

# The Indian Advance

Devoted to the Welfare and Education of the Indian.

Vol. 2.

CARSON INDIAN SCHOOL, CARSON CITY, NEVADA, APRIL 1, 1901.

No. 8.

## SONG OF THE INDIAN YOUTH.

Our fathers loved the forests,  
They loved to hunt and roam,  
To camp in rocky fastness  
Or where the rapids foam.

And we, their children, honor  
The story of the past,  
The legends of their daring  
Long ages will outlast.

But light of purer knowledge  
Has dawned upon our eyes;  
Before us blindly wandering,  
The white man's pathway lies.

No more we raise the tepee,  
No hostile bow we draw,  
We live with our white brothers  
Alike, beneath the law.

We will not pause nor falter  
But brave as they of old,  
We'll fight our way unflinching,  
Thro' trials manifold.

The darkness is behind us,  
The light moves on before;  
We follow the Great Spirit.  
Who leads us as of yore.

## A BOY'S MARKET VALUE.

To some it may sound harsh to speak of the market value of a boy; however, he has such a value, just as surely as a load of corn or a bushel of potatoes has its value. It is to be regretted that, commercially, some boys seem worth less than either the corn or the potatoes. But it is not always the boy's fault. His parents, his pastor, his teachers and his older friends ought to point out the way for him to become of more value.

Hundreds of boys have found places in the great cities at three, four or five dollars a week. They have performed their duties faithfully for years, yet their salaries have been increased little. Most of them blame soulless corporations or hard-headed stingy employers for their lack of progress, but it is safe to say that a majority are getting all that they are worth. The reason, in many cases, seems to be that while they may do all that they are told to do, they seldom do more. Their work is mechanical, and they do not think beyond it.

Not many years ago, a firm organized to deal in oil, engaged a young man eight-

teen years old to assist in the office work. They had a bookkeeper, an old man, who was receiving a salary of twelve dollars a week. He did his work faithfully, but the increased business made it necessary to have help. The young man began modestly. He was faithful, but not more so, perhaps, than his older associate. But he was more than faithful. He was more than strictly attentive to his duties. He was, withal, thoughtful. His thoughts were of his work, of how he might be of more use to his employers. He was not seeking reasons that would excuse him for asking for more salary, though he was getting but five dollars. He thought of his work because he was interested in it. He could not help it. He had been led into a habit of thinking.

The system of accounts by which the books of the establishment were kept was cumbersome and entailed much unnecessary work. Our young friend astonished the secretary one day by handing him a plan for a set of books that would reduce the work of the office so that one man might do it all. The secretary good-naturedly took the papers, and, after a careful examination, was much impressed.

The plan was thought good enough to justify the expense of procuring a new set of books embodying its principal features. The accounts were transferred from the old ledger to the new one, and the young man was not discharged for want of work. On the contrary, he was permitted to help with the correspondence. As before stated, he was thoughtful, and he put much study into his letters. It is a clever person who can write a letter that will bring business and hold it after it comes.

Our young man brought by this thoughtful correspondence, which of course made him more valuable than his mechanical companion, the old bookkeeper. His salary was increased. When he was twenty years old, he was getting twenty dollars a week. Why? because he was worth it. In reality, he was worth twice that sum to his employers, perhaps more. To-day his annual income is thirty-five hundred dollars, and he is, no doubt, worth double that sum to the men employing him.

—Success.

## DON'T BE A KICKER.

The following gem was found floating without credit among eastern papers. If your neighbor is prosperous let him prosper. Don't grunt, growl or grumble. Say a good word for him and let it go at that. Don't be a kicker. Your turn will come. No one man is the whole show. If you see the town is moving along, feel good about it. Help things along. Shove a little. Push. Try and get some of the benefits yourself. Don't stand around like a chilly old cadaver. Don't waste your time feeling sore because some fellow has a little more sand sense than you have. Do a little hustling yourself. Don't be a kicker. If you can say a good word say it like a prince. If you are full of bile and desposed to say something mean, keep your mouth shut. Don't be a kicker.

No man ever made a dollar kicking. No man ever got rich or happy minding every body's business but his own. No man ever helped himself permanently by knocking his neighbor down. Give us a kind word. Give it liberally. It won't cost you a cent and you may want one yourself some day.

You may have thousands to-day and next year be without the price of a shave. So don't be a kicker. There is nothing in it. If you want to throw something at somebody throw cologne or roses. Don't throw brick-bats or mud. If you must kick go around behind the barn and take a good kick at yourself. For if you feel that way you're the one that needs kicking. But whatever you do, don't be a kicker.

—SOUTH DAKOTA MAIL.

## A CURIOUS INDIAN WAY.

The Indian of Brazil has a curious method of stitching up a gash. He catches some large ants, and holding them to the wound, which he has previously closed together, let them bite.

