

More Chinamen.

By the last mail from China we learn that the following vessels are chartered and loading at Hong-kong for the Columbia river:

British ship Matchless, 1165 tons; rate, \$6,500, gold.

American bark, Coloma, 853 tons; rate, \$5,250.

American bark, Alden Besso, 850 tons; rate, \$5,750.

American bark, Herbert Black.

The above vessels will probably have a large cargo of Celestials for Oregon.

The Moral and Religious Aspect of the Indian Question.

[CONTINUED.]

THE OTHER SIDE

As stated in this historical sketch by the Reverend Bishop, who but four months previous with his clergy, were in so much danger, he says: "Very different was the effects of the murder and war upon the Presbyterian missions of Waitatpa, Lapwai and Spokane. They had for effects their total destruction forever; for not only no Indians recalled their ministers, but none of them would have been safe there. Knowing this, the ministers Eells and Walker hastened to leave their Spokane mission at the beginning of the war under a strong escort."

The heading of the next paragraph in small capitals speaks the sentiment. Would it be right and truthful in me, to say of a loving and true saint, a forgiving follower of the one who said of his crucifiers, "Father forgive them." Or shall I say as was said on another occasion by one St. Paul unto Timothy, his own son in the faith. First Epistle, iv chapter, 1st, 2d, and 3d verses—please read them.

The heading to which I refer is as follows: "BLACK INGRATITUDE AND INFAMOUS CALUMNY OF MR. SPALDING. THE CATHOLIC CHURCH IN DANGER IN LOWER OREGON. A PETITION TO THE LEGISLATURE AGAINST THE PRIESTS."

The personal and sectarian strife between the Protestant and Jesuit missions in Oregon so far as their effect upon the settlers is, or was concerned in its early settlement, I have given in the history of the country up to 1849, and do not propose in this communication to investigate that part of our history any further than its effects upon the Indian question at the present time is involved in it, and the tendency it had to involve the early pioneer American provisional and the United States governments in wars against the Indians, for doing to the white American settler what neither sect dare do to the other.

It must not be forgotten in investigating this question that there was in all the incipient settlement of western, no less than in portions of eastern America, a foreign political, and also a religious element operating, more strongly on this western coast, than on the eastern, for the simple reason that at least the last two dogmas of the papal church were not at that time fulminated by the papal hierarchy.

The sectarian quarrel is if possible, more bitter to-day than it was under Southern, the English, Spanish, or French Kings or Queens. It now enters the arena of literature, the press is its weapons on both sides; but the Indian is not able to read, and unfortunately he falls under the influence of men we have reason to believe many of them, are expelled, or renegade teachers, from a foreign despotically governed country, under such circumstances and from such despotically governed governments, he enters the free wilds of the American continent and follows the Indian from place to place, exhibiting his crosses, beads, black gowns and ceremonies, to coinquinat with his superstitious natives of the country. I do not propose to copy more than two or three of these cases of deception upon the Indians as given by one member of the order who boasted in my pres-

ence in 1845, of his skill in managing Indians, and expressed his contempt of the members of the Methodist mission. P. J. DeSmet, S. J., page 322, western missions says: "I visit the Indians in their wigwams, either as a missionary, if they are disposed to listen to me, or as a physician to see their sick; when I find a little child in great danger, and I perceive that the parents have no desire to hear the word of God, I spread out my vials; I recommend my medicines strongly; I first bathe the child with a little camphor; then, taking some baptismal water I baptise it without their suspecting it. And thus I have opened the gate of heaven to a great number, notwithstanding the wiles of hell to hinder them from entering. During the winter a chief of a neighboring nation brought me his child, attacked with a very dangerous malady; it only had a breath of life remaining. The father asked medicine from me; I gave him to understand that his child was past recovering, but that I had the means of rendering it, after death, the happiest of his nation. I explained to him the favor arising from the sacrament of baptism. The chief, quite delighted, offered me his son in order to secure its happiness, and the child died on the following day."

The above two specimens of treating Indian children illustrates the manner of teaching among the Indians. In a letter to the Pioneer and Historical Society, Brussels, P. J. DeSmet, S. J., says, page 251: "If you will read over one of my former letters, you will there find that in my visit to the Crows, camped at the base of the Rocky Mountains, I was the object of an extreme veneration among the savages. Why, I was considered as the bearer or guardian of the mysterious fire. In effect, I carried a box of phosphoric matches in the pocket of my *santone*. The savages perceived that I used them to light my pipe or their calumet. In a second visit I learned the cause very futile in itself, which had attached such great importance to my poor person." Such visits by such men from a foreign country, professing to teach a religion to superstitious natives, so directly opposed to the fundamental principles of our government; themselves under the most solemn obligations to their superiors to do all they can in any capacity to supplant, defeat and destroy all such liberal institutions and government.

