

**Indian Women -- Their Treatment.**

TRINITY RIVER, Jan. 1, 1858.

Mr. Editor;--I observed in a number of your paper of several weeks since, an article in reference to the keeping of squaws by white men. With your permission I should like to make a few remarks in regard to the manner in which squaws are very often obtained by the whites, and their treatment.

There may be no objection to white men living with squaws where it is done by consent of both parties. But this is not always the case. There are white men who, when they cannot obtain a squaw by fair means, will not hesitate to use foul. But little persuasion is too often used in the matter, and to drag off the squaw, and knock down her friends if they interfere, not uncommonly occurs; and very often I have known instances where these women were obliged to leave the ranches and seek safety in flight, remaining in the mountains for days together, to avoid the violence of men who under the influence of liquor will not hesitate to do any deed. Every person who knows the character of our Indians knows that above all things they fear a drunken man.-- I have also known families of Indians to be driven from their homes in the dead of winter by crowds of drunken men, and in the absence of legal proof nothing could be done for their protection.

This course is as disagreeable to those who endeavor to live on friendly terms with them, as to the Indians themselves, and the better class of miners look upon such proceedings with disgust. Generally they are kindly treated by the miners, and when such cases occur, they will go to the cabins of those whom they believe to be friends, for protection.

Is there no law to protect the Indian in such cases? I suppose there must be, but have never known it to be put in force. Perhaps no one likes to take the lead in the matter. "Let's have your views on the subject." Yours, IMPR.

We have no doubt our correspondent tells some unwholesome truths. Such instances as he mentions too often occur. The laws of this State define the punishment for offences committed by the Indians, and also the rights and privileges guaranteed them, as will be seen by the following section of an act passed April 22, 1850. "for the government and protection of Indians:"

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If any person forcibly conveys an Indian from  
his home, or compels him to work, or perform  
any service, against his will, in this State, except  
as provided heretofore in this act, he or they  
shall, on conviction, be fined in any sum not less  
than fifty dollars, at the discretion of the court or  
jury.



WEAVERVILLE, CALIFORNIA, SATURDAY, JANUARY 9, 1858.

**VALUABLE  
 ESTATE  
 AND  
 UNIMPROVED PROPERTY**

**FOR SALE.**—The undersigned being desirous of closing up his business, offers for sale the following valuable property, situated on the north side of Weaver Creek about two miles from the ranch known as the

**SONG OF THE PLUME.**

BY MRS. A. M. SHULTS.

Awake! awake! for the flaming East  
 Is red with the coming day;  
 My struggling breast discards its rest,  
 And I haste o'er the hills away.  
 Up from the valley I up from the plain,  
 Up from the river's side,  
 For I come with a gush and a torrent's rush,  
 And there's wealth in my swelling tide.  
 I am fed by the melting rills that start  
 Where the sparkling snow-peaks gleam;

**Oratory of the Pulpit.**

On this subject, we fear our opinion will conflict with what is becoming almost universal custom; we mean the custom of reading sermons, in the room of declamation, either extempore or from memory, after careful preparation. We wish to speak of the subject respectfully and with proper regard for the opinions of others. But it appears to us that reading a discourse is not preaching the Gospel, as we understand the preaching of the fathers and reformers to have been. The reading from a manuscript strips oratory of its mightiest armor—the eloquence of the eye and of

**An Arkansas Noodle.**

In a recent tour through one of the wild and most sparsely settled regions of Arkansas, says a correspondent of a New York paper, I hired at the ferry on Cache river. A little house, grocery stood on the near bank, about twenty feet from where the flat lay, tied to a stake in the edge of the water. Several bear-skins and deer-skins were nailed up to the walls of the grocery, but the door was closed, and no one came, for my sake, or of person was in sight. I followed at the top of voice some half a dozen times, but no one