

The Indian Advance

Devoted to the Welfare and Education of the Indian.

Vol. 2.

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No. 10.

SPRING.

GENTLE Spring! in sunshine clad,
Well dost thou thy power display!
For Winter maketh the light heart sad,
And thou, thou makest the sad heart
gay.
He sees thee, and calls to his gloomy
train,
The sleet, and the snow, and the wind,
and the rain;
And they shink away, and they flee in
fear,
When thy merry step draws near.
* * *
Winter giveth the fields and the trees,
so old,
Their beards of icicles and snow;
And the rain, it raineth so fast and cold,
We must cower over the embers low;
And, snugly housed from the wind and
weather,
Mope like birds that are changing
feather.
But the storm retires, and the sky grows
clear,
When thy merry step draws near.
* * *
Winter maketh the sun in the gloomy
sky,
Wrap him round with a mantle of
cloud;
But, Heaven be praised, thy step is nigh;
Thou tearst away the mournful
shroud,
And the earth looks bright, and Winter
surly,
Who has toiled for nought both late
and early,
Is banished afar by the new-born year,
When thy merry step draws near.
—H. W. LONGFELLOW.

A BOY'S ESSAY ON HORNETS.

A hornet is the smartest bug that flies. He comes when he pleases and goes when he gets ready. One way a hornet shows his smartness is by attending to his own business, and making everybody who interferes with him wish they had done the same thing.

When a hornet stings a fellow he knows it, and never stops talking about it as long as his friends will listen. One day a hornet stung my pa (my pa is a preacher) on the nose, and he did not do any pastoral work for a month without talking about that hornet.

SUCCESS.

The man who would succeed must be in earnest. His abilities must be concentrated upon some pursuit which he thoroughly understands. And then he must work—work early, work late, and work incessantly. He must have every thread of his business at his own fingers' ends, and hold the reins always in his own hands. But the main things are concentration and earnestness. Irresolution on the schemes which offer themselves to one's choice, and inconstancy in pursuing them, are the greatest and most universal causes of disquiet and failure. When ambition pulls one way, interest another, inclination a third, and perhaps reason contrary to all, a man might as well give over the contest, and sink into obscurity and poverty at once. Let him who would be successful select an avocation that is to his taste—one in which he would be proud to excel, which his conscience approves and which his reason commends, and then—go ahead.

A KIND ACT.

How sweet is the remembrance of a kind act! As we rest on our pillow or rise in the morning, it gives us delight. We have performed a good deed to a poor man; we have made the widow's heart rejoice; we have dried the orphan's tears. Sweet, oh! how sweet the thought! There is a luxury in remembering the kind act. A storm careers about our heads, all is black as midnight—but the sunshine is in our bosom—the warmth is felt there. The kind act rejoiceth the heart, and giveth delight inexpressible. Who will not be kind? Who will not be good? Who will not visit those who are afflicted in body or mind? To spend an hour among the poor and depressed "Is worth a thousand passed in pomp and ease—'tis present to the last."

THE MOUTH.

A boy was compelled by his teacher to write an essay on "The Mouth" for some refraction of the discipline, and this is what he wrote: "The mouth is the front door of your face; it is the aperture to the cold storage of your anatomy. Some mouths look like peaches and cream; some look like a hole in a brick wall to admit a door or window. The mouth is

a crimson aisle to our liver; it is patriotism's fountain and the tool chest for pie. Without the mouth the politician would be a wanderer on the face of the earth and go down to an unhonored grave. It is the grocer's friend and the orator's pride, and the dentist's hope. It puts some men on the rostrum and some in jail. It is temptation's lunch counter when attached to a maiden and tobacco's friend when a man. It is the home of that unruly member the tongue. Without it married life would seem like a summer dream, and the dude would lose half his attraction.—EXCHANGE.

CIVILIZED AND SAVAGE TENEMENTS.

