The New Northwest.

THURSDAY.... DECEMBER 5, 1878.

THE DOER, NOT THE DREAMER.

Arise, O, men! nor dream the hours
Of life away;
Arise! and do your being's work
While yet 'tis day.

The doer, not the dreamer, breaks
The baleful spell
Which binds with iron bands the earth
On which we dwell.

Up, men! or war with fiery feet
Will tread down men;
Up! or his bloody hands will reap
The earth again.

Oh! dreamer, wake! your brother man
Is still a slave;
And thousands go heart-crushed, this morn,
Unto the grave.

The brow of wrong is laurel-crowned,
Not girt with shame;
And love, and truth, and right, as yet,
Are but a name.

From out time's urn your golden hours
Flow fast away;
Then, dreamer, up! and do life's work
While yet 'tis day.

THE EVANGELIST.

[The following striking poem was translated for the New York World from the French of Francisco Copee.]

Walking with Peter, Christ his footsteps set
On the lake shore, hard by Gennesaret,
At the hour when noontide's burning rays down pour;
When they beheld, at a mean cabin door,
A fisher's widow in her mourning clad,
Who, on the threshold seated, silent, sad,
The tear that wet them kept her lids within,
Her child to cradle and her flax to spin;
Near by, behind the fig-tree's leafy screen,
The Master and his friend could see, unseen.

An old man ready for his earthy bed,
A beggar with a jar upon his head,
Came by, and to the mourning widow there
Said, "Woman, I this vase of milk should bear
Unto a dweller in the hamlet near;
But I am weak and bent with many a year.
More than a hundred paces yet to go
Remain, and, without help, I surely know
I cannot end my task and earn its fee."

The woman rose, and not a word said she;
Without a pause her distaff laid aside,
And left the cradle where the orphan cried,
Took up the jar, and with the beggar went.

"Master, 'tis well to be benevolent,"
Said Peter, "but small sense that woman showed
In leaving thus her child and her abode
For the chance comer that first sought her out;
The beggar some one would have found, no doubt,
To ease him of his load upon the way."

The Lord made answer unto Peter, "Nay,
Thy Father, when the poor assists the poorer,
Will keep her cot, and her reward assure her.
She went at once, and wisely did in that."

And Jesus, having finished speaking, sat
Down on a bench, was in the humble place,
And with his blest hands, for a moment's space,
He touched the distaff, rocked the little one,
Rose, signed to Peter, and they gat them gone.

When she to whom the Lord hath given this proof
Of good will came back to her humble roof,
She found, nor knew what friend the deed had done,
The baby sleeping and the flax all spun!

THE INDIAN WAR OF 1855-6.

As a small party of us was returning from the Umatilla, whence we had escorted a wagon train *en route* for The Dalles, and was emerging from the dense strip of deciduous timber that borders the road for a distance of a half mile at the crossing of Walla Walla River, we were surprised to see a large body of armed Indians drawn up across the road just ahead of us. It was difficult to determine their number in the advancing twilight, but we estimated them at first sight at about one thousand. And while I would not intimate that our party was wanting in that soldierly quality, courage, I believe we all breathed easier when we saw a white flag (instead of a red one) thrown to the breeze by the savages. I know, moreover, that when we saw them simultaneously point their guns zenithward and discharge them, that we were greatly reassured. A parley ensued, and we quickly learned that we were indebted for our lives to his Highness, Stock Whitley, head chief of the great Deschuttes nation, who, with one hundred of his chosen braves, was making his way toward Fort Mason to consider terms of peace between the august power he represented and the United States government. We accordingly proceeded forward in the darkness toward headquarters, armed savages and ragged volunteers promiscuously enranked, and in many cases merrily chatting with each other. Nor did we reach our destination till near midnight, yet, reserved as we were, before 9 o'clock the following day, all of our envious comrades about camp had heard of the sanguinary battle we had sustained against ten times our number, and had seen for themselves the five score dejected prisoners that had graced our triumphant midnight march back to camp.

The time set for holding the council had already arrived, but owing, probably, to a distrust of the motives of the whites, the Indians who were most wanted had not yet presented themselves. At length, on the 11th of September, representatives of some half-dozen tribes being present, Governor Stevens opened the council in behalf of the government, with Perrin Whitman as interpreter. And, as I had read of the dignified bearing and thrilling eloquence of the "noble red man" while wrestling with weighty matters of state, I felt that an epoch in my career was at hand. Many of the savages arrayed themselves in the most gorgeous style, but I was unable to distinguish the patrician from the plebeian, either by his dress, his manner, or the size and shape of his head. Governor Stevens opened the council by stating its object, and then through the interpreter invited expressions from his "red brothers," on any subject they might wish to introduce. While most of their addresses possessed but a single merit, that of brevity, candor compels the admission that some of the chiefs—or the interpreter—displayed true eloquence in recounting the wrongs they had suffered at the hands of the dominant race, and not in a few instances did they indulge in figures that bore resemblance to poetry. By observing their manner in speaking and of bearing, my mind was wholly disabused of the prevalent idea that the Indian is a stoical, emotionless being. Far from it, for I never saw a people so easily moved by their orators as they. While a speaker was painting the flagrant maltreatment their unresisting people had received at our hands, the swarthy audience would bow their heads and give vent to their feelings in audible sobs; but let him raise his voice, and, assuming an attitude of defiance, cry out for vengeance upon the hated race, and every head would be instantly raised, fire would flash from every eye, while war-whoops, suggestive of scalp-lifting, would rise from the throats of the erewhile sobbing crowd.

