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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.

Anybody can be at the tail. Like the Irishman, you want to be in the middle of the market if you only have a pig's foot for sale.

I cannot tell you how deeply I regret how I loitered my time away when I was young and could learn something.

It gives me more trouble worrying over it than my money does. I often feel like going out behind the barn and kicking myself to death. But it is too late to amend now. All I can say is don't follow my example.

When I went to school I was as much of the time in the water as I was on land.

I often wonder that I have not fins. If my teacher had been a frog, I suppose I would be croaking in some mud pond to-night instead of telling you how great a fool I was.

When I see a young lawyer spending his evenings in saloons, flirting with the girls, playing cards or throwing dice for the cigars, instead of poring over Coke or Blackstone, it does not require a prophet to tell that he is never likely to get more than one case, and the sheriff will get his first client.

When I see a young man trying to be a doctor loitering his time away and spending his evenings at dances instead of studying physiology, anatomy and hygiene, he will have more patients in the graveyard than at home, and the undertaker will soon get these.

When I see a student sticking crooked pins in the benches, pinning handkerchiefs on the teacher's coat-tail, pelting paper wads at the back of his head, carving his initials on the walls and chewing his vest pocket that held the tobacco when he is out and carrying brass knuckles in his trousers pockets, I predict that some day he will wear a cropped head and a striped pair of pants.

Having pointed out what the Indian pupil should do, let me tell you now what he should be taught.

I am not vain enough to suppose that I can suggest anything to improve the existing methods of teaching Indian children.

These children require to be taught many things but I shall only attempt to point out a few things that appear to me to be especially important.

And in doing this I confess that I feel a good deal like the woman who said that the world was divided into two classes of critics—those who criticize her when

she whipped her children; and those who blamed her when she didn't.

On this subject my opinion is that we should be very careful where we hit a child. I agree with a gentleman who once said to a mother who had a very bad boy, that he needed to be spanked.

"I know he does" was the reply, "but I don't believe in spanking a boy on a full stomach." "Neither do I" replied the man "turn him over."

Those who have devoted years to the management of the schoolroom know more about when and where to chastise a child than I do, so I shall leave the matter to them.

To begin: I make the statement that the Indian feels that he belongs to a degraded race and that no matter what he does he can never become the peer of the white man.

The teacher, therefore, should disabuse his mind of this idea.

He should be made to believe that there is no height to which he cannot reach, if he only bends his energies in the right direction. He should be taught that:

"Too low they build who build beneath the stars" and that industry, perseverance, integrity and good behavior will place him exactly where the white man stands.

That man is worth least who lives for today alone. That man is worth most who sows the greatest harvest for the coming generations. I care not whether he have a white skin or a red one, a brown skin or a black one.

The Indian imagines that he is hated and despised by white men. Judging by the past he has good reason for thinking so, but this is not true of to-day.

The white man, if he be a man at all, deplors the way an Indian lives, dislikes his idle habits, his sloth and his filth, but he is anxious as man can be to see him forsaking his old ways, abandoning his old paths and coming to the front to take his place among civilized men.

To remove this impression from his mind, and to make him feel that he is indeed a man—a man with a body to be washed, a brain to be stimulated and a conscience to be educated is, and should be, the prime object of Indian schools and Indian educators.