

of the *Oregon Spectator* would publish but a part of Mr. Spalding's letter; but Mr. Ogden saying, "must publish all or nothing," they consented, but with much repugnance. On Jan. 15th, the bishop of Walla Walla, after hard trials and imminent danger arrived safe at St. Paul, the residence of his brother, the archbishop of Oregon City.

After the bishop's departure, vicar general Bronillet left Fort Walla Walla and returned to Umatilla with Fr. Leclair. He remained there till February 20th, in the midst of thousands of rumors of troops at the Dalles, of battles and of villages being burnt. He had promised the Cayuses of his mission to remain with them as long as peace would last; so he did, in spite of many dangers on the part of both the Indians and the Americans. The first fight with the Americans having taken place on Feb. 19th, he thought he was disengaged from his ward, and left the following day for Fort Walla Walla. But the Indians were so displeased with his departure, that they plundered his house and set it on fire. And as the commissioners called by the chiefs to treat on peace were leaving on March 13th, he availed himself of the occasion to go down with his companion. He was accompanied by Fathers Chirouse, Pundoy, and others of the Yakima mission; all going to St. Paul of Willamette.

EFFECTS 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 4th, 1848, to return to his diocese. He reached the Dalles on June 10th, and being forbidden to go further by Mr. Lee, the superintendent of Indian affairs, he fixed his residence there, and began a mission at the Dalles, which was a part of his diocese. The Oblate Fathers returned unmolested to their Yakima mission, about the same time. Very different were the effects of the murder and war upon the Presbyterian missions of Wailatu, Lapwai

and Spokane. They had for effects their total destruction for ever; for not only no Indians recalled their ministers, but none of them would have been safe there. Knowing this, ministers Eells and Walker hastened to leave their Spokane mission at the beginning of the war under a strong escort.

BLACK INGRATITUDE AND INFAMOUS CALUMNIES OF MR. SPALDING. THE CATHOLIC CHURCHES IN DANGER IN LOWER OREGON. A PETITION TO THE LEGISLATURE AGAINST THE PRIESTS.

The loss of the ministers and their friends was too great not to be deeply felt. To their grief succeeded fits of anger which they discharged upon the bishop and his clergy. Mr. Spalding, closing his soul to all the noble sentiments of gratitude, and forgetting all its duties, accused the bishop and his clergy of having been the instigators of the horrible massacre. He published in the *Oregon American* of 1848, an incorrect history of it, containing 16 calumnious charges. Father Brouillet, in giving a true history of the massacre, refuted the charges in a pamphlet of 107 pages, published by the *Freeman's Journal* in 1853, and republished by the *Catholic Sentinel* in 1869. But the orally malicious charges of the minister, from the beginning had already produced the evil fruits of deep and fatal impressions; and the excitement became so great that the volunteers in starting said that their first shots would be for the bishop and his priests; and that, for several months, the Catholic churches and establishments in the Willamette valley were in the greatest danger of being burned down. But not satisfied with that, the ministers became jealous in seeing the Jesuit Fathers safe and quiet among the Indians of the Rocky Mountains, the Oblate Fathers returning to their mission at Yakima, and the bishop attending the prayers of the Umatilla Indians, on his way for that mission, while they could not return. This being too much, they conceived the plan of a petition to be drawn up and largely signed, repeating the infamous charges, and to be sent to the legislature. It was presented, but by that time the good com-