

REMOVAL OF THE INDIANS.—In our issue of the 29th of March, we penned an article in regard to the Indians on the Klamath and Trinity, and took occasion in said article to recommend the removal of the Indians now settled along the Klamath above the upper end of the Reservation as far as the mouth of Salmon, and on the Trinity as high as South Fork, within said Reservation.

We have received a communication from a gentleman at the mouth of Salmon taking issue with us, as to the propriety of such removal. We are not acquainted with the author, nor do we know what number of persons on the Klamath his opinions represent, but as he seems to be actuated by a sincere desire to give the public, through our columns, the benefit of his views on this question, we will publish it, and let him have the advantage of a hearing. We must, however, take occasion to say that he has not brought forward any new arguments against a removal, and therefore, of course, has failed to satisfy us that our recommendation, in order to insure permanent safety and quiet, should not be followed out. "Aparvan," in attempting to sustain his position has proven too much, and has, by so doing, furnished evidence in favor of the necessity of a removal of the Indians from the vicinity of white men. He complains that the Indians are furnished with arms and ammunition by heartless traders, and that this should be stopped, and the law on that subject enforced. This "is easier talked about than carried into effect." He also attributes most of the difficulties, heretofore, to the "brutal outrages committed on the persons of Indian women by the white men," and recommends that such things be looked into, and the offenders punished in a "fair spirit of justice," and that we should "remember that Indians are human beings if savages." This is the tenor of the argument, and admitting the facts cited to be true, it establishes,

spirit of justice," and that we should "remember that Indians are human beings if savages." This is the tenor of the argument, and admitting the facts cited to be true, it establishes, conclusively, the necessity of separating the Indians from the white race. The experience of the past furnishes the best light to guide us through the gloom of the future, and we would inquire if the history of the intercourse between the Europeans and Indian tribes, since they were first brought in contact, has not demonstrated the utter impracticability of the two races living quietly and harmoniously together?

When man—christian as well as savage—is entirely regenerated, and the evil passions extirpated from the human breast, we may expect a "fair spirit of justice" to govern the affairs of men, and not much before that time. In the meantime, wisdom would seem to dictate a policy applicable to man as he is, and has been, instead of what he should be according to a standard of perfection. Suppose the difficulties with the Indians grow out of such outrages, committed by some evil disposed white men, as "Aparvan" charges to have been the case last winter—the truth of which we know nothing farther than his statement—after a war has once commenced it is too late to inquire into the *caus belli*, and white men must and will fight for their race. Why, in a war between enlightened nations, speaking the same language, and only governed by different municipal regulations, the popular motto is "our country—right or wrong." Abstract arguments about a "fair spirit of justice," in such cases are powerless, and would prove much more so as between two races different in every respect.

We all know how difficult it is to punish a white man for any outrages committed upon those we consider so much our inferiors as Chinamen, Negroes, and Indians—in fact, our statute will not allow those castes to give testimony against one of our race.

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Chinamen, Negroes, and Indians—in fact, our statute will not allow those castes to give testimony against one of our race.

The Indians, therefore, upon the principle of "even handed justice," perhaps, being refused reparation, as is perfectly natural, attempt to fight themselves, and a war ensues.

We hold it easier and much more practicable to remove the Indians from the white settlements, and place them under the guardianship of a good agent, with a sufficient military force to protect them as well as keep them in check; than to change their nature, or remove all bad white men from our frontier. The United States Government has been obliged, as the guardian of these savage wards, to adopt this plan invariably in reference to all the Indian tribes, and it is fair to presume, therefore, that it is the correct policy.

In regard to the manner of removing the Indians we said nothing which would warrant an inference that we supposed the miners and traders would be taken from their work for that purpose.

"To regulate commerce with the Indian tribes" is one of the Constitutional powers of Congress and the General Government, by its own officers, has always removed the Indians to reservations, and provided for their maintenance when so removed. This is what we ask for our section. We do not want the trouble and expense thrown upon our citizens or the State. Our language in the article to which "Aparvan" replies is this: "The Indian Agent should at once be authorized and required to remove these Indians on the Reservation; a good military force should be at his disposal to enforce a compliance, if they should refuse to go quietly."

We would not advise any steps being taken towards a removal until the agent is sufficiently backed up with U. S. troops, and

then, with prudence, we think it can be done without much difficulty; but at present, without such force, it would not do to make a point with the Indians on such a question, because they have us, as it were, in their power, instead of their being in our power as the case should, and must be. Our views, as expressed in the article in question, meet the approval of the citizens of Hoopa Valley, a community certainly as deeply interested in the course to be pursued as any other in this section. They are permanent settlers, have their families—their household gods—with them, and are in the midst of the largest number of Indians at any point outside the Reservation. We have heard no objection to the course recommended, from Orleans or the Klamath below that place, and from the facility with which "Aparvan" "travels out of the record" to give a fling at the conduct of not only the regulars, but also of the volunteers, last winter, we are led to infer that everything up that way has not gone exactly to suit him, and he seeks this opportunity to let "somebody" know it.

Notwithstanding his objection, however, we have no doubt the Federal Government will pursue the same policy, with respect to our Indians, which has so long been adopted towards other tribes, and the sooner their removal to the Reservation is quietly and peaceably brought about the better it will be for both races.

