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BY J. H. MADDOX.
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HISTORICAL SKETCHES
OF THE
SEVERAL INDIAN TRIBES IN LOUISIANA,
South of the Arkansas River,
And between the Mississippi and the River Grande.

CADDOQUES.—Live about thirty-five miles west of the main branch of Red River, on a bayou or creek called by them Sodo, which is navigable for pirogues only, within about six miles of their village, and that only in the rainy season. They are distant from Natchitoches about 120 miles, the nearest route by land, and in nearly a north-west direction. They have lived where they now do only five years. The first year they moved there the small pox got among them, and destroyed nearly one half of them; it was in the winter season, and they practiced plunging into the creek, on the first appearance of the irruption, and died in a few hours. Two years ago they had the measles, of which several more of them died. They formerly lived on the south bank of the river—by the course of the river, 375 miles higher up—at a beautiful prairie, which has a clear lake of good water in the middle of it, surrounded by a pleasant and fertile country, which had been the residence of their ancestors from time immemorial. They have a traditionary tale, which not only the Caddoes, but half-a-dozen other smaller nations believe in, who claim the honor of being descendants of the same family; they say, when all the world was drowning by a flood, that inundated the whole country, the Great Spirit placed on an eminence, near this lake, one family of Caddoqueys, who alone were saved; from this family all the Indians originated.

The French, for many years before Louisiana was transferred to Spain, had at this place a fort and some soldiers; several French families were likewise settled in the vicinity, where they had erected a good flour mill, with burr stones brought from France. These French families continued there till about twenty-five years ago, when they moved down and settled at Compti, on the Red River, about twenty miles above Natchitoches, where they now live; and the Indians left in about fourteen years ago, on account of a dreadful sickness that visited them. They settled on the river, nearly opposite where they now live, on a low place, but were drove from there on account of its overflowing, occasioned by a jam of timber choking the river at a point below them.

The whole number of what they call warriors of the ancient Caddo nation is now reduced to about one hundred, who are looked upon almost like knights of Malta, or some distinguished military order. They are brave, despise danger or death, and boast that they have never shed white men's blood. Besides these, there are of old men, and strangers who live among them, nearly the same number; but there are 40 or 50 more women than men. This nation has great influence over the Yattassees, Nandakoes, Nabadaches, Ines or Tackies, Nacogdoches, Keychies, Adaize, and Natchitoches, who all speak the Caddo language, look up to them as their fathers, visit and intermarry among them, and join them in all their wars.

The Caddoques complain of the Choctaws encroaching upon their country; call them lazy, thievish, etc. There has been a misunderstanding between them for several years, and small hunting parties kill one another, when they meet.

The Caddoes raise corn, beans, pumpkins, etc., but the land on which they now live is prairie, of a white ashy soil, and they say it is so poor as not to injure, either by too wet or too dry a season. They have horses, but few or any other domestic animals, except dogs; most of them have guns, and some of them have rifles. They, and all other Indians that we have any knowledge of, are at war with the Osages. The country, generally, round the Caddoes, is hilly, not very rich; growth, a mixture of oak, hickory and pine, interspersed with prairies, which are very rich, generally, and fit for cultivation. There are creeks and springs of good water frequent.

YATTASEES.—Live on Bayou River, (or Stony Creek,) which falls into Red River, western division, about fifty miles above Natchitoches. Their village is in a large prairie, about half-way between the Caddoques and Natchitoches, surrounded by Red River, across the River Grande, towards La Vera Cruz. They are not friendly to the Spaniards, and generally kill them, when they have an opportunity. They are attached to the French; are good hunters, principally using the bow. They are very particular in their dress, which is made of neatly dressed leather; the women wear a long loose robe, resembling that of a Franciscan friar; nothing but their heads and feet are to be seen. The dress of the men is straight leather leggins, resembling pantaloons, and a leather hunting shirt or frock. No estimate can be made of their number. Thirty or forty years ago, the Spaniards used to make slaves of them, when they could take them; a considerable number of them were brought to Natchitoches, and sold among the French inhabitants, at forty or fifty dollars a head, and a number of them are still living here, but are now free. About twenty years ago, an order came from the King of Spain that no more Indians should be made slaves, and those that were enslaved should be emancipated; after which, some of the women, who had been servants in good families, and taught spinning, sewing, etc., as well as managing household affairs, married natives of the country, and became respectable, well-behaved women; and have now grown up decent families of children, have a language peculiar to themselves, and are under no lay signs by all others. They are in amity with all other Indians, except the Hietans.