There are six great building materials which mankind have used from the earliest times—namely, wood, earth, snow, stone, iron, and glass. The first three—wood, earth, and snow—are especially the appliances of the savage or half-civilized man. Wood, as we all know, is used in the form of the wattled cabin, tabernacle of boughs, shanty, hut, and log house; earth appears in the forms of mud cabin, turf cabin, clay hut, sun-dried and kiln-burned brick dwellings; and snow is, in the Arctic regions, the only serviceable building material for the Esquimaux; and even our sailors have thought themselves very comfortably housed within snow walls. The second three—stone, iron, and glass—are the special appliances of the highly civilized man: stone, from the earliest historical periods; iron very recently, but very extensively; and glass, not including its use for windows or hothouses, most recently of all.

The most perilous moment of a person's life is when he is tempted to despond. The man who loses his courage loses all; there is no more hope for him than a dead man. But it matters not how poor he may be, how much pushed by circumstances, how much lost to the world—if he only keeps his courage, holds up his head, works with his hands, and with unconquerable will determines to do, and do what becomes a man, all will be well. It is nothing out-side of him that kills, it is within that makes or unmakes.—NEW ALBANY PUBLIC PRESS.

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EARLY IMPRESSIONS.

Diesterweg, one of the most distinguished educational writers and teachers in Germany of the present century says, "A good and proper beginning implies the end."

"First the blade, then the ear, then the full corn in the ear." in order that the perfection of the later stage may be attained through the perfection of the earlier.

The greatest attention should be paid to the first stage of life, because impressions of the senses can best be fixed lastingly upon the soul, when fundamental perceptions are formed during the state of mental unconsciousness, and when this process is least disturbed by reflection.

Impressions of objects of the world without upon our senses, are made more or less clearly and distinctly, according to the nature of the objects themselves.

First impressions are the root fibers for the understanding that is developed later. If the mind receives clear impressions at an early age, later on these are developed into clear conception, by reproducing them in intelligent acts.

Whatever is used as a means to make impressions of the mind and heart, connected with the progress of thinking, should be to influence character, morals, mind, heart, intellect, the being entire.

What then are we to do to implant this "good and proper beginning" if we wish a perfect later stage? The early stage of life must be guided and influenced to see correctly, to listen intelligently, to acquire correct notions, to be interested in every thing that surrounds it.

If early impressions of order and cleanliness are inculcated, a taste for labor, and love of goodness acquired, then the basis of aesthetic and moral education is formed.

Impressions are valuable and important only as they give power to observe, to think, and to express one's ideas clearly.

A. D. Mayo says, "Impressions are stronger and more lasting when formed between the ages of one and six than

between six and one hundred."

"Let us educate the senses, train the faculty of speech, the art of receiving, storing, and expressing impressions, which is the natural gift of the early stage, and we shall not need books to fill up the emptiness of our teaching until a child is at least seven years old." E. Segren.

THE TRAINING OF BOYS.

No mortal man knows what the little ones are thinking of as they sit in the high chair or later in childhood as they silently grieve over the drumstick of a turkey. No man knows when they are listening or if they listen at all. We know only that, talking in their presence, we are playing upon strings which may get the keynote of the soul.

Unquestionably the Indian of this section is awakening to the advantages to be obtained in educating their children. About two weeks ago the Indians of Carson Valley held a pow-wow not far from the town of Gardnerville to discuss matters for bettering the condition of their people. A faction propose to build a village some where on the east fork of the Carson River, if aid can be secured from the general government, where their people may reside in a body and where their children may return when they have finished school. Near this proposed village they want to open up small ranches, have their own field and gardens. They desire their own stores, and shops where their boys may practice the trades they have learned at school; in fact they aspire to become progressive, useful American citizens.