They fix their mandibles on each side of the body. The jaws do not come apart, and so a row of these ants' heads keep a wound together as well as a surgeon's needle and wire would do, and as the bite of these ants is not poisonous, this rough and ready surgery is quiet efficient.—Selected



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### CHILDREN'S WORK IN INDIAN SCHOOLS.

So soon as an Indian child leaves his camp life and enters an Indian School and acquires habits of industry, cleanliness and truth-telling, he begins to dimly realize that he has not entered upon a life of harmonious ease, that if he wishes to become a child of God he, too, must labor not only for his own good but for the happiness of others.

He must perform the same task from which Christ himself was not exempt, that of bringing to pass the command: "To live a pure life, right here, right now." As an heir of the kingdom of love, he should live up to the measure of his inheritance.

How then shall we best fit the Indian child to perform this work. The same that is work done by the Father of all and his son, Jesus Christ.

As instructors who take the place of fathers and mothers that can not teach their offspring to make a home where every thing should speak absolute honesty, we must be individuals of unimpeachable integrity and must endeavor not to use any power of thought, speech, or action except for the right else we can not make such a home.

One of the first occupations in an Indian School is for the child to contribute a share, however small, toward making beds, sweeping, washing and ironing, washing dishes, sewing, working at the trades etc, which are considered the right things to be done.

If it is really right to do these things, it then is our duty not to make them or feel them a burden, but to elevate this work to an art and allow the children to assist in the work.

If children are cutting out pictures, drawing, modeling etc, we must try to help them do it as near right as they can. We must not expect the Indian child to perform his work as near right as we can do it, but expect the best from his standard and capability.

They should be taught to be careful, painstaking and respectful of material that they are working out, for accuracy,

cleanliness, and order are forms of truth-telling.

No matter what intellectual advantages or those of technical skill they may have acquired any disrespect or carelessness will out-weigh all of these.

Obedience and respect both form a part of children's work and we make them homeless when we allow them to be disobedient and then he is not living up to the measure of his inheritance, but squandering it.

A child's life is his virtue and character and when we do not point out a wrong to ourselves and the children, encouraging and helping them to overcome it, we break the Commandment, "Thou Shall Not Kill."

There are many other steps than those of honesty, respect, order, cleanliness, accuracy, and obedience that we can help them to take until they can see that these forms are symbols of honest, lawful and pure thoughts and can be used like the material of their play and work, only for good, as symbols of their real character, as a child of God.

### MARVELS OF ANCIENT LIFE.

Once there lived on earth animals that were very large and fierce, among them were the, mammoth, the mastodon, the megatherium, the dinotherium, and the pterodactyls. There were many other kind of animals beside these, some were reptiles like the lizard, crocodile, and alligator, and were of immense size. Some of the lizard like animals had wings and could fly about like birds, while some of them were as large as whales. Birds found at this time were also of immense size, some of them being taller than the elephant.

The bones of the mammoth were first found about one hundred years ago in the banks of the Lena River in Russia, but the Russians knew of them before that. The name given the animal means "earth" because they thought it burrowed in the earth like the mole. The mammoth was covered with long hair, and had long curved tusks, and was stronger than elephants now living.

There was another animal very much like the mammoth, called the mastodon, but it had tusks in the lower jaw, as well as in the upper one but when the animal grew old the lower tusks dropped out.

One of the great animals called the megatherium lived in South America. The name given the animal means "great beast." It was of great size and its strength was enormous, being more like the sloth than any animal now living.

An immense animal called the dinotherium, or "dreadful beast" once liv-

ed in Europe. It was related to the mastodon, but its tusks were very curious, instead of being in the upper jaw and turned upwards, they were in the lower jaw and turned downwards, giving the animal a very odd appearance. It is thought this animal had a trunk-like the mastodon but not so long.

The opening of the Kiowa, Comanche and Apache and Wichita countries during the coming summer is now an assured fact, as is also the manner to be adopted. Another run will occur; the first to enter and file upon the lands thrown open in accordance with presidential proclamation will hold title to the property. As the Wichita treaty specifically provided that twenty days' notice should be given of the opening of the reservation it has been practically decided to issue a similar notice in regard to the Kiowa, Comanche and Apache country, as both reservations will be opened simultaneously. The work of allotting and surveying the lands will not be completed before July 1st. and the opening expected to occur between July 20th. and August 1st.

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## LOCAL AND PERSONALS.

George Minkey will have charge of the new band.

Mr. Smith and his boys have repaired the broken surry.

The stones is being hauled for the foundation for the new shops.

The band is contemplating a visit to Yerington in a few days.

The health of the pupils has been excellent for the past three months.

The garden is now receiving attention by the farmer and his detail.

Instruments have been ordered for a new band to be composed of middle sized boys.

The ADVANCE is thankful to the citizens of Carson for eighty renewals in the last week.

