

CHEMAWA AMERICAN

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Ruthyn Turney, Manager

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MAURICE SWITZER SAYS:

It isn't the things we really need that worry us, it's the things we'd like to have.

When we can afford to buy everything we need, we do not seem to need anything.

Your clothes, or lack of them, should not attract more attention than your conversation.

The first real sign of intelligence we display is when we begin to get wise to the fact that we have limitations.

The trouble with most of us is our unbounded confidence in our ability with no appreciation of our limitations.

Perhaps we should not despise ourselves so much for our vices, but rather respect ourselves for having strength to overcome them.

Some people who pose as examples of pious rectitude have a code of morals that ought to be dragged out into the back yard with a bale-hook and fumigated.

A man may not always be able to meet his obligations but he should always be able to remember them.

Many a good dog never got a decent bone to gnaw until his teeth were all gone.

Enthusiasm is a fine thing when founded on reason, but you should remember that enthusiasm without experience is what led the misguided pup to grab a bull-dog by the tail, and you can imagine what happened to the pup.

THE INDIANS' LACK OF THRIFT

Secretary Wilbur's praiseworthy desire to set the Indian on his own feet would be immeasurably advanced toward realization if the secretary could find a way to recast the attitude of the aboriginal toward property. A certain amount of thrift being essential to security under the system which encourages the development of individuality, we cannot disregard the requirement that our present wards shall not only be industrious but that they shall put by something out of their earnings against the proverbial rainy day.

Only occasionally is the idea impressed on an Indian, and then with curious consequences. The red man's code of hospitality does not permit him to turn a dependent, however shiftless or undeserving, from the door. The prosperous member of the group becomes the prey of all and singular, with the result that incentive to accumulate is impaired or destroyed. One of the problems of the new Indian commissioner is going to be the inculcation of the precept about earning one's bread in the sweat of one's face.

The present relative dependency of a quarter of a million natives who have been awarded citizen status but are not yet economically free, is due in no inconsiderable measure to the circumstance that the government has been playing the part of rich relative to its complaisant wards. As a permanent policy, this has worked no better in the one case than in the other. It has been demonstrated that unbridled charity is not true benevolence.—EDITORIAL, PORTLAND OREGONIAN.

It is comparatively easy to cite instances proving the evils of the "potlatch." This is a poverty-breeding custom and there is usually want and misery in its wake. A few days of the "potlatch" and the savings of a life time are no more.

Our good Indian folk should take heed of the fact that times and conditions have changed and that henceforth they can no longer look to nature to supply their needs. For the Indian, as for the rest of the civilized world, it is from now on to be a matter of competition largely, and we shall have much or little according to our willingness to think and to sweat.

Responsibilities hedge about us and we are all compelled to meet them. Circumstances have left us no choice in the matter. If our Indian friends are desirous of succeeding they must roll up their sleeves and go to work—make all they can and hoard it for the "rainy day" that arrives sooner or later. Commence now to roll up your sleeves and make a gesture that in reality is work—in school and out—and continue to make the gesture.