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(FROM THE QUIVER OF "OLD GORGON GRAHAM")

When an ass gets the run of the pasture he finds thistles.

When a fortune comes without calling, it's apt to leave without asking.

When a fellow does a little gambling on the side, it's usually on the wrong side.

Before being used, warm words should be run into the cooling room until the animal heat is out of them.

The kittens of a wildcat are wildcats and there's no use counting on them being angoras.

There are more cases of hate at first sight than love at first sight, and neither is of any special consequence.

When I go into a fellow's office and see his desk buried in letters with dust on them, I know that there are cobwebs in his head.

No man really knows anything about women except a widower, and he forgets it when he gets ready to marry again.

Sometimes when you can't kick a man out of the back door without a row, you can get him to walk out the front way voluntarily.

A fellow's always in the wrong when he quarrels with a women, and even if he wasn't at the start he's sure to be before he gets through.

When a fellow tells you that it hurts to have to borrow, you can bet that the thought of having to pay is going to tie him up into a bow-knot of pain.

NEW INDIAN PROGRAM

The view that it is more important to put the Indians on their feet, educationally, than it is for an institution of learning for Indians to qualify as a so-called standard high school is indubitably the practical one. It is likely to have determined the policy of Federal authorities with reference to Oregon's noteworthy training school at Chemawa, as indicated by Superintendent Lipps.

Algebra, for a single example, is extremely unlikely to be serviceable in any ordinary plan of Indian education. Industrial and home-making branches, as Dr. Lipps has pointed out, have on the other hand a distinct value. But the item of first importance to the revised program is in all probability its provision for courses for adults. Curious paradoxes have arisen from past failure to consider the problem of Indian training as a whole. Youths of both sexes are put through schools where they acquire knowledge of white men's ways and then they are returned to the company of elders who have not similarly progressed. The theory of the system was that the younger generation would reclaim the older. Too often the matter did not work out that way in practice. The result was as apt to be division where there ought to be unity, concluding in the relapse of the young to the manners of their ancestors.

The better method now in prospect holds promise of a uniform raising of the general level of economic efficiency. This, we take it, is the larger purpose of the Indian schools. The Indian has been forced to live under conditions which he did not choose for himself, and the process of adaptation is first of all practical. Refinements of academic culture have their place, but their relative importance may have been over-estimated. What our Indians need to know first of all is how to make a living in the world as it is. It is not even necessary that they should submerge the sense of race consciousness. They possess elements of culture and a good many cherishable traditions which can with profit be retained and cultivated as useful instruments in the development of character.—EDITORIAL IN *The Oregonian*.

Supt. Lipps assures us that if the "Dr." before his name in the above article refers in any way to the medical profession that he believes he can qualify, as he once "cured a ham."

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