TANKAWAYS, or TANES, as the French call them, have no land, nor claim the exclusive right to any, nor have any particular place of abode, but are always moving, alternately occupying the country watered by the Trinity, Braces and Colorado, towards Santa Fe. Resemble, in their dress, the Cances and Hietans; but all in one horde or tribe. Their number of men is about 200; are good hunters; kill buffalo and deer with the bow; have the best breed of horses; are alternately friends and enemies of the Spaniards. An old trader lately informed me that he had received 5000 deer-skins from them in one year, exclusive of tallow, rugs tongues. They plant nothing, but live upon wild fruits and flesh; are strong, athletic people, and excellent horsemen.

TAWAKENOES, or THREE CANES.—They are called by both names indifferently; live on the west side of the Braces, but are often, for months at a time, lower down than their usual place of residence, in the great plain on the Tortugs, or Turtle, called so from its being a hill in the prairie, which, at a distance, appears in the form of a turtle, upon which there are some remarkable springs of water. Their usual residence is about 200 miles to the westward of Nacogdoches, towards Santa Fe. They are estimated at 200 men; are good hunters; have guns, but hunt principally with the bow; are supplied with goods from Nacogdoches, and pay for them in rugs, tongues, tallow and skins. They speak the language of the Panis, or Towiaches, and pretend to have descended from the same ancestors.

PANIS, or TOWIACHES.—The French call them Panis, and the Spaniards, Towiaches; the latter is the proper Indian name. They live on the south bank of the Red River—by the course of the river, upwards of 800 miles above Natchitoches, and by land, by the nearest path, is estimated at 340. They have two towns near together; the lower town, where the chief lives, is called Wincheta, and the other is called Towaahack. They call their present chief the Great Bear; they are at war with the Spaniards, but friendly to those French and American hunters who have lately been among them; they are, likewise, at war with the Osages, are every other nation. For many hundreds of miles around them, the country is a rich prairie, covered with luxuriant grass, which is green, Summer and Winter, with skirts of wood on the river bank, by the springs and creeks. They have many horses and mules; they raise more corn, pumpkins, beans and tobacco than they want for their own consumption; the surplusage they exchange with the Hietans, for buffalo rugs, horses and mules; the pumpkins they cut round in their sheds, and when it is in a state of dryness, that it is so tough it will not break, but bend, they plat and work it into large mats, in which state they sell it to the Hietans, who, as they travel, cut off and eat it, as they want it. Their tobacco they manufacture and cut as fine as tea, which is put into leather bags of a certain size, and is, likewise, an article of trade. They have but few guns, and very little ammunition; what they have they keep for war, and hunt with the bow; their meat is principally buffalo; seldom kill a deer, though they are so plenty they come into their villages and about their houses, like a domestic animal. Elk, bear, wolves, antelopes and wild hogs are likewise plenty within their country, and white rabbits or hares, as well as the common rabbit; white bears sometimes come down among them, and wolves of all colors. The men go entirely naked, and the women nearly so, only wearing a small flap or piece of skin. They have a number of Spaniards among them, of a fair complexion, taken from the settlement of Santa Fe, when they were children, who live as they do, and have no knowledge of where they came from. Their language differs from that of any other nation, the Tawakenoes excepted. Their present number of men is estimated at about 400. A great number of them, four years ago, were swept off by the small pox.

