

# Herald and News

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## BILLBOARD

By BILL JENKINS

With the summer season and guided parties coming closer to a reality we are reminded that we have a noted authority in town on the color of the West, give or take a few years.

None other than Rattlesnake Pete.

Pete, a familiar figure along the main streets of the town with his flowing hair, goatee and heavy six guns hanging from his belt, dropped in the other day to discuss the subject of outdoor vacationists in the area. Seems that Pete has in mind giving 'em a good old shot of color along with any incidental fishing and hunting they may be interested in or find in our glorious country.

And not a bad idea.

Pete, who a few years ago vowed he was gonna out-character any and all characters in the Basin, could do as well as any one else.

If you happen to be in the business and need a good color man of the good old medicine show variety look him up. He hasn't

been around for a few days, but we'll get in touch with him for you.

April 17th will mark the date of the annual Warm Springs rodeo and root feast at Warm Springs. An affair which is well worth the attendance of those who have never gone before.

Besides, you can usually work in a little fishing on the way.

Today, in case you wish to add to your fund of useless knowledge, is the day back in 1831 that Dom Pedro I abdicated the Brazilian throne in favor of his five year old son, Pedro II, whom he left under the guardianship of Jose Bonifacio.

It is also the date in 1926, of the first Pan American Congress of Journalists. They held a six day confab in Washington, D.C.

Sorry to report that the five lambs born to Louie Arnold's ewe all died. Couldn't stand our spring weather.

## HAL BOYLE

NEW YORK (AP)—What would you miss most if civilization were destroyed?

As I see it, the race of man, heading into the 10th year of the atomic era, is like a small child that awakens in a half-light, looks in sleepy doubts out the window and cries:

"Mommy, is the night coming down or the sun coming up? I can't tell."

None of us alive, from a baby in its cradle to wise old Winston Churchill, can say for sure whether the world stands in twilight or at the edge of a great dawn. Nobody knows. Nobody.

The odds are strong that there will be another war, simply because the tribes of mankind have fought more than 1,000 wars in a brief time on earth, because there is a war going on right now, because there never has been a lasting universal peace.

As an incurable optimist, I do not find the prospect of being hit between the eyes by a hydrogen bomb any more terrifying than the possibility of being struck by lightning. The real tragedy behind the use of atomic energy, in war would be, not the mass slaughter it could cause, nor the death of cities, but that this same power, wisely employed, might bring a happier day for millions. You can't say that of a machinegun. Death is its purpose.

Pessimists fear that an atomic war would wipe out mankind. That's not likely, unless some scientist finds a way to set a match to this earth we dream and scheme on and turn it into a minor fireball in the sky. Men lived in start tossing hydrogen bombs around like firecrackers, some men would still crawl out of caves alive when the explosions ceased.

The intricate civilization we live in now, however, could well be-

come a casualty—and set mankind back on its haunches a couple of hundred years, giving us the problem of making the long painful crawl from darkness back to half-light again.

What would you miss most if civilization were destroyed in your own lifetime? What do you really value in it? What would you yearn for most again, if you were suddenly forced back into a half-savage condition, fighting fiercely for food, warmth, shelter and safety?

There are so many things, My wife and I were talking this over the other night, and Frances said: "Well, at least there's one thing you wouldn't miss—the daily rut."

The daily rut? I fell to thinking. It was going to work, of course, and the long voyage home on the bus—to a nice meal at the end. It was a pleasant place to live in, and bills, bills, bills. It was income taxes, and teaching the baby a new game. It was the music of Beethoven, and a braying comedian on the radio.

Such a mixed-up rut, it was coughing in a fog, and being flooded by the moon on a summer night. It was worrying why friends sometimes act like half-enemies, enemies like half-friends, then getting a kind note from a complete stranger. It was a sense of getting older, and the youthful feeling that comes with spring.

Vacationing at the beach, sweating in the subway, buying a new suit, breaking an old shoelace. . . losing yourself at a wonderful new musical, finding yourself at the funeral of someone who couldn't afford to die. . . being bored at a banquet, window shopping at Christmas time. . . wine at night, aspirin in the morning. . . feeling sorry for a dwarf, admiring the Empire State building. . . working and resting. . . and always wonder-



## ALONG NATURE'S TRAIL

by KEN McLEOD

Vernon Bailey made a very expressive plea that attention should be turned toward bringing the mountain sheep back to the lava ranges of our country, few writers have taken up the plea yet we know that the time is not too late for we still have areas where such action is still possible. Mount Dome and the Modoc Lava Bed Area is such a natural region.

Under proper control of habitat, the mountain sheep can be made to produce two important human values; their value as an aesthetic element in the landscape of a great recreational region cannot be denied, and, if numbers should increase beyond the limitation of their range, then there would be a necessity for the removal of a portion of the herd. This would mean a return of the sporting value of the sheep as a game animal.

Old Indians, early settlers, and a few big-game hunters have pronounced the hunter of the mountain sheep as being far superior to that of the domestic sheep, or, of any other game animal of North America. On good range, the ewes often raise twins and increase their numbers about as rapidly as domestic sheep. They will live and thrive all the year around in deer-like conditions where no other stock or game can, and with proper protection and care they would make profitable many areas now devoid of such wildlife forms.

dering, wondering, wondering.

The daily rut? Suddenly it seemed infinitely precious to me—a channel between dead regrets and new opportunities.

Why, what is civilization but the collection of all our daily ruts, and the chance to "plow fresh ones?" Anything that destroyed our civilization would destroy them, the patterns we live by.

And that is what the average man would miss most—the daily rut he secretly loves and so often rebels against.

