

again at Wallatpa on our return, and to tell all the Indians to do the same, as we wished to talk with them.

At daylight on the morning of the 29th, a boy of Selatan's came to us at the spring—bringing us an express from Waocopam, which proved to be a letter from Rev. Mr. Blanchet, Missionary to the Yakama, to whom we had written from Waocopam on the 14th; this letter had been sent to that place with some presents to us from the Yakama Chief, a translation is herewith submitted.

**CAMP OF CAYUSES, Feb. 16th, 1848.**

Sir,—My Indians have this morning handed a letter signed by you and Messrs Palmer and Lee. I have read it and explained it to them, by means of an Indian, who understands French a little—all the Yakama Indians, request me to inform you that they are firmly decided to follow your advice and not to join the Cayuses; they request that their decision would be made known to the Governor—if you can do this, they will be much obliged to you.

Your letter to the Yakama Chief, has been very opportune, and gratifying to me as it proved the absurdity of the reports spread against the Americans; and which I contradicted as I felt convinced that the innocent would not be made to suffer with the guilty.

I am perfectly satisfied with the conduct of the Indians with me, as it will afford an opportunity to the Missionaries, of instructing this people, which is the only means of civilizing them, and attach them to the Government.

I do not know if I am mistaken, but I believe I had the honor of meeting Mr. Newell at the Willamette, at Mr. McKimley's, about four months ago. It is for this reason I address myself to you, and do it in French, not being sufficiently master of the English language, to do so in it.

With the greatest respect, believe me, to be,

Your Obedient Humble Serv't,  
**G. BLANCHET,**  
Missionary among the Yakamas.

The Cayuses met us in battle array a few miles from these springs with all their allied forces. We made every exertion in our power to get to speak with them, but could not. A battle ensued, the particulars of which you have from the proper source. After the battle, however, we succeeded in getting a talk with the Finlay's (half-breeds) which opened the way for negotiating with all the tribes. With whom we afterwards held a general council. On our approach to Walla Walla, we received the accompanying letter from Mr. McBean, in reply to one from us by one of the Finlay's.

Our first interview with Yellow Serpent, was at Walla Walla on the 29th. We found him decidedly friendly and with all prudent and sensible. He visited our camp frequently afterwards—furnished some beef cattle to the army, and was in the general council, which was held at Wallatpa on the 7th of March—there were present also, the Cayuses War Chief (Camahepello), and the following Nez Perces—Joseph, (head chief during the absence of Ellis), Jacob, James, Red Wolf, Timothy, Richard, Kentuck, Luke, Stupetupin, Youm-tama-laikin, Thomas and about 250 men.

Col. Gilliam, (C. W. Cook, Assistant Quarter Master), Capt. Thomas McKay, Mr. Craig, and a few others of the Regiment were with us. After the pipe of friendship had passed around till our hearts were all good and our eyes watery—we informed them that we had a communication to them from our head chief in Wallamette—and we wished them to break the seal—which they did, and we read it to them, which called out the feelings and views of nearly all the chiefs. The substance of the whole amounts to about this:

They had no knowledge of an intention on the part of the Cayuses to murder the Dr. till the deed was done.—When they heard it they were grieved,—some of them came to see the chiefs, and enquire who had been guilty of so foul a deed.—They had a few amongst them—that when one committed murder, he forfeited his own life.—They had one head chief—they all listened to his words.—Their old chiefs who were now dead, had told them to be friendly with the Americans, and they had not forgotten their words.—The Cayuses had told them the Americans were coming to kill all the Indians and to take their lands—but they still came on to see us.—They had not killed Mr. Spaulding, but protected him—they asked him to stay with them—his property was still there.—They would not join the murderers to fight us, &c.

General Palmer replied first, as follows:

**Remarks of J. Palmer Superintendent of Indian Affairs, to Peo-Peo-Max-Max the Walla Walla Chief, and his People.**

CHIEFS:—We are glad to see you, and have an opportunity to talk with you.—We have been sent here by the American People to find out who murdered Doctor Whitman, his lady and the other Americans at Wallatpa, and to ask that Justice be done. We were glad to hear that you had no hand in the matter, and that you would not unite with the Cayuses; we believed this report, for we heard a long way off by Lieutenant Fremont, that you and your people had fought with the Americans in California, that you acted bravely, and that your hearts were good towards the Americans. Your conduct since the messengers convinced us that we judged you rightly; we now consider you a great and good chief—your conduct places you far above these around you—these things have been written down, and sent to our great chief, that all may know it. You are now getting old, why should you embroil yourself and people in a war with the Americans? You will not do it—you will listen to good counsel. We do not come here to do wrong to the In-

dians, but to do them good; to separate the innocent from the guilty. Must we allow bad men to murder our brothers and ill treat our women, and not punish them? All good people will say no—the great master of life, orders that the guilty be punished; it is our duty to do it; it is the duty of every good man to aid in bringing the guilty to punishment. It is this, that brings us here. You express a desire to be with us in council with the Nez Perces, it is our wish that you should be present. For the present I have nothing more to say.

