

### Removal of the Indians.

We attended the mass meeting held last Monday, at Pence's rancho. The proceedings will be seen in another place. The action of the meeting we heartily endorse. We are not in favor at any time of unwarrantable violence upon Indians, or anybody else. But we are in favor of protecting the property of all peaceable whites, and especially do we insist on the safety, in future, of defenceless, innocent women and children, who could not, if they would, harm the "red skins," in any manner. In order that they may be safe, the Indians must go hence. We admit that their summary removal may work hardships upon many of them, who may be totally unchargeable with the late massacres, etc, and that it may fall hard upon some white men. But we claim that no white man can possibly tell, as to tribes, who are innocent and who guilty. To remove a part and leave a part, would be a fearful experiment, and one which might result in the worst of consequences. But the strong argument in favor of recovering *all* is, that if all go the *guilty* ones are sure not to stay, and if they go the wrongs cease. Again, if *any* of them remain, after the tragedies of 1862 and '63, we *know* there are women and children who will quit forever their present homes, the result of their toil and sweat, or stay and live in a state of dread and doubt, which will amount to a "moral hell." By all our love for the women and children—the mothers, daughters and sons, in our midst, we say, send them away! Some argue that the Agents and Reservations are not prepared to take and feed and clothe them. This may be so—we will not dispute it—very likely it is true. If true now, it will doubtless remain so, as long as we are willing to quietly submit to their thefts and murders. But what an argument! We have been cut to the heart by its use, in a christian community. Is it

take and feed and clothe them. This may be so—we will not dispute it—very likely it is true. If true now, it will doubtless remain so, as long as we are willing to quietly submit to their thefts and murders. But what an argument! We have been cut to the heart by its use, in a christian community. Is it not passing strange that any one will argue that because the Agents cannot feed and clothe them, these *devils* must be left among us placing mothers, to say nothing of anybody else, in fear for their daughters, of a fate, to which, to see them burned at the stake, would be far preferable? This is not a mere stretch of imagination, no idle flow of words, it is true.

Again it is argued that bad whites have caused all the late outrages, and ergo, the Indians ought not to be troubled. Go, fools, and preach such philanthropy to cannibals. Remove the Indians first, then these bad whites cannot cause these scenes again. Send the "red skins" off, and for the diabolical deeds of whites who are worse than they, helpless wives and mothers, and innocent school children will not fall a "bleeding sacrifice." Get rid of these *fiends*, and then attend to the more fiendish whites who caused it all. We will not censure the motives of any who oppose, we will accord to them honesty of purpose; but we are clearly convinced that humanity calls, and we join in and say—*remove them one and all.*

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# THE OROVILLE WEEKLY UNION

OROVILLE, BUTTE CO., CAL., SATURDAY MORNING, AUGUST 1, 1863.

UNION. MORNING.	HOTELS.  INTERNATIONAL HOTEL.	<p><b>The Gipsy Camp.</b> BY MARY ANN CHIEF.</p> <p>Skiping and bounding out of side-doors, tricking and danting in the passages, pell-</p>	<p>The gipsy looked at our interested faces, and in a low voice said: "Forewarned, forearmed." "Who believes a fortune teller's word?" asked Vio, with a sneer. The gipsy continued: "You know the fortune teller is essential</p>	<p><b>How He Came to be Married.</b> It may be funny, but I have done it. I've got a rib and a baby. Shadows departed— oyster stows, brandy cocktails, cigar boxes, bootjacks, absconding shirt buttons, whial and dominos. Shadows present—hoop skirts and long stockings.</p>
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