Jack Wilson, the famous Paiute Indian, who started the Ghost dance craze among the Indians all over the United States a few years ago, lives in Mason valley, Nevada. He does not have the influence among the Indians now that he had ten years ago, although he is more than the ordinary Indian intellectually. His success as an apostle was due to his superior intelligence, combined with low cunning and an utter lack of conscience. To secure the power and influence he wielded over his followers in the early days of his notoriety, he resorted to numerous tricks and deceptions. On one occasion when he had been lecturing on the new religion he told his audience that on the next day he would take ice from the river and invited all to see him perform the miracle. It being August, he knew that to make them believe he had made ice would give him greater prestige. He selected a point below a bend in the river and after securing a trusty accomplice, who took from a neighboring ice house a generous lump and deposited

it in the current above the bend. Wilson with wild jestures and weird cant placed himself at a convenient point where he lifted the floating ice from the water when it reached him from above and thus made the Paiutes believe he had supernatural power. By such trickery he made his associates believe that the Ghost dance would drive the white man away from this country and bring back the buffalo.

A Washington dispatch of March 29th says: "One of the appointments made to-day by the Indian Office will attract more than ordinary attention, in view of the fact that this is the first appointment of a full-blood Indian to such a position. James S. Estes, of South Dakota, has been made superintendent of the Santee Indian School, in Nebraska."

One of our Sunday school teachers who had finished the days lesson before the call bell to chapel had rung, thought to occupy the remainder of the time in answering questions propounded by the class on the previous lesson and told them to ask her any question they desired. One little fellow replied "How is the war in South Africa?"

The new band under the leadership of George Minkey is doing well although the discord puncturing the air about fourteen hours a day is noticeable.

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LOCAL AND PERSONAL.

We are to have a new water system. The band was at Gardnerville last week.

The front lawn looks beautiful in its green dress.

The first wagon made at the school is now in the paint shop.

John Minkey makes an excellent substitute for the farmer.

Mr. Mogle has been acting disciplinarian since Mr. Wind left.

Miss Crowe has been teaching Miss Eyres class since she left the school.

Miss Eyres, teacher has resigned and gone to San Francisco on a visit.

George Collins has been acting assistant disciplinarian under Mr. Mogle.

This section was favored with an excellent rain on Monday last.

The attendance of the school has reached 243 of which 96 are girls.

James Howell, a recent arrival from Lincoln county was enrolled last week.

The bids for material for new shops and other buildings were opened yesterday.

Mr. Wind has gone to his home in Indian Territory on the advice of the physician.

Supt. Allen has been authorized to connect the school and Carson with a telephone.

General Armstrong special Indian agent is visiting schools and agencies in this locality.

George Washoe was sent home a few days ago to recuperate and secure other pupils for the school.

Benlah George is a late addition to the school. She is about sixteen years old and comes from Wadsworth.

George Collins seem to popular with the little folks, as he is frequently chosen as a partner in their games.

The social held in the boys play room last week was enjoyed very much by all, the little folks possible more than any.

Mr. Carroll and the boys have moved the wood house several rods to the north where it will be fitted up for a ware house.

The band boys are indebted to Mr. Lewis for use of a team borrowed to assist a too heavily loaded team on to Gardnerville last Sunday.

The street carnival to be held at Carson on the first week in July promise to be one of the most entertaining affairs ever held in the state.

WHAT I AM GOING TO DO WHEN I LEAVE SCHOOL.

Class composition written by Jack Mahone, Seventh Grade:

After I leave school, I am going to build me a little house at first and of course little farm. After ten or twelve years of hard working the farm and the house will be great deal larger.

Around the house will find lawn and trees, flowers of all kind along the walk and in the house I'll have kitchen, dining room a parlor and bed room. In the parlor I'll carpet the floor, piano in the room and fine curtains on the windows and pictures on the wall besides all this I'll have barn and blacksmith shop, I'll have two working horses and two carriage horses.

In the garden I'll have all kinds of vegetables planted and in the larger field I'll have hay, I also will raise cattle, sheep and chickens.

When time comes for cutting hay I'll hire some man to help me get all my hay in and this will be the first crop, then when the second crop is ready I'll hire some more man to help me get in the hay. Then when all this work is done I'll get in the potatoes and other vegetables and store them away for winter use and after all this work is done I'll bring in my cattle and sheep and I'll be feeding them lot of hay during the winter so they will be fat by spring and ready for sale. Cattle \$20.00 each. Sheep \$10.00 each. And the eggs 20 cents a dozen.