**Remarks of J. Palmer in council with the Nez Perces, Walla Walla, and friendly Cayuses.**

CAYUSES AND FRIENDS:—We are glad to see and hold a talk with you; we now believe that we shall reason like men, and that all the difficulties that exist between the whites and the Indians of this country can be settled without farther fighting. With the Nez Perces we are and always have been at peace. I am glad to say we have not seen cause of war, and in this council I hope we shall strengthen the bonds which have heretofore existed between us and the Nez Perces and Walla Walla. But with the Cayuses this cannot be said. The land of the Cayuses has been stained with the blood of our brothers—the Cayuses have done it. What shall be done? The great God orders that the guilty be punished. Is it not our duty to do it? Is it not the duty of all good men, to aid in punishing these murderers? But, we do not wish to injure the innocent. We have been long coming—Mr. Newell, Mr. Lee and myself were sent to see, and talk with the chiefs; but when we reached Waocopam we were told that the road was closed, and that the Cayuses had been down and killed two of our men; that they had hired a great many Indians to join them; that if we came we would be killed, we then waited for our war chief, we came with him. Many met us on the road and made war, we wished peace, and went in advance of our war chief with a flag to hold a talk, but their young men were surrounding us, and made signs of war. We returned to the wagons with sickened hearts, for we could not prevent the fight; we sent messengers with letters, telling them that we did not come to make war upon the innocent, it was the guilty that were to be punished. They would not listen to our talk; we were grieved. Some of their men were killed, and others wounded; some of our men were wounded, but none killed; since then we have seen some of these chiefs; we know not whether they will listen to us; but we must punish these murderers, and all those who unite with them, we shall consider as an enemy. The Cayuses have forfeited their lands by making war upon the Americans; but we do not want these lands, but we wish to open the road for Americans to travel, as they have done before; and if the Cayuses continue to make war upon us, we shall be compelled to drive them from their lands. We shall build a Fort and station a number of men at Wallatpa. Our war chief will hunt these murderers as you hunt the deer, until he drives them from the face of the earth. It is no credit to be associated with murderers. Suppose you were all to unite with the Cayuses and kill us off; we are both a handful; others would come with both hands full and wipe you out. We have not two hearts, nor a forked tongue, we speak the truth. The Americans are many, and if the Cayuses were wise they would listen to us, cease fighting and surrender the guilty. They must also return the property belonging to the mission and to individuals, as well as to the Indians, whom they have robbed, and in every case where the property has been destroyed, or injured, an equivalent must be given; when this is done we will talk of peace with them.

We have submitted to many wrongs whilst traveling to our country, the Willamette. We did not go to war with them, because our chief had told our people not to interrupt the Indians; we are slow to get angry; but when we begin war, we never quit until we conquer. These robbers must pay for the wrongs they have done our people; they need not expect to escape. Our war chief has a good heart, he wishes the Indians well, but will punish the bad. We have sent word to our great chief of what has been done; we soon expect great ships. Three years ago, when I was here, I saw many of these people; when I went home I wrote a book; I sent it among our people; I spoke of these people, told them how well you all behaved; that the Nez Perces, Walla Walla and Cayuses, were all good people; that you listened to good advice. Oh, how I was astonished when I heard what had been done! I did not believe it, but I see that it is so. I have lied, for I said your people were all good—it is not so, I am ashamed of what I said; but I am glad there are some good people; I esteem you. We must judge your hearts by your acts. I am told the Cayuses say, that Doctor Whitman was poisoning them; they know better, it is not the fate of all to die; do not the Americans die, as well as the Indians; do they charge the other Americans with poisoning them?—no, why did they kill them?—because their hearts were bad, they listened to bad counsel. When men's hearts get bad, they are ready to give, and take bad advice. I learn they say, they had ordered Dr. Whitman away. Did the chiefs do it in council, or did a few bad men wish to drive him off, so that they might get his property, and ill treat our women. If our people do a bad act we punish them; if my brother commit murder, he is hanged by the neck, until he is dead; we are sorry to do it, but the peace and safety of our people demand it; our great God of Heaven commands it, and it must be done. Was not Dr. Whitman doing them all the