Sarah Dock, Ruby Bender, Lucy Boney, Harry McCloud, Joe McBride, Charley Harris and Ike Smith are recent arrivals.

Tiffany Bender and Mannie will go to Carlisle at the end of the present school year.

Twelve members of the band gave an entertainment at Gardnerville Saturday evening. Miss Van Voris and Miss Eyres accompanied them.

The readings given by Miss Vorn Holtz for the benefit of her girls, are much enjoyed by them and are also very instructive.

Daniel Webster, Edward Hicks and John Moore are to go to Walker River Reservation next week to repair the Agency building.

In front of the girls' home the farm hands have been preparing the soil to sow grass seed. We are in hopes before long to have a nice lawn. The lawn in front of the school building looks beautiful in its green garb.

The Kindergartners have been observing in the black-smith shop. In clay they produced every thing relating to the shop, even to the horse being led to the shop to be shod.

Gilbert Natches, one of the boys in the Fourth grade, is quite an artist. The blackboards in his schoolroom are seldom left untouched with his artistic work.

The only American Indian in the United States Navy is Chapman Schenandoah, an Oneida, twenty-nine years old, who is on the cruiser Atlanta. He served through the war with Spain on the San Francisco and the New York. The dusky sailor, who is a favorite among his shipmates, is a graduate of Hampton Institute.

The law passed by the late state Legislature forbidding shipping fish from the state is an unjust measure as far as it relates to Indians. The Pyramid and Walker River Reservations each contain comparatively large lakes where the Indians can catch and market large numbers of fish annually, thereby securing a considerable revenue for their subsistence. If they are prohibited from disposing of this product to an advantage another restriction of his ancient-right and privileges has been thrust upon him.

General Frank C. Armstrong of Washington D. C. former assistant commissioner of Indian affairs, and later a member of the Dawes Indian commission, has been appointed a special Indian inspector. His duty will be to investigate and report on the condition of Indians on reservations and the character of their lands.

A party was given by Miss West and Miss Hayward to twenty young couple on the ninth. After games and marches the merry party went into the small boy's sitting room where they sat down to tables set with a great many delicacies. It was their first party and all of the children seemed to enjoy themselves immensely.

It was a long day for the Carlisle students who took part in the inaugural parade. It began at two o'clock Monday morning and lasted till half past two the next morning. In the parade there were Indians in their native dress, having gone to Washington to see Uncle Sam on business.

Rev. Dorrance of the Prysbyterian church has been endeavoring to interest the Indians of Carson in attending services. He has rented a building and invited them in to the meetings for several Sundays past. Miss Van Voris and a number of pupils have been attending these meetings to assist in the singing.

Three boys ran away from school a few days ago. they walked all night and reached Reno the next morning. After reflecting over their conduct two of them returned, reaching the school the next evening tired and penitent.

The school choir went to Carson last Sunday afternoon to sing at the services for the Indians, conducted by Rev. Dorrance. Miss Dorrance will conduct a cooking class on Saturday afternoons for the benefit of the Indian Women.

The class of 1901 held a social in the girl's building which all seemed to enjoy. The games were interspersed by speeches and solos by members of the class.

Mr. Ansley has just returned from a business trip to Lovelock and Wadsworth.

A marked change has been produced in the Walker River day school under the management of Mr. Arthur Ellison, farmer in charge. All the building have been painted inside and out, a new well has been dug near the buildings, the Indians are at their farm work earlier than usual, the irrigation ditches are cleaned out and the Indians preparing to put out a greater acreage than ever before including garden seeds. The children who attend school are bathed regularly, their clothing is washed by the mothers and sent to the school where the exchange is made. Mr. Ellison has had excellent help from employees under him in bringing about the reformation.

Miss Coady, field matron at Walker River Nevada is doing good work among the people of that reservation. She has a sewing room fitted up and encourages the women to come in on certain days each week, where she teaches them sewing, cutting and fitting garments, she also visits their camps and insists on the women keeping their tepees in order.

The Eighth grade class has been organized into a graduating class, and is now known as the Class of 1901.

There are seventeen members all boys, who will take the examination about the middle of June. The class elected Chas. Hicks President and Jno. P. Jones Recording Secretary.

In another meeting John Cromwell was elected Historian of the class, Richard Jack, Prophet and Jno. P. Jones Poet. He is to write a poem which will be set to music and used as a class song.

The work of the boys in the First grade is highly commendable; in eight weeks time they have learned to work problems in addition, subtraction and multiplication.

Frank Messa, Levi Dave, and Frank Snodgrass, three boys from Lovelock came into school and were enrolled Wednesday last. This addition swells the attendance to 225.

John Casselli and George Minkey who have been at work on the farm for a year or more have gone to the black-smith shop, each desiring to learn that trade.