As I preserved some of the addresses listened to on that occasion, I will present a few brief extracts, from which the reader can judge of the peculiar talents exhibited by those wild, uncultured sons of nature.

Win-im-snoot, a Cayuse chief, in reply to an address by Governor Stevens, counseling peace, and the acceptance of aid from the government on their reservations, said: "White man talk too much. He open his lips, and smooth words fly out like pretty hornets from their nests, but they disappoint—they sting. The credulous Indian hears, and if he believes, is misled, is ruined. I was once young and foolish enough to believe all they promised; I am older and wiser now. A young deer will follow its captor away from its wild, free home, to be enslaved or to die to please him, but the old deer is not so foolish. You may slay him, but you cannot tame him. Two years ago, Mr. —— came to us and said if we would give up all our land except a small parcel on the Umatilla, we should have that for ourselves and our children forever; that no white man's foot-print should ever mark it. His words were pretty, we consented, but white men continued to travel over our land, to steal our horses, to insult our people just the same. We went to war, and were conquered; we will fight no more; we are women, and only ask to die at home."

Tom-en-we-tla, an aged and almost blind chief of one of the Columbia River bands, spoke as follows: "The snows of many winters have lit upon my hair, and now it is white as yonder mountain peak; the smokes of many summers have settled in my eyes, and now they are watery and dim; by so many unfriendly blasts have my limbs been shaken, that they tremble at the gentle zephyr. I have shot my last arrow, my quiver is empty, and my bow lies broken at my feet. I am of no use to my people, but will they hear my words? You all know that I never loved the whites, but now we are few and weak, while they are many and strong. We can never conquer them, and we must not fight longer. We must smoke together—we must be friends. And since we must live together, we must live as they live. I love the wild, free life of the savage, am too old myself to be a white man, but our young men should. Why can they not cherish the virtues of our race, shun the vices of the whites, and at length become wiser than the former, and still remain better than the latter?"

But old Stock Whitley's grievances were of a different kind. His chief arraignment of the hated race was for overturning the Indians' social regulations. He said that previous to the coming of the whites among them, the lordly buck enjoyed a life of luxury and ease, with horses, dogs and women in abundance; that the latter were contented with the sphere for which they were intended; that they did all the drudgery, and considered it the greatest honor to have a fat, sleek husband, and would exhibit the many scars they carried on their bodies with pride, as evidences both of the greatness of their masters, and of their own loyalty. "But now," he said, "an Indian could scarcely chastise his spouse at all, as the women had become so demoralized by the examples of white women, that they had began to believe that their masters had no right to whip them unless they had committed some great wrong; that he had no right to imprint marks of his superiority upon their bodies when drunk and feeling good, just for his own gratification." Indeed, reviewing in my mind the arguments (?) of this redoubtable chieftain, I am convinced that I have heard the same, in spirit if not in letter, delivered by men who would scorn to be rated with him in moral force or logical perception, and am convinced that this question of "woman's sphere" belongs to savages, whose rude eloquence can alone properly elucidate it.

[To be continued.]

It is awful hard times, you know, "wolf at the door," and so on; and yet the United States will have a surplus of 1,300,000,000 bushels of wheat, and 5,250,000 bales of cotton.

When we die we shall find that we have not lost our dreams; we have only lost our sleep.—*Richter.*

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AS FOLLOWS:

LEAVE.		ARRIVE.	
Portland	7:30 A. M.	Roseburg	[illegible] P. M.
Roseburg	3:00 A. M.	Portland	[illegible] P. M.

ALBANY EXPRESS TRAIN,

Daily (except Sunday)

AS FOLLOWS:

LEAVE.		ARRIVE.	
Portland	4 P. M.	Albany	[illegible] P. M.
Albany	5:00 A. M.	Portland	[illegible] A. M.

FREIGHT TRAINS,

Daily (except Sunday)

AS FOLLOWS:

LEAVE.		ARRIVE.	
Portland	6:15 A. M.	Junction	[illegible]
Junction	5:45 A. M.	Portland	[illegible]

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6-15

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