Mountain sheep would add to the picturesque of any rocky range, peak, cliff or canyon wall, or to rough black lava fields and sagebrush basins between where they would find just the food and shelter to their liking. As Bailey states: "Who would not enjoy living for a part of each year where a magnificent old bighorn could be seen on a cliff above; or band of ewes and young following a heavy horned leader up a terraced wall, bounding upward from ledge to ledge to look back from the skyline above?"

It was Bailey's written tribute: "To him who has the time, the means, and vision to add such a resource to our national wealth and progress and pleasure the world will owe a debt of undying appreciation."

The writings of those who were closely acquainted with our mountain sheep in the early pioneer days are very few. John Muir, probably has left us one of the best accounts from the observations he was able to make during his explorations of the lofty peaks of our western country. Muir, writing in 1894 summarizes his many experiences and pays a tribute to this hardy mountaineer.

"The wild sheep," states Muir, "rank highest among the animal mountaineers. Possessed of keen sight and scent, and strong limbs, he dwells secure amid the loftiest summits, leaping unscathed from crag to crag, up and down the fronts of giddy precipices, crossing foaming torrents and slopes of the frozen snow, exposed to the wild-est storms, yet maintaining a

brave, warm life, and developing from generation to generation in perfect strength and beauty."

Muir points out that nearly all the lofty mountain-chains of the gloom are inhabited by wild sheep, and in his day they were for the most part imperfectly known and that there was a considerable degree of controversy among naturalists of the time as to the number of species. Among the best known, however, was the Argali, the large wild sheep of central and north-eastern Asia. This species is of interest to us Muir writes:

"Compared with the Argali, which, considering its size and vast extent of its range, is probably the most important of all the wild sheep. Our species is about the same size, but the horns are less twisted and less divergent. The more important characteristics are, however, essentially the same." In Muir's day some of the best naturalists maintained that the two were only varied forms of one species. In the sixty years that have passed since Muir has written about mountain sheep the scientific world has settled the argument as to their being separate species. However, it is interesting to note the theory upon which the one species argument was founded. Cuvier, the great French naturalist, conjectured that since central Asia seems to be the region where sheep first appeared in world history and from which they have been distributed, the Argali may have reached North America from Asia by crossing the Bering Strait on ice.

Muir was willing to accept this theory of spread of sheep from Asia to America as he points out that the Argali were abundant on the mountains adjacent to the Strait at East Cape, and, as he states: "it is well known to the native hunters and where I have seen many of their horns."

## TELLING THE EDITOR

INDIAN CONTROVERSY

Now that immediate termination of federal stewardship for the Klamath Indians has been "tabled" at this session of congress there are some interesting observations and suggestions to be made before Senator Watkins (Utah) again beats the freedom drums at the next session. In so far as that all are agreed that the ultimate long range goal is that of complete freedom for the eleven North American tribes we must realize that many preparatory steps must be taken by both the Indian and the white man. The most important lesson taught the white man in this past session of congress is that he must give the Indians full opportunity to participate in the drafting of legislation pertaining to all rights and privileges guaranteed by treaties and agreements. Future "freedom" bills must originate as the composite work of both the Indian and the white man, and must not be arbitrarily designed for a sudden complete liquidation at the end of only two or three years.

A second lesson taught to all is that there must be closer cooperation between the official Tribal Council delegates and our congressman from this congressional district. We must not repeat the unfortunate situation of having an unofficial spokesman monopolize the time allotted the Klamath Indians in the presenting of their case before the proper congressional committee. We must recognize the basic rights of the Tribal Council delegates when they speak as the official voice of the tribe.

The following resume briefly sets out some of the objectives for future proposed legislation:

- 1) Eventual withdrawal of supervision is favored and the Indian must be prepared for the legal incorporation of his tribal properties, the handling of his finances, and the shifting of the welfare services. The values of the excellent Agency program of sustained yield and land management must be preserved. The sudden dividing up and plundering of the timber will glut the Klamath Basin market and break down the program of sustained yield.
- 2) The cost of sales should not have to be paid for by the Indians.
- 3) The general exodus from the reservation to the cities will create serious social, economic and welfare problems for the cities of Oregon.
- 4) Cash settlements will encourage incompetent Indians, and others who have already left their land, to avail themselves of sudden "wealth" which they will subsequently squander. A survey of the policies of the Tribal Council Loan Board, and the fact that one third of the Klamath Indians

now receive some form of welfare services makes this obvious to all.

- 5) The white people must be ready to assimilate the Indians in their cities. Unless prepared to do so there will be increased tensions and new problems of discrimination will arise.
- 6) When federal agency programs are withdrawn new maximum programs for health services (the clinic), land management, sustained yield, financial loans, and welfare services must be ready.
- 7) The entire welfare burden will have to be assumed by the State of Oregon and not the entire American public as is now the case. The people of Oregon will have to bear far more than their just burden of the Indian problem because of the large proportionate Indian population in this state. Do the people in Oregon and Klamath County want to assume this disproportionate share?
- 8) Does the U. S. Govt. have the legal right to "sever the treaty" and deprive the Indian of supervision and services until such time as the Indians themselves feel they are ready for such a withdrawal? The Klamath Indians must do a better job of

presenting a "united front" at the next session of congress. The serious division within their ranks does not help their cause.

9) The fact that Senate Bill 2766 originated in the minds of the white people has stirred many of the Indians to feel that this type of legislation is a "land grab". The growing feeling that great injustices were about to be perpetrated does not make for friendly relations between the races. This can be avoided by joint cooperation.

Let all of us move toward the ultimate goal of complete integration of the Klamath Indians into the social, political, and economic life of our nation, and may all future legislation be presented in the spirit of mutual cooperation and good-will and for the best interests of both the white man and the Indian.

Most sincerely,  
The Rev. Lloyd Holloway

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