GRADUATING EXERCISE.

CLASS OF 1901, to be held at the school on Wednesday June 26th.

Music Band
Song Quartette

ORATION, SALUTATORY.

Must the Indian be Dependent
..... John Minkey

Vocal Solo—Day After Day.....
..... Tiffany Bender

Oration—Opportunities of the Indian Boy.....
..... Daniel Escovar

Piano Solo Jack Mahone
Oration—Indian Civilization.....

..... Charles Hicks
Class History..... George Minkey

Music..... Band
Class Prophecy..... Richard Jack

Class Poem..... John P. Jones
..... Sung By Class

Oration John P. Jones
Song Quartette

Oration—Valedictory, How Can I Preserve and Protect my Native Land....

..... Tiffany Bender
Presentation of Diplomas Supt. Allen

Song—Farewell..... Class

The engine house and laundry are to be moved back and to the northeast which will lessen the danger from fire.

Ten or twelve years ago the first Indian Teachers' Institute was held at Chillico, Oklahoma. Each successive year since these institutes have been held in different parts of the United States. Two years ago the teachers convened at Los Angeles, California, last year at Charleston South Carolina, this year the meeting will be held at Detroit, Michigan.

Each year the meetings are more beneficial, as workers in the service become better acquainted with the Indians the better able are they to discuss the needs of the service. The program this year promises to be interesting, it will cover all the practical points connected with the management and success of an Indian School.

Jackson Henry's grandmother is visiting the school. She brought with her two more baskets to sell. It is remarkable for an old woman, upwards of eighty-five and almost blind, to make the different kinds of Washoe baskets. One often thinks when she goes home that she will never be able to return she being so very feeble.

The seeds planted in the garden which has been laid out at the Girl's building, are coming up fine. Both the large and small girls take great interest it watching their growth and seeing that they receive plenty of water.

Miss Van Voris gave a picnic to the eighth grade last week; they went up the canyon toward Lake Tahoe. There were fifteen couples, besides Mr. and Mrs. Mogle and Miss Hayward. They reported a splendid outing.

The printing-office boys did some very nice work in printing the questions which were used to decorate the outside of the examination papers that were sent to Detroit.

Jay Allen and Corbett Bobb killed a large rattle snake last Saturday. It had seven rattles. When they dragged it up to the house, they exhibited little pride in the feat.

The cork elms have been doctored by some of the farm boys. The trees have been infested with a little insect, and now that they have received attention are leaving nicely.

The school children will miss their little schoolmate Charley Boney who was taken home the first part of the week. We are all in hopes that Charley will be back to school some day.

Maggie Ramshaw and her three children arrived from Independence, California about two weeks ago. She has taken the position of assistant cook and her children are in school.

Forty-six articles manufactured in the shops and various departments were sent to the Institute to be held at Detroit.

THE SENSES OF SAVAGES.

An interesting study of the senses of savage peoples has recently been made by an English physician, Dr. W. H. R. Rivers, from data gathered by him on Haddon's expedition to Torres Strait and New Guinea. Says the *REVUE SCIENTIFIQUE* (Paris) in a report:

