

*371.975

8516

V.31

C.1

OREGON STATE LIBRARY

JAN 23 1930

CHEMAWA AMERICAN

Printed at Chemawa, Oregon, and Devoted to the Interests of Indian Education

OREGON
COLLECTION

Vol. XXXI

Wednesday, Jan. 22, 1930

No. 19

ARROWS *from the* LONG BOW

(FROM THE QUIVER OF LISLE DE VAUX
MATTHEWMAN)

→
The man who is pockmarked has most to say against freckles.

→
It is easy to have conscientious scruples when they are profitable.

→
Charity covers a multitude of sins which are committed in her name.

→
Life is full of golden opportunities for doing what we do not want to do.

→
Forbidden fruit has no attractions until we know that it is forbidden.

→
The devil is not as black as he is painted. In fact he is more like us than we care to admit.

→
When we grow old we walk unfeelingly over that which we, in our youth, madly chased.

→
Generosity, as commonly understood, consists in forcing upon others that for which one has no use.

→
Most of us live as if we expected to be judged from our epitaph rather than from our conduct.

→
The trouble with most reformers is that they waste their time and energy trying to reform somebody else.

→
Our own weaknesses we regard as misfortunes from which we cannot escape; the weaknesses of others we consider crimes.

→
We rashly demand that the devil shall have his due, forgetting that if that gentleman gets all that is coming to him it will go badly with some of us.

THE PROPER FUNCTION OF GOVERNMENT INDIAN SCHOOLS

(From Annual Report, Board of Indian Commissioners)

The principal reason for the existence of the Government's Indian Schools is to prepare the Indian children to mingle with white people, as eventually they must do, and to be able to take care of themselves. The great bulk of the Indian boys and girls in school today will not go beyond the high-school grades, and the majority of them will not complete those higher grades. A few, comparatively speaking, will stand out as promising candidates for colleges and universities, and efforts should be made to provide opportunities for such students to secure a higher education.

Where Indian children are fitted to profit by the public schools they should attend them, as half of them do now. To say that children, merely because they happen to be Indians, should be provided by the Government with special schools is not a valid excuse for Indian Service schools. But when the stage of development or the environment of the Indian child make a public school undesirable, then the special Indian school has its task.

This task is to provide the needed development and supply the lacks caused by a faulty environment, so that the Indian child may be brought up to that standard of cleanliness, order, regularity and discipline which the public school presupposes in its white children. Its task is a changing of a way of living rather than the carrying out of a routine of academic studies. If this is not needed, then the Government school itself is not needed.

An Indian School, therefore, which tends more and more to stress the academic at the expense of the practical, to lay emphasis on the completion of high-school courses and the attainment of college entrance credits, is losing sight of its real reason for existence, which is to prepare the Indian boys and girls eventually to take their places as self-reliant members of an American community.

We are of the opinion that the Indian Service schools should strive not so much for uniformity and standardization as to adaption to actual and varying needs; they should not endeavor to reproduce the experiments and failures of the public schools, but should apply methods suited to the special problem of the Indian. Above all they should emphasize vocational training and the teaching of applicable and useful trades.