards; but I do not wish to assent to a policy which I deem ineffectual, either by its merits or improper enforcement, and shall only make my assertions applicable to the country in which I am specially interested—Oregon and Washington Territory. It has become a custom in the east to call every Indian war or disturbance on the Pacific coast an act caused by the dishonesty of Oregonians for the purpose of speculation, and to speak freely of their usual cruelty and inhumanity toward the red man. In the formation of this custom officials at Washington have lent their aid, until now the people of that western coast can be branded as "border ruffians," and as destitute of instinct and feeling, by official speakers before Washington audiences, and with out any reason therefor other than the complaint of a Digger Indian or the scribbles of an irresponsible correspondent. Twenty years of life in Oregon, and an acquaintance with probably three-fourths of its citizens, enable me to claim them the peers of any in their peaceful and law abiding character and true humanity.—Those years have mostly been spent in official relations, which have bro't me into a good knowledge as to how the Indians are treated there.

Treatment of Indians in Oregon.

The Secretary of the Interior, in his explanation of what he terms the "Quaker policy," gives us to infer his opinion of that treatment; for he says now, "Under its influence [Quaker policy] it is hoped that humanity and kindness may take the place of barbarity and cruelty," as though up to the golden era of peace policy "barbarity and cruelty" had alone characterized the Indian policy. Such unlimited and unguarded expressions teach strangers to form improper conclusions. Neither barbarity nor cruelty form an element in the laws of Oregon and Washington Territory; nor do they enter into social ethics there; nor in the twenty years of control of Indians upon reservations there can an instance indicative of either be found. In the main I find no fault with the peace policy; but I find this—it friends claim that it is about to accomplish wonders, when, in fact, those very things have existed in full force and beauty for years in Oregon. In order to explain my meaning I quote from the official explanation of the Quaker policy. The first proposition is "to place the Indians upon reservations, &c., and provide for them as the dictates of humanity and Christian civilization require." Is that anything new?—Has it solely accomplished this in Oregon and in Washington Territory? I assert that not one single thing of the kind has been done since its inauguration. The Indians in all that coast west of the Cascade Mountains had been long time residents upon reservations, and the work of civilizing and instructing the Indians was carried on years ago as fully as now and as successfully.

The Reservation Plan.

Turning to the Eastern portion of that country, the only effort to put Indians upon reservations under that policy is this lamentable Modoc failure. Now, just as before, the roving bands of the Umattilas continue to live where they please and plunder where they can. Bands of the Yakimas, Simcoes and Warm Springs have never been placed upon their reservations, as they stretch along the Columbia River from Priest's Rapids to the Cascades. The Modocs are deserters of four years standing. Klamath River bands are but nomads. The great band of Snakes, claiming near a third part of Oregon conquered and treated with years ago, have no reservation, but are held under military rule; no Quaker policy of improvement for them.—Unfriendly bands of Nez Perces control one-third of Union county, not only away from their reservation, but outside of Idaho Territory, their home, and across the Snake River, and to-day they threaten danger and death to the settlers of Wallowa Valley. They have so acted for a long time, and, until the Modoc unpleasant arose, no peace commission has visited them. The government well knows that these bands take with them their thousands of horses that trespass upon the unprotected lands and crops of settlers, and in the enjoyment of their fishery rights they wrongfully bring from their reservations every horse they own, until, in and about the fishery

of Tumwater, five miles from my house, and adjacent points, I have seen at least four thousand horses feeding for months upon the lands claimed by settlers, and upon adjacent lands, consuming that which is the property of the whites. Yet no settler dare to pasture his stock with in reservation under penalty, because the Indians complain; in other words, an Indian's complaint prevails over white settlers' protest and shapes government policy. These things are fast ripening into collisions and should have been removed long ago. The citizens will lose faith in the efficiency of a policy, which, professing to create an Indian millennium, fails to maintain the first propositions of its policy, and fails to operate more kindly and successfully than the old plan. They universally favor a policy that shall be humane and Christianizing, without losing sight of justice to both the white and red races. The past experience, under the Quaker policy, only suggests and establishes the belief that justice has been laid aside, and moral suasion, or pow-wow policy, substituted. Therefore this latter generally fails, even in civilized cities and church going communities, and faith always evaporates when founded on failures.

