

TELEGRAPHIC NEWS.

Eastern States.

-In speaking of the closing hours of the house, Washington dispatches state that notwithstanding the partisan feeling which possessed both sides of the house during the night session, there was remarkable absence of personal passion. There was less tumult and uproar than at almost any other time, and there was not the least sign of hilarity.

-Ex-Senator Mitchell leaves Washington for Pennsylvania in a few days to give attention to private business there for some time, and will return to Oregon in about a month.

-The president has issued a proclamation convening the 46th congress in extra session on the 18th of March.

The Moral and Religious Aspect of the Indian Question.

[CONTINUED.]

The Cayuses, according to Vicar General Bruillett, who is now at the head of the Papal bureau at Washington, (page 87, of Protestantism in Oregon), says: "Catholic stations and stationary priests were early in the country," and "almost every Indian tribe possessed some Catholic members as early as 1840, and that the Demer's labors among the Cayuses, had made there a mission so fruitful that the Protestant missionaries had got alarmed and feared that all their disciples would abandon them if he continued his mission among them."

The Catholic Sentinel, Aug. 8, 1878, says: "The schemes of the Protestant ministers had been fought and nearly annihilated, especially at Nisqually, Vancouver, Cascades, Clackamas and Willamette Falls, so that a visitor came in 1844 and disbanded the whole Methodist mission, and sold its property."

The same paper claims 6,000 christians among the Indians, at that early day. They claim to have baptised 510 in 1840-41. I have no doubt that such was the case, but what are we to infer if it is true? They boast of having "fought and nearly annihilated" the Methodist influence over the Indians, can we suppose they were any more friendly to the Presbyterian mission among the Nez Perces? They are frank to tell us "in 1841 they had made a mission so faithful that the Protestant mission had got alarmed, and feared that all their disciples would abandon them" and what are the facts in the case? Simply that Dr. Whitman would not sell out to them; and according to Bruillett and his co-workers, the Indians superstitions are alleged, as the main cause of the murder of Dr. Whitman and his wife, and all the Americans at his station, by his own people in the winter of 1847. This tale of the Vicar General and his priests and reporters was not believed, but the Indians must be punished, and now the modest Catholic Sentinel of September 12, 1878, tells us that the "murder of Dr. Whitman and others had brought war against the Cayuse tribe; that it lasted two years (1848 and 1849), without catching one of the murderers. And while it caused the fall of the Presbyterian mission, it had the effect of increasing those of the Catholics by the establish-

ment of St. Peters at The Dalles, and the converting of five supposed Cayuse murderers from Presbyterianism to Catholicism."

The writer of "historical sketches of the Catholic church in Oregon," while claiming great credit for the efforts of the priests to convert the Indians, at the same time shows the effects of the sectarian quarrel kept up by themselves, and is not slow to claim the murderers of our citizens as converts to his faith, and take advantage of the war to increase their influence over the Indians at The Dalles. We find in Western Missions, by DeSmet, published in 1863, page 309, Father A. Hoaken, S. J., says in relation to the war of 1857, "The country is as safe for us as ever. We can go freely wherever we desire. No one is ignorant that the black gowns are not enemies; those at least who are among the Indians." The boasted security as expressed by this priest for himself and brother "black gowns" allows a careful observer of the cause of Indian wars in our country to trace the cause not to a few "reckless or renegade whites," but to a more carefully studied and covertly executed system of operations upon the superstitions of an ignorant race of natives, by teachers having naught but sectarian objects to accomplish in being in our country.

The first part of the paragraph from which I have quoted says: "Father Ravalli labored as much as he could to pacify the tribes which reside towards the west, namely: the Cayuses, the Yankamas, the Opelouses, etc."

Lieutenant Rogers says in a letter to Governor Abernethy, dated August 12, 1847: At about 2 o'clock p. m., at this place (The Dalles), a boat arrived consigned to the French priests, who have taken up their residence here, loaded with eight casks of powder, six of them 150 pounds each, and two of them 90 pounds each, making 1080 pounds. I also took fifteen sacks of balls, 100 pounds in each sack; three sacks of buck or goose shot, 100 pounds each. I counted one sack of the balls and found about 3,000 balls. I also took three boxes of guns; opened one box and found twelve guns."