Have they made them better citizens, more friendly to our American people, more industrious, in the pursuit of the common necessities of life, by the preaching of 117 Jesuits among the various bands of Indians in our country? We learn from their book of letters and papers, and from official documents, that company existant with the Quaker policy, and before a strong disposition was manifested to defeat any measure of the kind. As you will perceive we have watched the struggle and result. Numerical strength and political power, in our own and all countries wearing the black gown claiming the pretentious power of saving the said teaching to worship idols and dead saints. That an intelligent mind should be ensnared by their sophistry, will yet be, as it was in France, looked upon as evidence of mononeprism. We find on page 283, Western Missions, C. Hocken, S. J., saying in a letter to Rev. Father Elet in 1850, "for the love of God and of souls, I conjure you, Reverend Father not to delay any longer. All the good that Father DeSmet and others have produced by their labors and visits will be lost and forgotten, if these Indians are disappointed in their expectations. Some of them have sent their children to Protestant schools, and they will continue to do so as long as we form no establishment among them." From all this you may easily conclude that there is apostasy and all its attendant evils.

I doubt whether the writer of above paragraph ever calculated that his letter would ever be examined by any one whose observation was equal to his own, and who was quite as well qualified to judge of the effect of such religious teaching among the Indians as himself. The words quoted show the implacable hatred of the sectarian, and that while he names the

"love of God and of souls," as his main object, it is easy to discover his opposition to Protestant schools. This strong appeal of Brother Hocken, S. J., is seconded by another *soutan* brother of more extended travel and quite as bitter in his demonstration of the American school teacher. Commencing on the same page he says: "These four letters of Rev. Father Hocken show sufficiently my dear and Reverend Father, the spiritual wants of these nations and their desire of being assisted. Apostasy is more frequent than is generally believed in Europe. Oh! if the zealous priests of this continent knew what we know, had seen what we have witnessed, their generous hearts would transport them beyond the seas, and they would hasten to consecrate their lives to a ministry fruitful in its salutary results."

Without stopping to comment on the above appeal for help from Europe, permit me to express my views and observations on the INDIANS EXPECTATION IN REFERENCE TO THE RELIGIOUS TEACHER, OR BLACK GOWN:

1st. At the time the first American missionaries Rev. Irwin Lee and associates came among them, there was a general impression that a class of religious teachers would come to teach them about the white man's God, and about the books, or Bible.

2nd. That in some way by their attending to the words, or teaching of these *black gowns*, or teachers, they would become like the white hunters or traders, and have plenty of goods, such as they were receiving from the traders for their furs, horses, fish and buffalo-robos.

3rd. This impression led them to expect, that, without any special or particular change in their mode of life, they would receive from the black gowns, like the Spanish explorer "the elixir of life," and be made rich and happy, and have all they desired.

5th. From the vague ideas they gathered from hunters, teachers and naturalists that had visited the country, their curiosity was on the first arrival of missionaries, at its highest expectation. They traveled hundreds of miles to see the *Black gowns*. Rev. Jason Lee and party and Revs. Parker and Spalding, Dr. Whitman and parties, as these first were called, coming from the United States. They at once in accordance with the objects of their mission, commenced with the *plow*, the *hoe*, the *book*, and the *school* for all.

6th. The shrewd Hudson Bay Co. trader was present, in the country looking after his furs, and the profits, coming from his Indian hunters; he also looks forward to the future permanence of his trade. He soliloquises this element of civilizing our Indian hunters; broods no good to our trade, nor to our permanent occupation of the Oregon country.

"We must meet fire with fire, sect with sect, as we have trader with trader." They were not slow to determine the choice of the sect to counteract the civil, moral, religious and American influence coming into the country. Two Jesuit teachers from a foreign country, are ordered to come to their assistance, under the protection of the aforesaid Hudson Bay company's Indian traders. They at once take charge of their papal servants, confess, baptise and confirm the servants of the company, and enter upon their work with them. The word is given out, the real black gowns have come, the others are false. F. N. Blanchet, V. G., on selecting their first location among the Cayuse Indians, said: "That is was the Pope who had sent him; that he had not sent him to take their land, but only for the purpose of saving their souls. That he would assist them neither in *plowing their lands nor in building houses*, nor would he feed or clothe their children." See Brouillet's pamphlet under date of November 4, 1847, page 44. A. Hocken, S. J., page 313-14, Western missions. He says: "In what manner can we testify our gratitude in regard to the two benefactors who so generously charged themselves with the care and transportation and delivering to us our cases without consenting to accept the slightest recompense! "How noble the sentiment which prompted them gratuitously to burden themselves and their boats with the charitable gifts destined by the faithful, to the destitute