HETANS, or COMANCHES, who are likewise called by both names, have no fixed place of residence; have neither towns nor villages—divided into so many different hordes or tribes, that they have scarcely knowledge of one another. No estimate of their numbers can well be made; they never remain in the same place more than a few days, but follow the buffalo, the flesh of which is their principal food; some of them occasionally purchase of the Panis corn, beans and pumpkins, but, they are so numerous, any quantity of these articles the Panis are able to supply them with must make but a small proportion of their food. They have tents made of neatly dressed skins, fashioned in form of a cone, sufficiently roomy for a family of ten or twelve persons; those of the chiefs will contain, occasionally, fifty or sixty persons. When they stop, their tents are pitched in very exact order, so as to form regular streets and squares, which, in a few minutes, has the appearance of a town, raised, as it were, by enchantment. And they are equally dexterous in striking their tents and preparing for a march, when the signal is given; to every tent two horses or mules are allotted, one to carry the tent, and the other, the poles or sticks, which are neatly made of red cedar; they all travel on horseback; their horses they never turn loose to graze, but always keep them tied with a long cabras or halter, and every two or three days they are obliged to move, on account of all the grass near them being eaten up, they have such numbers of horses. They are good horsemen, and have good horses, most of which are bred by themselves, and being accustomed, when very young, to be handled, they are remarkably docile and gentle. They sometimes catch wild horses, which are every where among them, in immense droves; they first drive the buffalo on horseback, and kill them, either with the bow or a sharp stick like a spear, which they carry in their hands. They are generally at war with the Spaniards, after committing depredations upon the inhabitants of Santa Fe and St. Antoine, but have always been friendly and civil to any French or Americans who have been among them. They are strong and athletic, and the elderly men as fat as though they had lived upon English beef and porter. It is said, the man who kills a buffalo catches the blood and drinks it, while warm; they likewise eat the liver raw, before it is cold, and use the gall by way of sauce. They are, for savages, uncommonly cleanly in their persons; the dress of the women is a long loose robe, that reaches from their chin to the ground, tied round with a fancy sash or girdle, all made of neatly dressed leather, on which they paint figures of different colors and significations. The dress of the men is close leather pantaloons and hunting shirt or frock of the same. The women have long hair, which they never plait; they plant any thing; the small Cayenne pepper grows spontaneously in the country, with which, and some wild herbs and fruits, particularly a bean that grows in great plenty on a small tree resembling a willow, called *Musketo*, the women cook their buffalo beef, in a manner that would be grateful to an English squire. They alternately occupy the immense space of country, from the Trinity and Braces, crossing the Red River, to the heads of Arkansas and Missouri, to River Grande, and beyond it, about Santa Fe, and over the dividing ridge on the waters of the Western Ocean, where they say, they have seen large pirogues, with masts to them—in describing which, they make a drawing of a ship, with all its sails and rigging; and they describe a place where they have seen vessels ascending a river, over which was a drawbridge that would close behind them. Their native language is sounds differ[illegible] language of sounds differ[illegible] any other nation, and none can either speak or understand it; but they have a language by signs, which all Indians understand, and by which they converse much among themselves. They have a number of Spanish men and women among them, who are slaves, and have been taken or made prisoners when young. An elderly gentleman, now living at Natchitoches, who some years carried on a trade with the Hietans, a few days ago related to me the following story:

About twenty years ago, a party of these Indians passed over River Grande to Chawawa, the residence of the Governor General of what is called the Five Internal Provinces, lay in ambush for an opportunity, and made prisoner the Governor's daughter, a young lady, going in her coach to mass, and brought her off. The Governor sent a message to him (my informant), with a thousand dollars for the purpose of recovering his daughter. He immediately dispatched a confidential trader, then in his employ, with the one thousand dollars in merchandise, who repaired to the nation, found her, and purchased her ransom, but, to his great surprise, she refused to return with him to her father, and sent by him the following message: That the Indians had disfigured her face, by tattooing it, according to their fancy and ideas of beauty, and women who had taken her for his wife, by whom she believed herself pregnant; that she had become reconciled to their mode of life, and was well treated by her husband; and that she should be more unhappy by returning to her father, under these circumstances, than by remaining where she was; which message was conveyed to her father, who rewarded the trader by a present of three hundred dollars more, for his trouble and fidelity, and his daughter is now living with her Indian husband in the nation, by whom she has three children.