Again, the Secretary says—"It is the determination of this policy to see that all supplies—food or clothing, purchased for Indians upon reservations—are procured at fair and reasonable prices, without having the funds of government squandered on their purchase." So say we all in one unanimous verdict. This statement infers that, heretofore, the custom has been to cheat the Indian and squander government funds. It is a sad confession. Government must have known of these evils at the time of commission, or very shortly after, for shoddy articles wear out soon and complaint follows from the wearer, and an inspection of commercial price lists would have exposed exorbitant prices. Common sense would declare that the confession is that, with knowledge of frauds, no effort has hitherto been made to interpose some check to such acts, and the assertion now is that the Quaker policy is alone competent to reform abuses. If government has winked at such things the people have not, and will say shame on such failure in duty. Let the departments at Washington proclaim the fraudulent things done and the names of the doers and the reform will follow. What new reasons have been furnished to convince the people that the Quaker policy alone can prevent crime and stop financial leak? Can it plan out some new Credit Mobilier? Shall it be placed in Congress alone or in the hands of agents only? Past experience in Mobiliers and embezzlements would say "No." Can the people be assured that, with some new unexplained theory, government can improve upon the shoddy contracts of the late war and compel exact justice in administration of Indian matters alone, when such exhibitions of dishonesty are made in nearly all other places? Why not try the plan of utterly refusing the inferior goods of a contractor, turn them back upon his hands, and compel him and his bondsmen to pay the price at which such perfect goods can be bought in the market? Leave the contractor surrounded by his shoddy, dishonored goods, and take from him full compensation for loss. Do not reward or countenance swindling by touching the frauds of its creation. Peace policy elevates the church member above his fellow members, and declares that he alone can administer right, and is alone honest. I think it is only a bid for hypocrisy—that, with the investiture of power and the seductive influences of money and patronage before him, the church member will weaken at times, and be no more fitted than others for the complicated control of Indian reservations. The past does not proclaim the infallibility of church members, either in high places or low and the proclamation by government that such are the only persons whom government will trust is received with a thousand scruples of doubt. The government is merely experimenting, when, by careful attention to existing things, all would have been well. Government ignores the existence of integrity of character and business qualification outside of the church. Of course outsiders can be allowed to question such a proposition. Again, the Secretary says—"Whenever it shall be found that any tribe or band or band of Indians persistently refuse to go upon a reservation and determine to continue their nomadic habits, accompanied with depredations, outrages, &c., then it is the policy of the President to treat such band or tribe with all needed severity," &c. The doctrine here announced is that, before the government will use severity, the Indian must not only have time and again refused to go upon his reservation, but to his wanderings must have joined outrage and depredation upon the frontier settler. I distinctly deny the truth or justice of any such doctrine, and I

assert that it is totally destructive of the first proposition of peace policy mentioned.

Why The Quakers Fail.

When the Indian refuses to go upon his reservation, and government suffers him to go at large, then the whole Quaker policy fails, for he ceases to be in reach of the blessings of civilizing influences at the hands of church members alone. Does not this doctrine place the Indian's will and pleasure above the power of government. The Quaker policy proposed to put the Indian upon a reservation, yet if the Indian declines to go, then all the power to compel him, under the policy, to do so is at an end, unless the Indian proceeds to commit outrages upon settlers. Government proposes that after the wandering Indian shall have taken the settlers life then he is in just the condition to be moved to the reservation and commence his civilizing process; in other words, it openly permits what it proposes to prevent. If remedy is of any avail, let it be in time. The doctrine is wrong for I care not how peaceable the nomadic Indian may be, he is not where he belongs, and it will be utterly impossible to prevent conflicts daily with the settlers, and is in strong contrast with the idea of keeping the Indian from "contiguity" to settlements." This delay as to "severity" in this Modoc case has painfully proven this error in policy. The Modocs had deserted from the treaty reservation—had been away some four years; had taken up again their nomadic habit; again and again they had flatly refused to return, and were determined to become co-tenants with settlers upon the lands which those Indians had specially sold by treaty and had received compensation therefor. See the result. Government was well posted in all these matters. It knew that in last November, in enforcing a proper order, Maj. Jackson was made a target for Modoc rifle practice, and that within twenty-four hours the Modocs had wantonly killed near twenty unsuspecting settlers—mature men and beardless boys. Had not everything happened which, under the definition of peace policy, required the exercise of needed severity by the President? Had not the thunder been heard, and had not the flash of lightning and the storm been seen? Far from carrying out the Quaker policy doctrine and inflicting necessary punishment, the military power was stayed, and a commission sent 3,000 miles to find out what was the trouble in the Modoc country, and determine what might be the cause of that trouble—a matter then well known to the authorities. From the very first telegram from the Commission, March 4, was not the government informed in these words—"The Modocs emphatically reject all offers and propositions. This undoubtedly means treachery. The Commission is a failure?" Yet the government declines to enforce its policy, and, upon confessed treachery, grants delays; and can the frontier settlers place the responsibility elsewhere than upon the act of government itself? The second and third Commissions are dissolved and the four months of ineffectual palaver, against advice and protest, end in death. Men skilled in Indian character, even members of the Commission, had become disgusted and had abandoned the work, and notified the government of its expensive blunder. It was

A Triumph of Indian Diplomacy.