good he could—were the whites injuring them—how is it—who enabled them to be thus comfortably clothed—how could they to have cows, and cattle for beef, wheat, corn, peas, and potatoes for food; why are all these fields that we see along the streams—for whose benefit are they—the Indians condition so much better than that of the whites that they wish to throw away our counsel. But I hope they will see their errors, will get good hearts and do well hereafter.

When Chiefs do wrong, what must the aspect of the people? But we will acknowledge these murderers as Chiefs, none but good men should be Chiefs.—The Chiefs should govern their people.

The Cayuses have said we wished to kill all the Indians, so that we might get their lands! This is not so; we did not come to get their lands, we came to punish the bad and to open the road so that the whites can pass through the country in peace; this is what we desire, this was our duty; formerly, the whites in this country were not of one nation, but we are now all Americans; we have the same laws, we live in the same manner, we worship the same God. You and all the Indians in the country are Americans, we have one great Chief, he wishes you well, we all wish you well; therefore I beseech you, listen to what we say. Do not unite with these murderers, do not allow them to remain in your country, do not aid them in any way, lest they bring disgrace upon you. If your young men have traded for any of the property plundered from the Mission or others, send it to us, lest they be suspected of having aided in the massacre.

Why should we go to war? You have not wronged us, we have no desire to injure you. It is but a short time since, that one man could travel through this country in safety; why can he not do it now. Is it wise for these people to continue at war with us? who will plant their seed, who will gather their harvest? We will see. Let us all unite to punish these bad men and restore peace. If you wish it, when peace is restored, we will send you a person to aid you in your mechanical and agricultural pursuits—we will also send you a blacksmith, but no whites will be allowed to intrude upon your lands or settle among you, unless by first obtaining your consent, and then ours, for the present. Mr. Craig will assist you, and see that you be fairly dealt with, and if an injury be done you by a white person, do not resent it, but inform Mr. Craig, and he will send me word, and justice shall be done. Go home, attend to your farms, and keep your young men, from joining the Cayuses. We thank you for your good acts—continue to do good, and we will remember you; others wish to speak; I have nothing more to say.

**Mr. Newell's Remarks to the Nez Perces in Council at Wallatpa, on the 7th of March, 1848.**

Brothers, I have a few words to say to you all together all your men, old and young, women and children.

This day I am glad, very glad to see you here, we have come to talk with you and to tell you the duty we owe to God and all good people. I have come here to make peace with you, we never have been at war, but always friendly, this I know, this all our people know. I have fought with the Nez Perces, some of them I see here, but we were on the same side; we have lost friends on the same day and in the same battle together, but we did not lose those friends in trying to kill innocent people, but by trying to save our own lives. This I have told our people, our people believe it. I have told them you are honest and good people, they believe it. Your hands are not red with blood, I am glad, my children are glad. And now Brothers hear me, never go to war with the Americans, if you do, it will be your own fault and you are done. I have come here to see you, the Nez Perces and other good people, no one else. I am not here to fight, but to separate the good from the bad, and to tell you that it is your duty to help make this ground clean. Thank God you have not helped to make it bloody. I was glad to hear the Nez Perces had no hand in killing Dr. Whitman, his wife and many others. What have the Cayuses made, what have they lost? Everything, nothing left but a name. All the property they have taken in a short time will be gone, only one thing left, that is a name, "The Bloody Cayuses." They never will lose that, only in this way, obey the great God and keep his laws.—And my friends this must be done, if you will not obey God and do what is right, we must. This is what our war chief has come for. What is our duty to the great God? This is his law. He who kills man, by man shall his blood be spilt. This is what God says, and he must be obeyed, or we have no peace in the land.

There is good people enough here among the murderers to have peace again in the land should they try. In a few days we could go about here as we have done, all friendly, all happy. Will you hear or will you not?