NATCHITOCHES, formerly lived where the town of Natchitoches is now situated, which took its name from them. An elderly French gentleman lately informed me, he remembered when they were 600 men strong. I believe it is now ninety-eight years since the French first established themselves at Natchitoches; ever since, these Indians have been their steady and faithful friends. After the massacre of the French inhabitants of Natchez, by the Natchez Indians, in 1728, those Indians fled from the French, after being reinforced, and came up Red River, and camped about six miles below the town of Natchitoches, near the river, by the side of a small lake of clear water, and erected a mound of considerable size, where it now remains. Monsieur St. Dennie, a French Canadian, was then commandant at Natchitoches; the Indians called him the *Big foot*; were fond of him, for he was a brave man. St. Dennie, with a few French soldiers and what militia he could muster, joined by the Natchitoches Indians, attacked the Natchez in their camp, early in the morning; they defended themselves desperately for six hours, but were at length totally defeated by St. Dennie, and what of them were not killed in battle were driven into the lake, where the last of them perished, and the Natchez, as a nation, became extinct. The lake is now called by no other name than the Natchez Lake. There are now remaining of the Natchitoches but twelve men and nineteen women, who live in a village about twenty-five miles, by land, above the town which bears their name, near a lake called by the French *Lac de Muire*. Their original language is the same as the Yattassee, but speak Caddo, and most of them French. The French inhabitants have great respect for this nation, and a number of very decent families have a mixture of their blood in them. They claim but a small tract of land, on which they live, and, I am informed, have the same rights to it from Government that other inhabitants in the neighborhood have. They are gradually wasting away; the small pox has been their great destroyer; they still preserve their Indian dress and habits; raise corn, and those vegetables common in their neighborhood.

BOLUSCAS, are emigrants from near Pensacola; they came to Red River about forty-two years ago, with some French families, who left that country about the time Pensacola was taken possession of by the English. They were then a considerably numerous tribe, and have generally embraced the Roman Catholic religion, and were very highly esteemed by the French. They settled first at Avoyelles; then moved higher up to Rapide Bayou, about forty miles from Natchitoches, where they now live, and are reduced to about thirty in number. Their native language is peculiar to themselves, but speak Mobilian, which is spoken by all the Indians from the east side of the Mississippi. They are honest, harmless and friendly people.

APALACHIES, are likewise emigrants from West Florida, from off the river whose name they bear; came over to Red River about the same time the Boluscas did, and have since lived on the river, above Bayou Rapide. No nation has been more highly esteemed by the French inhabitants; no complaints against them are ever heard; there are only fourteen men remaining; have their own language, but speak French and Mobilian.

ALABAMAS, are likewise from West Florida, off the Alabama River, and came to Red River about the same time of the Boluscas and Apalachies. Part of them have lived on Red River, about sixteen miles above the Bayou Rapide, till last year, when most of this party, of about thirty men, went up Red River, and have settled themselves near the Caddoques, where, I am informed, they last year made a good crop of corn. The Caddoes are friendly to them, and have no objection to their settling there; they speak the Creek and Choctaw languages, and Mobilian; most of them French, and some of them English. There is another party of them, whose village is on a small creek in Opelousas district, about thirty miles northwest form the Church of Opelousas; they consist of about forty men; they have lived at the same place ever since they came from Florida; are said to be increasing a little in numbers for a few years past; they raise corn, have horses, hogs and cattle, and are harmless, quiet people.

CONCHATTAS, are almost the same people as the Alabamas, but came over only ten years ago; first lived on Bayou Chico, in Opelousas district; but, four years ago, moved to the river Sabine, settled themselves on the east bank, where they now live, in nearly a south direction from Natchitoches, and distant about eighty miles. They call their number of men one hundred and sixty, but say, if they were altogether, they would amount to two hundred; several families of them live in detached settlements; they are good hunters, and game is plenty about where they are.

A few years ago, a small party of them were here, consisting of fifteen persons, men, women, and children, who were on their return from a bear hunt up Sabine; they told me they had killed one hundred and eighteen, but this year an uncommon number of bears have come down; one man alone, on Sabine, during the summer and fall hunting, killed four hundred deer; sold his skins at forty dollars a hundred. The bears, this year, are not so fat as common; they usually yield from eight to twelve gallons of oil, which never sells for less than a dollar a gallon, and the skin a dollar more; no great quantity of the meat is saved; what the hunters don't use when out, they generally give to their dogs. The Conchattas are friendly with all other Indians, and speak well of their neighbors, the Carankouas, who, they say, live about eighty miles south of them, on the bay, which, I believe, is the nearest point to the sea from Natchitoches. A few families of the Choctaws have lately settled near them, from Bayou Boeuf. The Conchattas speak Creek, which is their native language, and Choctaw; and several of them, English, and one or two of them can read it a little.