The Indian gained everything—time, until he would no longer have to depend upon his caches for provisions; time, until the mountain sides could furnish him with road, food and fire; time until the squaw and pappoose could be placed beyond danger; time for the government to commit a fatal blunder; time to have confessed treachery blossom out into perfect success. Those Indians came upon the field with war paint upon their faces, with the scalps of murdered settlers dangling at their belts and their clothes upon their persons. Government took no notice of the twenty slaughtered, scalped and mutilated Oregonians.—Under the Quaker policy that was not sufficient to call for severity, but when, upon Good Friday, a general was murdered, it waked up to the fact that the Modocs were hostile; that they needed a little severity, in the words of the Secretary, "to teach them it were better to go upon the reservation." Punishment, swift and condign, should have fallen upon them long before. And this great nation has been seen parleying in treaty with fifty murderers and begging them to come upon the reservation and get a blanket and food for having been so good. Those settlers were heads of families, and dear to their wives and children—as dear as was General Canby to his—they were our fellow citizens, yet twenty deaths in November last had not the same power to wake a nation to duty as had two deaths in April. What faith can a settler have in such an enforcement of a policy? It is no compensation or relief that government, acting under the conversion of an hour, turns now to the absolute extreme.

Now, by high order, the drums beat, the war horse champs the bit, the soldier dons his harness and thirsts for war. The order is the absolute extermination of Modoc, buck, squaw and harmless pappoose. In anger the government declares the Modoc an outlaw, whom no one need challenge before he slays. Guns and ammunition are furnished in abundance to the settler, the Oregonian, whom the public and peace policy speakers so lately branded as a "border ruffian" and as one greedy for Indian spoil at all times, and the government throws over him the mantle of the peace policy, and bids him God speed to the carnival of death. If the Oregon settler is such a man as alleged, will he wait to ask any Indian whether he be a Jew or Gentile, Modoc or Simcoe, Scythian or Greek, before he does his country's present bidding? The result will, I fear, be a war from California to Idaho, including the hitherto peaceable Cayuse and the uncompromising Modoc, Panlina, a Snake Indian, with eleven braves; kept all Eastern Oregon in fear, while for two years, despite the United States troops, he murdered at will. In the same proportion, how long will sixty Modocs harass the innocent settler? Interference with the Laws of Oregon.

Another matter demands notice.—In response to the protest of the Governor of Oregon, I understand that the Secretary of the Interior telegraphed to the Commission to pay no attention to such protest, and directed the officer in command in no event, in case of treaty, to surrender to the State authorities any of the Modocs who stood indicted for murder or crime in the State Courts. If this be true, then I here enter what I know will be the unanimous protest of the people of Oregon against any such course. It deserves strong condemnation. The laws of Oregon are merciful and just. They declare that every one who unlawfully kills another, upon proper trial and conviction, shall suffer the penalty. The Modoc, on soil to which his right had been extinguished, and where he unlawfully was, which the United States admits by forcing him elsewhere, commits murder, yea, twenty murders, and thus amenable to Oregon law escapes punishment by the interference of the armed military power of the United States.—The Commissioner's first proposition to the Modocs was "universal amnesty upon surrender." Thus the government agrees that the Modoc shall not suffer for crime either by the general government or by the State of Oregon. The courts of Oregon have always been strong and just enough to control the Indian up on reservations, and make him understand the relation between crime and subsequent penalty. Now, by direct order and practice the Indian may do anything, and the more treacherous his character—the more horrid his crime—the stronger becomes his claim for the protective interposition of the United States to save him from punishment. For proof, see the terms proposed by the Commission. It seems as though government was willing to pat the Modoc murderer on the back and say to him, "The little matter of twenty murders is so trivial that we hardly think you did wrong." No wonder that the Oregon authorities protested, both publicly and to the Department, against this unrighteous proposition, which allowed the commission of crime and insured immunity from punishment. Let me say, in all candor, if such is to be the peace policy and such the defiance of our laws it were better that the United States should speedily withdraw their wards from the State of Oregon, and avoid certain danger.—In Indian treaties, and, probably, in the Modoc one, provisions are made for the surrendering of murderers, &c., on demand. If so, why did the Secretary do violence to its provisions, as well as to law and good faith? Were it not better to do away with such impolitic shams as are treaties, and govern the Indian by rules flowing directly from experience and use of common judgment? No one desires the treatment of the Indian to be other than humane and beneficent, and so far all would support the present policy; but by a special operation it is fast losing caste, because its directors lose sight of its true application, in an idea of Indian character which is both abnormal, untrue and unjust. The Indian Commissioners and the Indian Department seem anxious to elevate the Indian at the expense of the white race. They have ever ready an apology for the red man, and excuse for his brutal acts, by averring that he is injured and wronged by the whites, but never a word of admission that Western people are kind to him or extend to him word or act of sympathy.

The Settlers Defended.

On the other hand, they both presume and say that the Indian unprovoked would do no wrong, and boast themselves to be henceforth the valiant and sole protectors of the Indian against the very abundant "desperadoes, thieves and landsharks and the border ruffian." An unprejudiced