You have heard that we have come here to fight all the Indians, it is not so. The evil spirit has put bad words in the mouths of those murderers and they have told you lies. My friends one thing more let me tell you, we have come here because it is our duty. We are sorry to have it to do, but the laws of God have been broken here on this ground, look at those walls, see how black they are, look at that large grave, he is angry with those people who broke his laws, and spilt innocent blood. How can we have peace. This way my friends and no other. All join together, and with good hearts try to get these murderers and do by them as the great God commands, and by so doing this land will be purified, in no other way will we have peace. I am sorry to see people fight like dogs. People who love to kill and mur-

der, they are bad people. We have come here to get those murderers, if good men will themselves follow these bad people, they are just as if they had helped to murder, and we will hold them as such. The most of the Cayuses have gone off, but a few are here, they have left their farms. Why is this, what have we done? Because some of their people have been foolish, all should not turn fools and be wicked. I am sorry, very sorry to see it so. What will they do if they fight us, and fight against our God, and break his laws. I will tell you, they will become poor, no place will they find to hide their heads, no place on this earth nor a place in heaven, but down to hell shall they go if God's words are true. I hope you will be advised and take good counsel before it is too late; our war chief has waited a long time for the Cayuses to do what is right, he will wait no longer, and when he begins to fight, I do not know where he will send his heart is sore for Dr. Whitman and his wife, that has been slaves for these people, who done all they could to teach them how to work and how to do all good things, that they might live like the whites and be christians, but they have joined the evil one and become bad; they have murdered, they must not escape. My friends I am not angry, I am sorry, sorry, sorry. The other day over yonder where we fought the Cayuses, we saw people coming, I went with a flag, I had no gun, made signs of peace, waved the flag for them not to shoot, but to stop and talk, they would not. I went back sorry, I knew there were some people there who had done us no harm; but those bad people told them lies, and gave them horses to fight us. I thought them like slaves to fight; I knew they came blind, they knew not what they were doing, I wanted to tell them what we had come for but could not. I have done my duty, God knows my heart. If I do wrong the great God will punish me, and now I tell you the same as if you were my own children. Do not join with those murderers, nor let them come in your country, or in your lodges, or eat with them; but try and bring them to justice. Show to the world that you love God, and that you will obey his commands, do not be ashamed, for if you are afraid of the great God, that great God of Heaven will be ashamed of you.

My Friends—I have no more to say to you now, I have come a long way to see you and to talk with you, will you throw your words away, I hope not, I beg you to hear my words and be wise. I have brought this flag for the Nez Perces, take it, I hope you will keep it clear of blood. Let the Nez Perces assemble and settle among yourselves who will keep the flag, Ellis is not here, and many other chiefs are gone to Buffalo that I am acquainted with. Mr. Craig will tell you that we are your friends, he loves you, so do we like him, he has told us many good things of you.

After which Messrs. Lee, Gilliam and McKay, all spoke, corroborating in substance what the two first had said, a general conversation then ensued, after which the Superintendent of Indian Affairs said that Mr. Craig would remain with them for the present, as his wife sick, and would assist and instruct them in their efforts at agriculture—that as soon as the present difficulty was settled he would send them a blacksmith; that if they wished it a school teacher; that after this no other white man should settle upon their lands without their consent; but that those already settled and having families amongst them must be respected both in their persons and property—and others should be allowed to travel peacefully through their country, for the purpose of trade, &c. and they should have the same privilege to travel through our settlements. That if any difficulty occurred between them and the whites, they should make it known to him through Mr. Craig or otherwise, and he would have it fairly adjusted between them; to all of which they gave a sanction. Mr. Newell then presented them a large American flag, as a national present, and requested them to preserve it as such—and to hoist it on all national occasions, which they received with evident good will. We also gave them some tobacco to smoke in friendship to the Americans—and we are happy to say the whole affair went off highly satisfactory to all parties. In the evening the Nez Perces gave us a war dance, which amused and delighted us much; and we do them but bare justice when we say the performance was well timed, the parts well acted, characters represented to the very life, and the whole first rate.

We felt gratified with our success in our efforts to prevent a general war with the Indians—in saving the Nez Perces which had been a matter of much anxiety with us—in breaking the ranks of the enemy by calling off their allies—and especially in separating the innocent from the guilty.

On our return we fell in with Yellow Serpent, who accompanied us to Walla Walla and there spent the evening with us in friendly conversation. He told us that the Walla Walla Indians who had been with the Cayuses, had left them, as most of their other allies had done.