PACANAS, are a small tribe of about thirty men, who live on Quelqueshoe river, which falls into the bay, between Atakapas and Sabine, which heads in a prairie called Cooks prairie, about forty miles southwest of Natchitoches. These people are likewise emigrants from West Florida, about forty years ago; their village is about fifty miles southeast of the Conchattas; are said to be increasing a little in number; quiet, peaceable and friendly people; their own language differs from any other, but speak Mobilian.

ATTAKAPAS.—This word, I am informed, when translated into English, means *man-eater*, but it is no more applicable to them than any other Indians. The district they live in is called after them; their village is about twenty miles westward of the Attakapas Church, towards Quelqueshoe; their number of men is about fifty; but some Renicas and Humas, who have married in their nation, and live with them, make them altogether about eighty; they are peaceable and friendly to every body; labor occasionally for the white inhabitants; raise their own corn; have cattle and hogs; their language and the Carankouas is the same; they were at, or near, where they now live, when that part of the country was first discovered by the French.

OPELOUSAS.—It is said the word Appalousa, in the Indian language, means black-head, or black-skull. They are Aborigines of the district called by their name; their village is about fifteen miles west from the Opelousas Church; have about forty men; their native language differs from all others; understand Atakapas, and speak French; plant corn; have cattle and hogs.

TUNICAS.—These people formerly lived on the Bayou Tunica, above Point Coupee, on the Mississippi, east side; live now at Avoyelles; do not, at present, exceed twenty five men; their native language is peculiar to themselves, but speak Mobilian; are employed occasionally by the inhabitants; are gradually diminishing in numbers.

PASCAGOULAS.—Live in a small village on Red River, about sixty miles below Natchitoches; are emigrants from Pascagoula River, in West Florida; twenty-five men only of them remaining; speak Mobilian, but have a language peculiar to themselves; most of them speak and understand French; they raise good crops of corn and garden vegetables; have cattle, horses, and poultry plenty; their horses are much like the poor kind of French inhabitants on the river, and appear to live about as well.

TENISAWS, are likewise emigrants from the Tensaw River, that falls into the bay of Mobile; have been on Red River about forty years; are reduced to about twenty five men; their village is within one mile of the Pascagoulas, on the opposite side; but have lately sold their lands, and have, or are about moving to Bayou Boeuf, about twenty five miles south from where they lately lived; all speak French and Mobilian, and live much like their neighbors, the Pascagoulas.

CHACTOOS.—Live on Bayou Boeuf, about ten miles to the southward of Bayou Rapide, on Red River, towards Opelousas; a small, honest people; are aborigines of the country where they live; of men above the ordinary stature; have their own peculiar tongue; speak Mobilian. The lands they claim on Bayou Boeuf are inferior to no part of Louisiana, in depth and richness of soil, growth of timber, pleasantness of surface, and goodness of water. The Bayou Boeuf falls into the Chaffeli, and discharges through Opelousas and Attakapas, into Vermilion Bay.

WASHAS.—When the French first came into the Mississippi, this nation lived on an island to the southwest of New Orleans, called Barataria, and were the first tribe of Indians they became acquainted with, and were always friends; they afterwards lived on Bayou La Fourche; and from being a considerable nation, are now reduced to five persons only, two men and three women, who are scattered in French families; have been many years extinct as a nation, and their language lost.

CHOCTAWS.—There are a considerable number of the nation on the west side of the Mississippi, who have not been home for several years; about twelve miles above the post on Ouachita, on that river, there is a small village of them, of about thirty men, who have lived there for several years, and made corn; and likewise on Bayou Chico, in the northern part of the district of Opelousas; there is another village of them, of ab ut fifty men, who have been there for about nine years, and say they have the Governor of Louisiana's permission to settle there. Besides these, there are rambling hunting parties of them to be met with all over lower Louisiana. They are at war with the Caddoquies, and liked by neither red nor white people.

ARKANSAS.—Live on the Arkansas river, south side, in three villages, about twelve miles above the post or station. The name of the first village is Tawanima, second Osotouis, and the third Ocapa; in all, it is believed, they do not at present exceed one hundred men, and diminishing. They are at war with the Osages, but friends with all other people, white and red; are the original proprietors of the country on that river, to all which they claim, for about three hundred miles above them, to the junction of the river Cadron with Arkansas; above this fork the Osages claim; their language is Osage. They generally raise corn to sell; are called honest and friendly people.

