

home to as many as a hundred Indian children. A short distance east of the school was a large spring which supplied their water. Also a small clear creek ran in back of the school which had its beginning up in the hills east of this place. A little block house was built several years ago to preserve the historic old Spring, the only remaining part of the Cherokee Orphans Asylum. Nearby the spring is preserved one of the huge iron kettles that was used on the Saline salt flats. It was here that Indians came from long distances in early days of the Cherokee Nation to make their salt. The waters of the saline and radium springs was highly respected by Indians and whites alike for medicinal uses. At one time an early day health clinic was operated near these springs. Much of the old Salina has been removed by progress, among which are the Iron Mountain Railroad, old cemeteries, the Orphans Home, Salt Springs, the mouth of beautiful Saline Creek, the salt boiling grounds, and the radium springs health clinic and bath houses. Lake Hudson was the victor, and in the eyes of many Indians it only added to their woes, attracting hordes of garbage strewing whites.

The people who lived in the late 1800s and early 1900s remember the beautiful country that was the Saline Creek District. Its hillsides untouched by bulldozers; its clear sparkling waters the mecca of the Indian fisherman; wild game, berries, fruits, nuts and plants in plenty to suffice the natives; no forbidding fences and 'keep out' signs and highway bulletins to mark the scenic beauty; nor the complex of dams, reservoirs, and power plants to kill the "Green Country". The older Indians ponder the thought with some worry as to the future of the Indian who are to live in the future, and it is not a pretty picture. Those who lived and went to the Orphans Home, including Rev. Bruce Garrett, a principal there, never dreamed of the many changes that was to come to this little spot of the Cherokee Nation.

She says that in her day at the school the nearest store was at Bryans Trading Post near what is now Locust Grove, or at Pryor which was called Coo-yi-yah Town then. She remembers when one of the boys was sent on horseback ten miles to buy a box of matches for the school.

Another of the olden day settlements was located on the west side of the river and downstream about two miles. This was Bryan's Chapel, named for the early day settlers of the Bryan Cherokee family. A few houses remain there now, but at one time it had a store, post office, church, and school.

Mrs. Whiteday's people were the Thompsons who lived in the Vinita District. She was orphaned at an early age, which was the reason she came to the Orphans home. She remembers in her early days an orphans home maintained by the Dick Wolf couple a few miles west of Vinita. This old Indian couple had no children of their own, but kept and raised orphans without any outside help. Nothing remains of this Wolf home, store, or the little cemetery, as every bit of physical evidence of its existence has been wiped away by cattlemen.

She recalls the first store put in in Salina was by F. A. Byers, who moved his store there from Pryor. Her first recollections of early Salina was that some remains of the old double log house originally built by the Chouteaus still stood just east of where the railroad depot was located. She recalls also, that each year in the early spring people would come to Salina to drink of the saline waters and to take hot baths. This was a 'must' for many people in those early days.