We enquired for the Indian who befriended Mr. Osborne and his family and found that he was a brother-in-law to Mr. McBean's interpreter. We expressed our appreciation of such praiseworthy conduct, and our wish to reward him; he was not present however, and the manifestation of our sincerity remains yet to be made—which it is to be hoped, will not be neglected. It was a matter of much regret to us, that neither the Superintendent, nor the Commissioners were able to accompany such and similar services, in a manner becoming Americans.

The boy whom Selatan sent on his own from Waocopam to our camp at the Springs, with dispatches to us, performed that trip of more than 100 miles through a hostile country, entirely alone, and in a

few hours; it is felt that perhaps he was in our Regiment would have undertaken. We repeat our regret at not having the means to make them sensible of the estimate we place upon such services in the absence of any appropriation made by law for the pay of contingent expenses in this department, we could only make them such presents as our private resources would allow.

On our return to Waocopam, we were truly delighted to find our old friend Soe, with all his village, quietly encamped near the Fort, with the STRAS and STRAZZ (a present from us) proudly, but peacefully waving over their matted tents.

We held a council with these and the Waoc Indians confirming the friendly relations which had already sprung up between us and them—and enforcing upon the Chiefs the duty of commanding their people and upon the people that of obedience to their chiefs—telling them that hereafter, we should hold the chiefs responsible for the conduct of their people towards the whites.—But if any would not obey, the chiefs should report them to the superintendent who would excuse the chiefs, and punish the individual. To this both chiefs and people gave their assent. Soe reported Wallatpuleek as having started to join the Cayuses with the property belonging to the late immigrants—but from some cause, had turned towards the head of John Day's river where he was still encamped.—Soe thinks Wallatpuleek would be glad to make friends, but is afraid to come into our thinking he has done so bad that we would kill him. We again sent him word to come; saying we never injured any one whom we invited to come to see us—but always regarded such an invitation as a sacred pledge of protection—for the time at least. We fear however that he, having disposed of much of the property, in such a way that he cannot now reclaim it, will by that means be debarred from coming; and as one of his brothers was killed in the battle with the Cayuses, it is probable he will ultimately join them.

In conclusion, allow us to say that, we believe the war party of the Cayuses are now so reduced in numbers that they are not likely to risk another engagement in the field with the regiment; at least for the present. Sticos, Camahepello and Tin-tin-mata-ash, (Cayuses), have left the murderers, and were friendly. Young Chief had also left them, but would not come to see us—he had gone to the mountains with his own lodge only.

The last account we had of the war party, they were retreating towards Snake River.—The accompanying extract of a letter written in camp on the 12th inst., will give you the latest intelligence we have of them.

**CAMP ON TUCHE, MARCH 12th, 7 O'CLOCK, P. M.**

DEAR SIR.—We made about ten miles the first day and encamped at 1 o'clock—soon afterwards three Indians came in with a flag, leading two loose horses, one of which proved to be the American horse they had stolen from me on Umatilla. They said Sticos got Joe Lewis and the Doctor's property, but in attempting to bring them to us, was overpowered by hostile Indians and Lewis rescued. Sticos was, they said going to await our arrival on this creek with the Doctor's stock and other property.

We marched about ten miles to-day; found Sticos on this creek with forty or fifty head of the Doctor's cattle, about the same number of sheep, a few horses, fifty dollars in money, and about \$200 worth of other property, principally clothing. He reports the Indians to have left this morning for the Tucannon. The Colonel purposes sending the cannon back in the morning and following them.

J. MAGONE.  
N. B. The Tucannon is about thirty miles north of the Tuche, and about fifty miles north of Wallatpa, the place of the massacre.

Finally we beg leave to say that, although we apprehend more immediate danger of mischief along our frontier settlements, than in the present field of action, yet we would recommend that forces be stationed at Wallatpa and Waocopam, sufficient not only to command respect from the friendly, but also to keep in awe the hostile party of Indians around those two points.

We have the honor to be sir, with high regard your obedient humble servants,  
JOEL PALMER,  
Superintendent I. A. O. T.  
ROBERT NEWELL, } Com's.  
H. A. G. LEE,  
His Excellency  
GEORGE ABERNETHY,  
Governor O. T.

The Governor's Communication to the Nez Perces, and the Speeches of the Chiefs in reply, together with Mr. McBean's Letter, are unavoidably deferred till next number.

