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THE IDLER

That which is stationary is said to be idle, and it is—yea, awfully idle. That which just moves is also somewhat idle. Inanimate things are idle from necessity; there is no choice for lifeless things, as idleness is an enforced condition from the very nature of things. What we have in mind is idleness which is inspired by laziness, and which is found only in animal life.

We have mechanical contrivances which can be set to work by winding, or by steam or electricity, or by the wind or by water or some other power or force. All of these mechanical conveniences are adapted solely for the use and benefit of mankind and are the result of his mental ingenuity. These mechanical things really represent an immense saving of labor in the work of the world and what is accomplished by them is almost incredible. But back of the activity of these machines there stands the greatest force on earth, the mind of man. These machines are representative of active, creative mentality—not in any sense are they the children of an idle man or an idle woman.

To do nothing is to idle; to do nothing is to stagnate, mentally and physically; to have no desire whatever to work at anything is a most lamentable state or condition, and woe unto the man or woman, boy or girl, who becomes self-doomed to such a state. It is impossible to imagine a worse condition—a more hopeless fate.

On every hand we are confronted with an army of would-be idlers who are drafted by their more active and capable fellow-men and set to work. These would-be idlers may be said to be wound-up in the manner of an eight-day clock and set running. Like a clock, they need constant supervision to see that they do not run down, or stop from some of the many phases of inanimation which abides within them. This seems a rather drastic comparison to make between human beings and machines, and yet, sad to affirm, it is wholly true. We apologize not for our utterances, nor do we take them back.

It takes a certain amount of labor to feed and clothe and make comfortable the people of the world. By rights, and every sense of justice, each individual should do his share of the world's work. If he does not he is an idler—yes, he is worse, because by his own inactivity he is compelling some other person to do his work for him. In such a light the idler is not simply a thing of no importance—he is of sufficient importance to merit the contempt of all. He expects the active, forceful people of the world to provide for him the necessities of life. Shame upon the idler! Through

the sufferance of benevolent humanity the idler is allowed to eat and live. It is our personal opinion that idlers are treated too well. It is our doctrine that he who contributes in no way to assisting in the work of the world has no right to expect to share in what other men and women produce. Is there anything amiss in our doctrine? Only an idler will say so and when an objection is voiced, by that very act he who objects stamps himself as an idler.

Human beings are too kind-hearted. They suffer the idler to exist. Of course, they are human beings and are presumed to be superior to the beasts of the field and the insects of the earth, but we believe, nevertheless that the human family can learn from some of the various insects that cumber the earth. Consider this, please: An idler is a human drone; don't attempt to deny it—he is! Do you, reader, know what the bees do with their drones? Hard as it may appear to the drones (the idlers), they kill them. Here is something for the would-be idler to ponder. It is appalling, we admit.

The bee family is not alone in the insect world in the matter of individual industry and effort. The ant is just as wonderful and is a lesson in industrious effort for all of us. All through nature industry on the part of bird and beast is necessary for creature life. Man is smarter than all of the dumb creatures of earth, but some men and women, boys and girls, have acquired a false idea or two in the matter of existence and the how by which they are to exist.

The old Mosaic law of "an eye for an eye and a tooth for a tooth" might with justice apply to our army of idlers. In fact, those who produce nothing should receive nothing. On this basis there could be no just complaint in our opinion. What right has anybody to stretch forth his hand and snatch bread from the hand of another—from the producer of that bread? In a sense, in effect, this is virtually what the idler, the non-producer, does. Is this right? No! Ten thousand noes!

Let our students at Chemawa give heed to these matters, for they are important. Do not expect something for nothing. This great school has been placed here by the government for your use. Here you are given the opportunity to get an education; you are taught, fed, clothed, doctored when sick, etc., by the government free of all charge to you. What is the great idea back of all this? It certainly is not the development of a horde of idlers—just the opposite, in fact. The government (the people) want no idlers, no drones, it does not wish to expend millions in their propagation year after year. The object of Chemawa, the same as other great schools, is to create a state of mind that will spell death for idlers—for drones.