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ARROWS *from the* LONG BOW

(FROM THE QUIVER OF EVERETT DEAN MARTIN)

There can be no quantity production of things of the spirit.

Education may not end in doubt, but it ends when man stops doubting.

It is never information which transforms a person, but the effort put forth to acquire it.

The propagandist is interested in *what* people think; the educator in *how* they think.

A man stands revealed both by the things he strives to gain and by those he seeks to avoid.

Education is emancipation from herd opinion—self-mastery, capacity for self criticism, suspended judgment and urbanity.

Ours is a land of Woolworth buildings, Ford factories, the Anti-Saloon League, Rotary, the Ku Klux Klan and the College Cheerleader.

In these enlightened times education is on the air; all you need to do to achieve scholarship is to turn it on, close your eyes and go to sleep.

FROM OUR OWN QUIVER:

With some people blindness is a state of mind.

Idle hands and empty heads are a bad combination.

How would it be for us to reverse the usual order of affairs and pay more attention to business and less to frivolity during the coming year? Do we hear a second to the motion?

MEN YOU CANNOT BUY

Which is the worst offender against society, the bribe-giver or the bribe taker? We cannot see a great deal of difference. Just so long as man is over covetous and unduly greedy just that long can money tempt him—just that long will he be susceptible to bribery. In private business affairs a bribe-taker is a menace to the success of any given enterprise, while the servant of a government on allowing himself to be bribed becomes in a sense a traitor, because in some degree he offers for sale the honor of his nation. The stability of governments, as well as private business, depends upon the character of those in high position.

It seems that there has never been an age in the history of the world when a certain percentage of mankind, of high or low degree, could not be bought or bribed. The promise of gold, of power, of position, of this or that which is coveted has its appeal and it is lamentable that so many yield to temptation. The ignorant and careless are at the mercy of the unprincipled. And, despite all of our attempts at general enlightenment, the ignorant continue to constitute the great majority. Samuel Smiles, writer, relates a story which seems to clarify our meaning. A certain French quack was hailed into police court for obstructing traffic on a street in Paris and the words of the court judge and the quack give point to what we wish to convey:

"Sir, how is it that you draw such crowds about you, and extract so much money from them in selling your 'infallible' rubbish?" asked the magistrate. "My lord," replied the quack, "how many people do you think cross the Pont Neuf in the hour?" "I don't know," replied the judge. "Then I can tell you—about ten thousand; and how many do you think are wise?" "Oh, perhaps a hundred!" "It is too many," said the quack; "but I leave the hundred persons to you, and take the nine thousand and nine hundred for my customers." It seems appalling that the ignorant, the careless, or the unprincipled should be represented by so vast a majority of humanity.

An honest man has always been rated among "the elect." Such being the case, why is it that mankind generally is not honest? It is easier to walk at random, to meander, than to keep to a straight course. The great safe-guards of men and women are qualities possible for all to possess, the spirit of probity, of self-re-

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