Some of the graduating class will be discharged at the end of the present school year. Some will pass to the Ninth grade to be organized at the beginning of next year.

❖ ❖ M. A. DOWNEY ❖ ❖

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## MAXIMS OF C. P. HUNTINGTON.

The great secret of success is lying by a nest egg and adding to your little store, never spending more than you make, and being strictly economical.

False pride is an enormous obstacle, I know young men in New York who would not carry a trunk along Fifth avenue for all the frontage they could pass, because they would be afraid that they might meet some girl they knew.

Another principle I have constantly obeyed is "business before pleasure." The chances are as good to-day as they were—they are even better. But I do not think that the life of one who has accumulated a hundred millions more or less, is in the least inspiring. It dazzles, it bewilders the struggling youth. It may inspire him for a time, but that inspiration soon wears off.

Appreciate the value of to-day. That's my advice to young men. It has been my rule through life—I am nearing the century mark now—not to look forward, for the future is a blank. To-day is the all important issue. I have never gone against the tide nor worried while my schemes were maturing. A farmer sows a field of wheat. To worry over it would merely sap his energy. The wheat requires his attention at the harvest.

In my mercantile life I have noticed the man who arrives at his post on time and not one minute later, and who leaves on the minute and not one second later. He does no more than he has to do and does not do that well. Then there is the man who arrives ahead of time and works late if need be. He takes an interest in his work and is anxious to be advanced. I have always lived within my means and always strived for advancement.—Ex.

When a boy begins to imagine that he is "tough," when he wears a broad brimmed hat and tucks his pants inside his boots and goes about hunting for trouble, there is no remedy that will do him more good than a good sound thrashing. He often gets it, and the beauty of it always is that he is generally whipped by a smaller boy who makes no pretense of being "scrapper." Don't try to be a "bully" or "tough" for it don't pay. A reward of a pair of dark windows that attracts every body's attention is not encouraging and to have your friends ask where and how you got them is humiliating.—SEL.

A Buffalo paper calls attention to an Indian couple in the Indian Territory who have brought up thirty-four orphans since their marriage, and adds, "there is an investment for you that will pay big dividends."

One of the Advance exchanges, the SEA GULL, published on the battle ship Iowa, is a bright little paper. A perusal of it gives us some idea of the home life on board a man o'war.

The following clipping from the SEA GULL illustrates how well posted some of the landmen are concerning the movements of our navy.

"We are quite sure that the general public knows that U. S. S. 'Iowa' was at Santiago. How prominent a part she played there we cannot find it necessary to state, but we should like to have it known that she was not at Manila in the sea fight with the Admiral's forces. All of this is brought to satement by the fact that often a visitor on board (that he may receive attention and thoroughly see the ship) says: 'I have followed the 'Iowa's' movements with interest. What excitement you must have seen in the Philippines!' The other day three visitors were being shown about; every courtesy was being shown them. One made the above remark. The guide excused himself and went below. He did not go back. It is generally understood that he swore."

## THE LAST GREAT WAR.

It is a well known fact that the Indian have many strange and wonderful stories. When any thing happened it was told to some man who had been a brave and honest leader of his people. The young man thought it was theirs to bring back the news and tell it to the man who had been their leader, but who, because of old age, was not able to go out and have the good times that they were having. So in his old age the great warrior and leader become the keeper of the history of his people, and it is he who tells so many strange and wonderful stories.

The Last Great War is one which branches into a great many things. It tells why the different tribes live in different places. It includes many different kinds of songs, which when interpreted bring out the reasons for going to war. But I shall not tell the whole story in this little paper. This is only a part of one branch of the whole story.

From the south came the Wonderful Singer to make war upon his people, because he was wronged by the Brown Condor, the leader of his people then living along the Gila River. The last camp of the Wonderful Singer in coming up was at a place which is now a railroad station called Casa Grande. He rose at midnight and went on his way, before sunrise he came upon his enemies and chased them as far as the present ruins of Casa Grande. Here the two leaders met and fought all day, and when night came no man slept. The next morning

the Brown Condor was captured with part of his people and the rest fled.

The Wonderful Singer destroyed part of Casa Grande, which was the home of Brown Condor, and started on his way home. Each night some of the captives were brought out to sing and dance for the people. The fourth night the Brown Condor was brought out and with his own scalp in his hand he was commanded to dance before his conqueror, the Wonderful Singer.

This is the meaning of the song of Brown Condor:— "Beyond the River stands the home of Brown Condor. In times passed he had conquered the East, the West, the North and the South. Brave and great was Brown Condor, death is nothing to him but a resting place. It is the Great Spirit who carried him from his home to this strange land. To him I sing my songs and if it pleases him I shall die, but I shall die as a man ought to die."

Toward morning the Brown Condor began to rise higher from the ground as he sang his song. The last song was finished up in the air, and he flew away, nobody knows where.—J. M. LORIAS.

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