missionaries of the Indians." Again on pages 103-4 of this missionary book, P. J. DeSmet, S. J. says: "The Canadians, French and half breeds who inhabit the Indian territory, treat all the priests who visit them with great kindness, attention and respect. It is truly afflicting to meet them in this wilderness, like so many strayed sheep, but the zealous efforts of two good clergymen, fine missionaries could be founded among them—these would furnish catechists and these latter would labor in concert with the priests for the conversion of so many benighted pagans, who wander forsaken in the deserts, and destitute of religious hope."

In the above seven paragraphs is included the first impressions of the Indian as to his religious teacher. The attempt on the part of the American missionary to divert that impression to the only course that could save a remnant of the tribes, by teaching them to cultivate their lands, and the rudiments of an education in their own, or the English language, we also have the policy of a foreign fur and sectarian company combined to defeat the American effort, and place the Indian population under a foreign influence then, and at the present time having its influence in bringing about the desperate struggles occurring between the Protestant American and the papal Indians, aided as formerly by the French half breed population, and the near proximity of a foreign English supply of war material. To illustrate and show the effect of this religious sectarian quarrel allow me to direct your attention to the course pursued as stated on the 331st page, letters in Western Mission. J. B. Duerinck, S. J., says: "In the early part of 1850 our mission contained seven members, three Fathers and four lay brothers. The ladies of the Sacred Heart were five. Our first care was devoted to the instruction of youth. We felt that if we could thereby gain the parents, our school would daily increase in numbers, while those of the Baptists would decrease, but the sky became clear and serene only after a storm."

[To be Continued.]

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The Decorations of the New Theatre was executed by Mr. F. Holt. NEW AND ELABORATE SCENERY. Painted by Mr. Wm. West, Architect and Builder Mr. Kemble.

On and after this date will be given a First Class Entertainment, Which for Refinement and Novelty cannot be unequalled on this coast. Our Performance Commences with our First Part of Male and Female

MINSTRELS. GRAND OILIO, Consisting of Singing, Dancing, Acrobatic Feats, Negro Sketches, Trapeze Performers, Pantomimists and Jugglers.

HOUSE CROWDED NIGHTLY To see our Refined and Unequaled entertainment. New Acts, New Song's and complete change of Programme twice a week.

GEO. HILL, Proprietor. Entrance to Boxes and Circle on Chenamus Street. Performance to commence at eight o'clock precise.

IT IS A POSITIVE TRUTH That housekeepers can do better by dealing with J. K. WIRT, on Main street, as he keeps the best of

FRUITS, CANDIES, NUTS. LIQUORS AND CIGARS, SMOKED SALMON, BOLOGNE SAUSAGE, JERKED ELK MEAT.

And also from Clatsop every other day FRESH BUTTER, EGGS, CHEESE, CLAMS, DUCKS, CHICKENS.

And everything that is needed in the cooking line at the lowest living prices. Call and examine before purchasing elsewhere. J. K. WIRT.

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Special Auction Sale.

I have received instructions to sell on Tuesday March 11, 1879,

For account of whom it may concern, a very large lot of HOUSEHOLD FURNITURE.

Consisting in part of 3 Cottage Bed-Room Sets, Complete; Spring Mattresses and Feather Pillows;

ALSO: Three Lounges; 1 fine Carpet do; 1 Mack walnut gold striped Sofa; 1 dozen oak c. b. Dining-room Chairs; 1 dozen dark c. b. Dining-room Chairs; 1 dozen oak arm c. b. chairs; 1 dozen oak bar-room chairs; 2 Rocking Chairs; 3 Children's High Chairs; Tables, etc., etc.

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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D. J. W. OLIVER, HOMEOPATHIST. OFFICE—In Shuster's Department building, Entrance—second door above that of the DAILY ASTORIAN, Cass street. Residence on Jefferson street, corner of Main.

DOCTOR HATCH. Successfully treats all Chronic Diseases, AND DISEASES OF WOMEN AND CHILDREN. Cancer cured by a new and painless method. Office—Chenamus street, corner of Main street, Astoria.

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