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"What should be Expected of the Indian Pupil and What He Should be Taught."

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Continued from last issue.

I do not wish my share of the taxes to go towards the building up of foot-ball, base-ball or any other ball. But in addition the ordinary education taught in the schools, if time can be found for the exercise of athletic sports, all well and good.

Athleticism, however, should not be the great desideratum. But the fact is that too many of our schools and colleges to-day, every building appears to be filled with ball-bearing machinery, every head with wheels and every tongue set on the music of balls and bats, tumblers and touch downs, goals and gridirons.

But I have other objections to foot-ball as it is played to-day.

Forty-two deaths in one year is entirely too great a sacrifice to make to this sport.

Broken limbs, crushed skulls, shattered ribs, bruised noses and spinal jars are not conducive to intellectual advancement and moral grandeur.

Foot-ball was begun in the reign of Edward II, and even in that rude age a statute was enacted forbidding it on account of its brutality. In the reigns of Henry the Eighth and Elizabeth it flourished, notwithstanding that it was under the ban of the law.

The game began to decline during the spread of puritanism, but it was kept alive through the public schools until the athletic frenzy of the Nineteenth Century took possession of the Country.

The twentieth century will either witness its modification or death.

That a crisis has been reached in the game is to me very evident. The press, the pulpit, the colleges and even our President demand the reformation, and if this cannot be accomplished then must come its doom.

I must confess that I would much prefer to hear young women discussing the question of good cooking than that of athletic contests.

Without the bread makers, and the tea makers and the bean boilers our crop of painters and poets, scholars and statesmen, doctors and divines—would be "mighty" scarce, and our future literary commercial and inventive achievements would be as meager as pineapples in Greenland.

And without them, as a clever writer says: "May a statesman would be dependent on the 'breakfast

food" of the illustrated magazines and many a distinguished warrior would pale in the presence of a cook stove and stagger at an order to prepare a meal.

The indifferent cooks number among their victims a greater army than has ever fallen on the field of battle.

The cook stove is one of the storm centers of civilization, and the presiding genius of kitchen moulds the destinies of the world to a greater degree than those who imagine they are at the helm are willing to concede.

Once more; the Indian pupil should be a reader of good literature, and able to digest what he does read.

Unless a man is a great reader and weighs well what he does read, he can never take a place among cultured men and women, let his education be what it may.

In fact his education will never be complete unless he does read. Witness two men discussing a great question. The one who does not read will soon lose his temper, the surest sign in the world of defeat. The careful reader will be drawing inspiration from the great minds of the ages. He will be conversant with the best thoughts of the world, for he has been holding communication with the lights of genius with the lords of literature, the arts and sciences. One depends entirely on himself, while the other in addition to his own resources will be aided by the foremost men in the files of time."

A man who does not read becomes as shallow as the Platte River and equally as unreliable.

The man who reads usually as deep as Niagara and is ever pouring out his contents.

Books are a glorious inheritance, and every pupil should love them—not the mere paper and covers, but what they contain.

The true end of learning is to make good readers and able to comprehend what they do read.

And what a glorious pleasure is reading. While a man is travelling around the world to learn something the reader can sit in his chair, put his feet on the top of the stove or the sofa and know more in an hour than the traveller will find out in a year.

The traveller can only know what he sees and can only see what is passing in the present. The reader can begin history in the garden of Eden when Adam