The Southern Planter quotes the following from an exchange paper:

CHABOOL—IMPORTANT TO BLACKSMITHS.—A correspondent informs us of a very successful discovery he has made in burning wood coal, and requests that we make it public. The improvement consists in the use of ground bark in the place of dirt, as a covering for the kiln. Our correspondent, who is a practical blacksmith, in communicating the result of his experiment, says: "I covered with the old bark that had been used in tanning. I need leave from the woods before the bark, the same as I would for covering with dirt—both leaves and bark should be made thoroughly wet. The advantage of this plan, are that the kiln, if well set and well covered, will burn much sooner, will never 'break out' leave fewer brands, and consequently turn out a larger quantity of coal. The coal is heavier, more thoroughly burnt, and entirely free from dirt."

The arrival of the...  
GILLIAM, Commissioner...  
Volunteers...  
accidental; had he been...  
would have had some...  
late, as it was in his...  
staked it. He was a...  
Soldier, and posses...  
generous and feeling heart, and...  
deed his pride to afford assistance...  
addressed. Nor was it only in his...  
country that appreciated his...  
last fall the appointment of...  
General of Oregon Territory...  
red on him by the President of...  
States, and his character...  
been well known, or he would...  
been selected to fill such an...  
trust, and indeed it must have...  
gratifying to his feelings to know...  
the news first reached the...  
his appointment gave general...  
to the community. But unfortunately...  
life has not been spared to...  
its emoluments. This is one of...  
sacrifices he has made in...  
adopted country, and in appoi...  
Commander in Chief of the...  
unteers, the Governor of Oregon...  
not have selected one more...  
that important station. The...  
he was familiar to him; for a...  
since he had distinguished himself...  
gallantry in the Black Hawk...  
war; during his late command...  
almost every disadvantage and...  
common to all infant settlements...  
ing at times most critically...  
the rigorous measures he adopted...  
overcame all obstacles, and by his...  
and his volunteers, conjointly, have...  
the Indians that the Citizens of Oregon...  
not to be murdered, despised, or...  
with impunity.

The lamented GILLIAM, has left...  
and eight children; she has...  
loss of an affectionate husband...  
children of a kind father and...  
this country a brave and gallant...  
and a worthy citizen.

**Free Sanitary Board**  
The Sanitary Board...  
for Funds, apply to the...  
Portland, or to...  
April 4, 1848—41

**L. DANFORTH & SONS**  
Physicians in the two story building...  
Oregon City, Dec. 9, 1848.

**NOTICE** is hereby given to...  
claims against the estate of...  
Hebert, deceased, to present...  
before the 25th of March...  
and all persons indebted to the...  
make settlement on or before the...  
of 1848. JAMES CHAMBERLAIN,  
March 23, 1848.

**Real Property**  
NO LET—A two story frame...  
three acres of ground situated...  
on a declivity of a hill for the...  
of a residence, and had this...  
situated on the Willamette...  
miles above Oregon City, and being...  
principal landing place for...  
the apply to...  
GEO. ABERNETHY,  
Or to...  
Oregon City, March, 9th 1848—

**Ward &...**  
COMMISSIONERS...  
SAN FRANCISCO,  
CALIFORNIA.

**CARD**  
LAW FIRM.  
W. W. CHAPMAN & AARON E. WALKER  
Have formed a partnership in the...  
Law, under the name and style of...  
CHAPMAN & WALKER.  
They will attend to business in the...  
profession in the Supreme and Inferior...  
this Territory.

Residence: { W. W. CHAPMAN...  
AARON E. WALKER...  
Oregon City, March 9th, 1848.

**Boarding and Day**  
THE SIXTH SESSION OF...  
THORNTON SCHOOL...  
will commence on Monday, March...  
will continue eleven weeks. All...  
usually comprised in a thorough...  
are taught in this School, English...  
and Ornamental Needle Work, and...  
Painting in Miniature and in Water...  
Strict attention will be given, and...  
intellectual improvement of the...  
their morals and manners. It is...  
design to make this a permanent...  
out success and long experience as a...  
the her to hope that she will give...  
Fapils will be charged from the...  
during the school, until the close of...  
For further particulars, inquire of...  
Roverman,  
His Excellency, Geo. Abernethy,  
Hon. A. A. Stephens,  
Rev. Wm. Walker,  
Oregon City, Jan. 10, 1848.

**The Oregon**  
Train—24 Coaches and...  
with 3 months, if not paid...  
within 30 days, and 50...  
aid in the operation of...  
serve the right to...  
EP Accommodations...  
city seats per express...  
passage...  
advertisements.

**EP All kinds of JOB**  
done at the shortest notice.