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FORWARD!

BECAUSE you may not scale the mountain
peak

To comrade with the thundercloud or star,
Because your single arm may be too weak
To break Fate's bar,

Shall you, in sleepy indolence, recline,
Or sigh for sterner souls to lead the way,
Until the sunlight blushes into wine
At your delay?

Because you fear to try the shoreless sea.
Alone, unpiloted across the night,
Because your camp unfortified may be
For final fight,

Despair not! For if thou but do thy best,
With present weapons against real things,
Remember Heaven, for the final test,
Will lend thee wings!

—Ernest Neal Lyon.

Col. Pratt on "Condition of The Indian."

* * * The United States court was in session at one point visited, and two hundred Indians were before it either as principals or witnesses in whiskey cases.

Not so many years ago these Indians knew nothing about the white man's fire water. Who is to be blamed for their knowledge and use of it now? Have the moral forces of the white man made any material counter effort to hinder the whiskey influences? Have we not rather quit bullets and resorted to whiskey in order that our savage edict, "The only good Indian is a dead Indian," may not fall.

Evidence is abundant that Indians, graciously permitted to go outside their reservations and humanely

treated as individuals and given right chances to see and learn, quickly become efficient, common-sense, useful, civilized and capable of holding their own in any decent calling of our American life, and away from a drinking, gambling community, they do not get drunk or gamble.

The trouble is that few have been so permitted to go outside the reservation, and of these few, only a small fraction have been allowed right chances, and that these when fitted are not persuaded or permitted to stay, and go on to still higher civilized usefulness but are rather hired or induced by the Indian system to return to destroying agency and reservation conditions, where the manhood of white men subjected to it deteriorates.

Some of our non-reservation and all our reservation schools are, through Indian Bureau planning, the enemies of real and right opportunities for young Indians to become useful citizens.

They are planned and calculated to be only an extension of the reservation system which now and always, only and absolutely, reservates away from all contact and competition with our exemplary citizens generally. What else could such treatment say to them than that they are and must remain perpetual incompetents?

If in the beginning and all along, the Indians had resisted even to