I would have allowed this powder transaction of the priests to pass with simply quoting the fact, as a reason why they can boast of their safety among the hostile Indians, who are shrewd enough to favor all who furnish them with new material to let them pass safely among them, and to receive their aid and advice, and gain desired information as to the movements of their enemies, not as the Indians enemies of course, no no, but as Fathers, teachers of a "holy religion".

You will excuse me for referring to a pamphlet of eighteen pages, printed in double column by the Catholic Sentinel—reply to Executive Document No. 37, I discover the main object of the pamphlet is to contradict the facts and statements collected by Rev. H. H. Spaulding, and to show by frequent reference to my history that Mr. Spaulding was deranged and his statement false. As I have quoted the paragraph about the powder, 584th page Gray's history, I will quote the one I find in this pamphlet, *verbatim et literatim* about the same powder by the Rev. Vicar Bruillett page 10, he says: "It was not four thousand pounds, but according to Lieutenant Rogers only eight casks of powder and fifteen sacks of balls, making according to a correspondent in Gray's history, page 591, seven or eight hundred pounds of powder and fifteen hundred pounds of lead."

The total amount of ammunition in the case of these "holy Fathers" was powder 1,380 pounds, balls 15,000 pounds, shot 300 pounds at one ounce for each charge, making 19,800 charges of ball and shot, about 50 loads to each of the supposed 1,000 warriors belonging to four tribes named, but Lieutenant Rogers and others of The Dalles were satisfied that the ammunition was for the Cayuses to continue the war, which according to Bruillett was to be distributed among four thousand men, women and children, lacking one tenth of one load to giving fifty loads to each of his 1000 nephews—provided the priests had that number to give the ammunition to—which no numbering and calculation of the

Hudson Bay company, to my knowledge ever gave to the Indian hunters of those tribes. Their women and children did not usually hunt, but were employed in digging roots, while the men, less than one thousand, were engaged in hunting or in war with enemies. In examining this Bruillett pamphlet I find a studied effort to misquote and falsify nearly every historical fact that in the least implicates the conduct of a single member of the order to which he belongs. No one of them according to his statements can do a wrong deed or commit a censurable fault. Such writings bear intrinsic evidence of malice or falsehood, hence it becomes important in the discussion of the moral and religious aspect of their Indian question to trace results back to first causes. So far as regards Rev. H. H. Spaulding's writings and reports, I have in my history 110th page, expressed my views freely, and I see our papal opponents misquote my own as also Mr. Spaulding's statements relative to their complicity in the destruction of the American missions first established in this country. I have only to say that I believe the history I have completed and written bears in its pages the impress of truth, as near as was possible from personal observation, and carefully quoting of original manuscripts and documents could reach the truth, in all cases, I had no motive but to preserve the early history of Oregon as it was when I came to it; and as it progressed up to 1849—from that time to present—my eyes and ears have been in constant use, watching the movement of passing events. No portion of this coast, or its people, have escaped a passing notice, or thought; while by such as claim to be close observers of my acts and thoughts, call me a one idea man, and as on the present occasion more than probable will demonstrate the correctness of the criticism. I am prepared to admit that the order of the Jesuits sanctioned by the papal sect have but one prime object, viz: To restore the temporal power of the papacy over the earth, to accomplishing that object, numbers are essential. Petty wars among the various tribes of Indians, as among the Cayuses, and as history informs us among the German speaking people. Cuttle fish like, they assume all the names regarded as sacred by savage, heathen or civilized man, to cover the all absorbing object; they swear by the most solemn oath known to the human mind, to aid in accomplishing; and like the spider, their web is extended around the soul of their victim till naught but death relieves it.

As in the case of all Protestant missions among our Indian population that could by any means be destroyed. See historical sketches of the Catholic church in Oregon. Sketch xxix, Catholic Sentinel, August 29, 1878. "Effect of the murder and war upon the Catholic and Protestant missions." The murder of Dr. Whitman and others had the effect of bringing in imminent danger the lives of the bishop and his clergy. The war which followed brought the Cayuse mission to an end only for a short time; for a few months after, the Cayuses of Umatilla recalled their priests, and the bishop started from Vancouver June 4, 1848, to return to them. He reached The Dalles, when he was forbidden to go further by Mr. Lee, superintendent of Indian affairs, and he began a mission at The Dalles, which was a part of his diocese. The imminent danger the lives of the bishop and his clergy were in from January 1, 1848 to June 4th, four months and three days, did not last very long for we now find them on their way back; some of "the oblate Fathers returning unmolested to the Yakima mission about the same time." The Yankama mission it will be remembered was at that time at the mouth of the Yankama river, at the junction with the Columbia. At which mission in the war of 1855, see correspondence and official proceedings relating to the expedition against the Indians, house, Dec. 19th, Salem, Oregon, 1855, page 44, "several caches had likewise been found in the vicinity of the mission. These contained a variety of articles; such as vegetables, produce, lead, old guns,