"In visual acuteness, the savages are superior to Europeans. This is doubtless due to the faculty and habit of observation. The savage is accustomed by necessity to notice the smallest details, and he finally acquires surprising facility and precision. But this special aptitude of noting details does not appear to be favorable to the development of the superior intellectual faculties; it would seem that the savage makes up for his advantages of sense by an inferiority of mind. And he is inferior also from the esthetic point of view; he does not appreciate the beauty of a landscape. Nearsightedness is rare with him; he is rather farsighted, and he adapts himself better than the European to passage from light to darkness; he also sees better in the nighttime. His sense of colors is but mediocre, to judge from his vocabulary. Every one knows that Geiger and Gladstone several years ago asserted that the author of the Homeric poems must have been very little able to distinguish colors, because of the poverty of his vocabulary in terms of coloration. If this argument holds good—and this is disputed—certain savages can distinguish very few colors. Among those of Northern Queensland, there are only three words indicating color. In the island of Kiowa there is the same name for blue and black. The vocabulary would seem to show that the best-known color, and perhaps the one that was first distinguished from others, is red; those that are least clearly separated are at the violet end of the spectrum. Thus, on Torres Strait, the savages never confound red and green, but they do confound blue and green. This imperfection is in marked contrast with the condition of the Esquimaux, who possess a highly developed color-vocabulary. As for hearing, the savages under consideration do not appear to have visual acuteness superior to that of Europeans. But we must take into account the fact that the individuals examined were divers, this occupation does not tend to develop fineness of hearing. As for odor, here also there is no superiority over Europeans in sensitiveness. The sense of touch is rather finer, but susceptibility to pain is less. Finally, the sense of weight is very delicate, more so than that of Europeans. And this is curious, for these people have neither the idea of weight, nor the corresponding word."

—Ex.

GOOD SENSE.

Good sense, or what is unusually called common sense, is the basis of good taste. It teaches a man in the first place that more than two elbows are highly inconvenient in the world; and, in the second, that the fewer people you jostle on the road of life the greater your chance of success among men or women. It is not necessary that a common sense man, need he an unimaginative one; but it is necessary that his imagination should be well regulated. Good taste springs from good sense, because the latter enables a man to understand at all times precisely where he is, and what he ought to do under the circumstance of his situation. Good taste is a just appreciation of the relationship and probable effects of ordinary, as well as extraordinary things; and no man can have it unless he is in the habit of considering his own position, and planning his own actions with coolness and accuracy.

OLD FOES WATCH EACH OTHER.

The Navajos and the Mokis are ancient enemies. The Navajos stalk the plain, wide scattered. The Mokis huddle on the point of a precipitous mesa towering a thousand feet above the red desert. Inch by inch they cowered before their persecutors through a hundred years until at last they have built their village of to-day on the heights for centuries. Though bitter foes, the Navajos peaceably visited the Mokis every alternate year on the day of the mysterious ceremony of the snake dance.

Three hundred summers ago, so runs the tradition, a Navajo boy while watching the dance, fell from the brink of the mesa to a mangled death on the tumbled rocks far below. And every second summer since, when the visiting Navajos come on to the mesa they stand, now in groups, now singly, at a spot where the boy fell and gaze down from the heights for hours at a time.

The Mokis believe the Navajos are only waiting a favorable opportunity to pounce upon them and avenge their clansman's death. Recent visitors to the land of the Mokis say that on the day of the dance there is always a red-blanketed Navajo on the point of rock gazing stolidly below. Behind on the pile of the village and outlined against the sky is the solitary form of Moki watching the Navajo intently. Both were standing the guard their ancestors stood through 300 summers.—Sel.

Thirty-nine Indian boys and girls graduated at the Indian schools in Carlisle, Pa. Sixteen of them are girls, and in the entire class of graduates

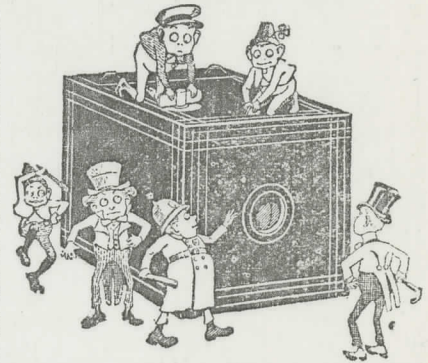
nearly every one of the principal tribes is represented. All of the boys have learned trades and the girls have served apprenticeships in the sewing department, laundry and kitchen.

A man who has spent a long time in the island of Tahiti upon being asked if the inhabitants of those Islands were civilized replied, that during the year 1899, ten thousand people were murdered in the United States and only six were murdered in those island in thirty years.

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