The foretementioned are all the Indian tribes that I have any knowledge of, or can obtain an account of, in Louisiana, south of the river Arkansas, between the Mississippi and the river Grande; at Avoyelles there did live a considerable tribe of that name—but, as far as I can learn, have been extinct for many years, two or three women excepted, who did lately live among the French inhabitants at Ouachita. There are a few of the Humas still living on the east side of the Mississippi, in Iberville parish, below Manchac, but scarcely exist as a nation.

That there are errors in these sketches, is not to be doubted; but in all cases out of my own personal knowledge, I have endeavored to procure the best information, which I have faithfully related; and I am confident, any errors that do exist, are too unimportant to effect the object for which they are intended. I am, sir, etc. JOHN SIBLEY.

Gen. H. DEARBORN. *Natchitoches*, April 5, 1805.

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74 *Canal street, New Orleans,*
WHOLESALE and retail dealers in FINE TABLE CUTLERY, Plated, Plasiddes, Britannia and Pewter Ware; Table Nais; Gilt and Bronzed Lamps and Girandoles; Glassware; Plain and Colored Glass Shades; Lamp Trimmings; Furnishing Goods generally. Sperm and Wax Candles; Sperm, Whale, Lard, Linseed, Neatsfoot and Checkerd Oils; Spermaceti Gas, Camphine, Alcohol, Turpentine, and Paints of all descriptions; Brushes; Window Glass; Putty; Sash Cord; Wrapping Paper; Glue; Curled Hair; Hair Seating and Springs; Flowing, Polishing, Scraping, Furniture, Couch, Black Japan and White Damar Varnishes. Also—Picked and Common Moss always for sale.
☞ PRICES OF CAMPHINE to come per steamer *By the bbl* gallons.....60 cents per gallon
For a less quantity.....70 cents per gallon
mh12 1p 1y d&W

CROCKERY, CHINA AND GLASSWARE.
T. H. PELL & CO., 84 COMMON STREET,
Offer for sale, at the lowest prices, *wholesale and retail*.....Lamps, Plated and Britannia Castors, Candlesticks, Table Cutlery, Japanned Waiters, etc.....Goods will be offered at low prices, and when for the country, packed in the safest manner. m25 1y

PONTCHARTRAIN RAILROAD.
REDUCTION OF PRICES!
ON and after Sunday, the 16th inst., the fare will be reduced to Twenty-five Cents for an *Excursion Ticket* to Lake Pontchartrain. The Cars will now run every half hour.
Further information can be furnished at the Crescent Office. [jy2 1aw2w] W. WOOD.

NEW ORLEANS,
MILNEBURG AND LAKE PONTCHARTRAIN.
PONTCHARTRAIN RAILROAD COMPANY.
Summer Arrangement for the Departure of the Cars.
THE CARS LEAVE

The Lake:		New Orleans:	
At..... 5 o'clock	A. M.	At half-past 5 o'clock	A. M.
At..... 6 "	"	At half-past 6 "	"
At..... 7 "	"	At..... 8 "	"
At..... 9 "	"	At..... 10 "	"
At..... 11 "	"	At..... 12 "	M.
At..... 1 "	P. M.	At..... 2 "	P. M.
At..... 3 "	"	At..... 4 "	"
At half-past 4	"	At..... 5 "	"
At half-past 5	"	At..... 6 "	"
At half-past 6	"	At..... 7 "	"
At half-past 7	"	At..... 8 "	"
At half-past 8	"	At..... 9 "	"
At half-past 9	"	At..... 10 "	"

On Sunday the Cars leave every hour.
☞ An OMNIBUS leaves Canal and Chartres street every quarter of an hour for the Depot.
☞ A Dinner Car will leave the city depot every morning at 4 o'clock, for the convenience of fishing parties.
mh17 tf Rdp J. W. SMITH, Superintendent.