gunsmiths' tools, &c., with sundry papers discovered in the mission building was a letter written by the priest to Kamican, the head chief of the Yankama tribe, addressed to the officer in command of the troops, a copy of which is communicated with this report. (Not found in this report.) There was also found an account book kept by this priest, Pondosy, which is now in the custody of Major Raines. This book contains daily entries of Pondosy's transactions with the Indians, and clearly demonstrated the indisputable fact that he was furnishing the Indians with large quantities of ammunition, and leaving it a matter of uncertainty whether *gospel or gunpowder* was his principle stock in trade. The priest had abandoned the mission, but it gave unmistakable evidence of being cared for, by some Yankama Indian parishioners.

We will now turn to the reply "to the executive document, No. 37, page 11." After telling us the book was written in French, the officer who had it in charge not understanding French, handed it to the writer. This was no doubt great confidence placed in a man who had been charged by Rev. Mr. Spaulding and other of instigating Dr. Whitman's Protestant Indian to murder, and thereby destroy the protestant mission among the Indians.

But let us read his translation, he says: "What did the book prove after all? That over twelve months previous the priest had purchased at Vancouver one cask of powder of one hundred pounds; that he and his companions had lived upon it for over a year; that they had purchased with it their fish and game, and paid for the care of horses and cattle and other trifling work, and yet the cask was more than half full when taken possession of by the volunteers, making the quantity used during the whole year less than forty pounds."

A. J. Donaldson says: "That he was present at the Yankama mission between the 11th and 15th of November, 1855, with Colonel J. W. Nesmith, Oregon volunteers, and saw five kegs of powder and part of one keg seized by the volunteers, besides saw guns and parts of guns that had been, or were being repaired at the mission, which were destroyed by the volunteers."

A. J. DONALDSON. Sworn to and subscribed before me, this day of February, 1879.

Justice of the Peace for Astoria precinct, Clatsop county, Oregon.

[To be Continued.]

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Astoria, March 8th, 1879. J. W. ROBB, C. W. FULTON.

C. W. FULTON, ATTORNEY AT LAW. OFFICE.—Pages new building, Squemoque street, Astoria, Oregon.

NOTICE.—Notice is hereby given to all persons holding receipts for lots purchased in the City Cemetery to have the same filed with the Auditor and Clerk within ten days from this date, and procure their deeds. This is for the purpose of enabling them to have their deeds recorded and to save confusion of titles in the future.

By order of the Common Council. R. H. CARDWELL, Auditor and Clerk. Astoria, March 8, 1879. 57-d104

IF YOU Want a cook, Want a clerk, Want a partner, Want a situation, Want to hire a man, Want to hire a woman, Want to dispose of a farm, Want to purchase a farm, Want to buy or sell a house, Want to borrow or loan money, Want to buy or sell city property, Want to lease or let houses or lots, Want to buy or sell goods of any kind, Want to charter a steamboat or plunger, Want to sail a craft of any kind anywhere, Want to recover any lost or stolen property, ADVERTISE IN THE ASTORIAN.

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Also: One Dark Rosewood Parlor Set, Complete, consisting of 1 Fine Hair Cloth Sofa, 2 Easy Chairs, and 4 Parlor Chairs, Worth \$130; also a Family Cook Stove with Furniture, and a Variety of other articles.

For convenience of sale, the goods will be removed to my auction rooms, and this preliminary sale will commence at half past ten A. M. Terms Cash, U. S. gold coin. E. C. HOLDEN, Auctioneer.

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DENNISON & TAYLOR, ATTORNEYS AT LAW.

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F. D. WINTON,

ATTORNEY AT LAW. Office in City Hall Building.

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