

people suffer from this loss besides footing the bills of the too frequent elections. If our county officers could hold their office for a term of twenty years, if they remained competent and honest, and be free men, under no party obligations, they could well afford to fill the places for half of what they now receive. This would be a net saving of forty-five per cent. directly, to say nothing of the indirect saving. An absolute civil service reform would enable us to run the government, nation and state, for sixty per cent. of the present cost. Then why not have it, and let the politicians take care of themselves? 2. It would secure a better service. That an officer of experience is more efficient than one who is inexperienced is self-evident. Civil service would, in the main, give us men who are suited for the place, and experience would ripen, making them good officials. 3. It would elevate and refine politics. Who are the active politicians? Are they our best men? Unfortunately they are not, as a rule. A man of honor and self-respect enters the political field with fear and trembling. If he succeeds, it is an exception. To be a politician of to-day, one must lose sight of everything but the goal. He must be ready to violate an agreement, to make all manner of promises, to ask, beg, and even buy votes, and support his party, right or wrong. These are only a few of the offices that are political, but by the nefarious system which has so long been in vogue they have all been wrongfully made to represent party, and consequently a horde of office-seekers have arisen, and in their unholy scramble for place they have forsaken all decency, and thus have degraded our whole system. Civil service reform would, in a great measure, cut off this element. There would be but little chance to bargain and sell. The strictly political offices would be prominently brought out, the people would vote according to their convictions,—for the incentive to stick to party, at all hazards, would be gone,—and the result would be better officers, from President down.

P. F. Hallock.

The Abolition of Slavery by the Cherokees.

IN 1861 the Cherokees had long been a slave-holding people under the influence of their early surroundings. The war found them already divided into two factions. Under the influence of Southern emissaries the disloyal Cherokees were organized into "Blue Lodges" and "Knights of the Golden Circle," while the loyal masses by a spontaneous movement organized themselves into a loyal league known as the "Ketoowah," sometimes derisively called the "Pin Society," in allusion to the two crossed pins worn by the members on their jackets as a distinguishing mark. The Ketoowah societies were soon to be found in every part of the Cherokee nation, and embraced in their membership a great majority of the voters, especially of the full-blooded Indians. The meetings were always held in secret places, often in the deep forest or in the mountains, and the initiates were given to understand that a violation of the sacred oath was a crime punishable by death. The primary object of this league was to resist encroachments on Indian rights and Indian territory and to preserve the integrity and peace of the Cherokee nation according to the stipulations of the treaty of 1846, but it finally united in working for the abolition of slavery, and by its means a

large majority of the Cherokees became at length firmly grounded in their fidelity to the Federal Government.

The Cherokees numbered in 1861 about 22,000. Of these 8500 joined the Confederates and went south, and 13,500 remained at home. On the 21st of August, 1861, the Cherokees, finding themselves at the mercy of the Confederate forces and practically left to their fate by the Federal Government, met in convention at Tahlequah and resolved to make a treaty of peace with the Confederate authorities; but on February 18, 1863, finding themselves no longer constrained by superior force, a national council was held at Cowskin Prairie, where the treaty was denounced as null and void, any office held by a disloyal Cherokee was declared vacant, and, more remarkable still, an act was passed abolishing slavery in the Cherokee nation. Through the kindness of the chief, I have been permitted to copy an act from the records:

AN ACT EMANCIPATING THE SLAVES IN THE CHEROKEE NATION.

Be it enacted by the National Council: That all Negro and other slaves within the lands of the Cherokee Nation be and they are hereby emancipated from slavery, and any person or persons who may have been held in slavery are hereby declared to be forever free.

Be it further enacted, That this act shall go into effect on the twenty-fifth (25th) day of June, 1863. And any person who, after the said 25th day of June, 1863, shall offend against the provisions of this act, by enslaving or holding any person in slavery within the limits of the Cherokee Nation, he or she so offending shall, on conviction thereof before any of the Courts of this nation having jurisdiction of the case, forfeit and pay for each offense a sum not less than one thousand (\$1000) dollars, or more than five thousand (\$5000) dollars, at the discretion of the Court.

Two-thirds of said fine shall be paid in the National Treasury, and one-third shall be paid, in equal sums, to the Solicitor and the sheriff of the District in which the offense shall have been committed. And it is hereby made the duty of the Solicitors of the several Districts to see that this law is duly enforced. But in case any Solicitor shall neglect or fail to discharge his duties herein, and shall be convicted thereof, he shall be deposed from his office, and shall hereafter be ineligible to hold any office of trust or honor in this nation.

The Acting Principal Chief is hereby required to give due notice of this act.

Be it further enacted, That all laws and parts of laws conflicting with the provisions of this act are hereby repealed.

COWSKIN PRAIRIE, C. N.
Feb. 21st, 1863.
J. B. JONES,
Clerk National Com.
Concurred in Council.

LEWIS DOWNING,
Pres. pro tem. School Com.
SPRING FROG,
Speaker of Council.

Approved Feb. 21st, 1863.

THOS. PEGG,
Acting Principal Chief.
George E. Foster.

ITHACA, N. Y.

"The Last Hope of the Mormons."

IN the October number an editorial with the above title inadvertently used the word "disfranchise" in the sense of a refusal of Statehood. No territorial disfranchisement of the body of the Mormons could have been intended, since nothing of the kind has taken place.