R. R. R.
RADWAY'S READY RELIEF
Is acknowledged by the true men of America to be the quickest and most effectual remedy for the cure of pain and the removal of its cause, in the World.
PAIN
IS the warning given of the presence of disease, and the prostration of the nervous system. To stop pain instantly is our first great desideratum—then to strengthen the nerves, and give vitality and a healthy action to the nervous energy, so as to enable the system to ward off the attacks of disease. This we accomplish by
Radway's Ready Relief,
which is prepared expressly for the instant relief of pain, and to strengthen, invigorate, and to regulate the action of the nerves, muscles, secretions, and every organ in the system. Since Radway's Ready Relief has become a popular remedy, it is now prescribed by physicians in every place as the best and quickest cure for all
Neuralgia, Tic Douloureux, Sick and Nervous Headache,
who have used every other and vaunted remedies in vain, certify that one or two applications of RADWAY'S READY RELIEF externally, and 30 drops at a dose internally, have completely cured them. It has stopped the most excruciating pangs of pain of
Rheumatism
in fifteen minutes, and cured the disease entirely in twenty-four hours. It has cured numbers of long standing in application. It will always stop the pain in five or ten minutes.
Neuralgia.
Every case of neuralgia, where it has been properly used, it has stopped the pain in a few minutes. Its continued use will strengthen the nerves and rid the system entirely from disease.
Paralysis
Or nervous prostration, a relaxation of the muscles—in 99 cases out of 100 it will restore the use of the limb in a few hours. It strengthens, invigorates and invigorates every muscle, nerve and sinew in the system.
Pains in the Bones.
All pains and all aches feel its wonderful soothing and strengthening influence; it instantly arrests the most severe pains.
Jumping Tooth-ache.
It will stop the most tantalizing tooth-ache in a few seconds. This, thousands of persons can testify to. Nervous pains of all kinds are arrested in a few moments by Radway's Ready Relief.
Sick Headache.
999 cases out of 1000 it will free from pain in 15 minutes, and the continued use according to directions will positively cure.
☞ Price—50 and 25 cents.
RADWAY'S MEDICATED SOAP,
As a beautifier of the Skin.
It surpasses every thing of the kind in the world, it removes Redness, Pimples, Blotches, Pustules, Tetters, Rash. It cures Salt Rheum, Ring Worm, Sore Heads, Sores, Purulent Eruptions. It imparts health to the skin and beauty to the complexion. As a Nursery and Toilet Soap, it is beyond the reach of rivalry, and for Shaving purposes it is the best in use. One cake of Radway's Soap will last longer than three cakes of the same size of any other Soap in use, therefore it is the cheapest and best soap in the world. ☞ Price 25 cents, large cakes in gravel wrappers, and the signature of R. G. Radway upon each wrapper.
THE CROWNING ORNAMENT OF BEAUTY
Is a beautiful head of Luxuriant Hair.
Radway's Circassian Balm.
The lady or gentleman who desires a beautiful article to dress their Hair, are invited to make use of Radway's Circassian Balm; it possesses many advantages over all other hair tonics and preparations. First, it cleanses the scalp from dandruff, gives tone and vigor to the roots and bulbs, invigorates to healthy action the germ of life, which gives to the hair a healthy root, and forces the hair to grow; it cures Baldness, stops the hair from falling out, makes it fine, strong, soft and glossy, keeps it from turning gray, or becoming discolored. It is truly a luxury to dress the hair with this delicious preparation.
Sold by J. WRIGHT & CO.
151 Chartres st.
and 10 cod&W 1y G. N. MORRISON,
12 Magazine st.

JAMES WHITE,
163 Gravier street, New Orleans,
Will constantly PURCHASE NEGROES; also, Hoard and Sell on Commission, any and all Slaves consigned to him. oct1 1y

Genuine Moscow Warehouse,
No. 151 Chartres St. New Orleans.
J. WRIGHT & CO. having received to stand unrivaled in every department of their business, have agreed with the Proprietors and Agents of all the genuine popular Patent Medicines throughout the United States, to keep them constantly supplied with a fresh and ample assortment at rates far below the usual market prices. By this arrangement they are enabled to offer for the inspection of purchasers the most extensive assortment which can be found in this or any other city. Having had many years experience in the purchase and sale of Patent Medicines, they have acquired facilities for conducting this particular department, on the most liberal scale, and are now prepared to supply the trade at prices so exceedingly low, that the purchaser cannot fail to realize a handsome per centage on his investment, either at *Wholesale or Retail*. At their establishment may be found a full assortment of ALL GENUINE PATENT MEDICINES. The following list comprises a part of their assortment, and can be furnished to dealers, in most cases, at from twenty to twenty-five per cent. cheaper than manufacturers' regular prices:

Vermifuges.
Wistar's Indian,
B. A. Fahnestock's,
Swain's,
Bailey's,
Jayne's,
Challen's.
Sarsaparillas.
Dr. Townsend's,
Bailey's,
Sands's,
Winkoop's,
Bristol's,
Wood's,
Bell's.
Pills.
Chickman's Sugar Coated Par
Parr's Life, [gative
Moffat's Life,
Wright's Indian Vegetable,
Brandreth's Vegetable Universal,
Morison's Hygeian,
Lee's New London,
Cooper's,
Anderson's,
Winter's Gentle Purgative,
Hibbard's Anti-bilious Fam.
Dwayne's Sanative,
Harrick's Sugar-coated,
Sappington's Fever & Ague,
Cowit's Rheumatic,
Greatbatch's,
Spencer's Vegetable,
Wright's Chamomile,
Pepper,
Allebone's Health,
Allebone's Anti-Dyspepsia,
Evans' Chamomile,
Vandit's Anti-bilious,
Hamblin's Pills,
Jayne's Ague,
Haley's Pills.
Cough Remedies.
Sherman's Balsam,
Buchan's Hungarian,
Dr. David' Wild Cherry and Tar,
Wiser's Elecampane,
Wister's Balsam,
Thompson's Tar and Naptha,
Jayne's Expectorant,
Dangar's Antimonial Cordial,
Bartholomew's do.
Bailey's Syrup Wild Cherry
Swayne's do. do.
Schenck's Pulmonic Syrup,
New England do. do.
Taylor's Balsam Liverwort.
Fever.
Moffat's Phenix,
Hibbard's Wild Cherry,
Wood's do. do.
Blake's Aromatic,
Herrick's
Peacock.
Swain's,
Houck's,
Allen's Indian Vegetable.
Ointment and Salves.
Daily's Magical Pain Extractor,
Hawley's Vegetable,
Ointment Rose Lip,
Albright's Black,
Tousey's Master of Pain,
Conklin,
Butler's Tetter,
McAllister's Vegetable,
Danforth's Vegetable,
Harpers' Pile Specific.
Tonics.
Rowand's Improved Mixture,
Steinhauer's Mixture,
Norris's Mixture,
Jayne's Hair,
Fox's Cayenne Hair,
East India,
Van Reed's,
Wyatt's Soap's,
Bailey's.
Plasters.
Sherman's Pain Mixture,
Allebone's do. do.
Do. India Rubber Back,
The Improved Poor Man's,
Jew David'ser Hebrew,
Peter's Vegetable,
Kason's Indian,
White's Machine Spread [Strengthening,
Whiting's Strengthening,
Kidd's Imperial,
Herrick's Royal.
Liniments.
Hunt's Hayes',
Butler's Bone and Fever,
Davis's Horse, Solaist,
Bartlue's Lotion,
Howes'.
Tooth Pastes.
Sherman's Compound O Tooth,
Thompson's Aromatic Tooth,
Jones' Toothache.
Lozenges.
Sherman's Cough, Worm Camphor,
Ching's Worm,
Wister's Cough, Drops.
Solomon's Toothache,
Sherman's Toothache,
Williams' Toothache.
Miscellaneous.
Thom's Extract,
Winer's Arcanum Extract,
Carter's Spanish Mixture,
Mother's Relief,
Mrs. Kidder's Cordial,
Vandit's Antipotrepic,
Osgood's Indian Cholagogue,
Haney's Forest Wine,
Mrs. Hoag's Family Cordial,
Cullen's Female Specific,
Cullen's Indian Vegetable,
Cullen's Indian Vegetable,
Bell's Army Tincture,
Davis' Depurative Extract,
Jayne's Alterative,
Jayne's Hair Dye,
Jayne's Carminative,
Jayne's Tonic Carminative,
Bain Columbia,
Upham's Pile Electuary,
Dr. Chenneau's Specific,
Crumpton's Balsam,
Thompson's Eye Water,
Jones' Hair Dye Water,
Perry Davis's Pain Killer,
Jones' Hair Restorative,
Jones' Hair Dye Water,
Beni's Hair Restorative,
Soda Powders, Colognes,
Moss Pan,
Coco