

The Indian Advance

Devoted to the Welfare and Education of the Indian.

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FUTURE OF THE INDIAN.

J. O. Brant-Sero, otherwise known as Ojijatekha, which is Mohawk for "Burning Flower," is a Canadian Indian who lectured recently at the Assembly Rooms Longacre, on Indian life in Canada.

Mr. Brant-Sero is a full-blooded Mohawk, plus the education of an intellectual white man. He lectured to the British Association at Glasgow, by special request, on the manners and customs of the Mohawk tribes in Canada. Last night he said to an "Express" representative:

"I started to travel when I was eleven years old, and I have been pretty much over the world since then. My line study is the backward races. I don't care much about Greek and Roman antiquities, and consequently I have never bothered much about them; but I have always believed that the backward races had something in them that was very little understood."

"Does Canada treat its Indians better than the United States treats theirs?"

"Well, Canada partly does, and she partly does not. The people of the United States have slowly changed their ideas toward us. There is scarcely a respectable home in the United States without a picture of some celebrated Indian chief. The United States is now proud of its association with the Indian tribes, but Canada is scarcely so. From the point of general treatment there is not much to choose between either country."

"In both places the Indian tribes are on the increase. There are more Indians in Canada now than there were when Christopher Columbus first landed in America. The idea that the backward races must die out is now exploded. It was because people were trying to shove a form of civilization down our necks which did not suit us."

"When we got to the real foundations of civilization, then we began to steadily increase. In Canada we are all under the Ontario school system, and from the education that Indians are getting today I maintain that there is a big future before them in every walk of life."

"We shall always maintain our traditions as a separate race, and we are taking steps to print the old legends and

traditions. They must never die out. Longfellow's 'Hiawatha' is a beautiful story, but it is not the true Indian legend. When we print the stories of our race, we shall give them as they are, without alternation."

If Mr. Brant-Sero is an average specimen of the educated Indian, his contention is decidedly true. "Burning Flower" speaks like an educated white man, and, in addition, he has the impenetrable reserve and tremendous energy which characterizes his race.—London Express

RELICS OF A PASSING RACE.

An exhibit of Navajo blankets and Indian baskets was held in the lecture room of the Society of Natural Sciences from 2 until 4 o'clock this afternoon. Besides the regular collection belonging to the society two other collections were on exhibition, that of J. W. Benham of New York and one by Philip Sherwood Smith of this city. Originally Mr. Benham's exhibit was intended for the Teachers' Bazar, but the quarters were too cramped for the general public to get a view of the choice blankets and baskets which he has brought to this city for this special purpose. Mr. Smith's exhibit is of baskets only.

The blankets and baskets have been attractively arrayed by Elizabeth J. Letson, director of the museum. The minute one enters the room the bright vermilion of the blankets catches the eye. Here are blankets which look as if they had just been taken from the Indian looms, with the exception that a close inspection shows them to be a trifle dirty. In point of fact they are over 100 years old, and some of them could be purchased for the small sum of \$200, if they were on sale. They are as thick as boards and hold their colors perpetually. It is almost impossible to wear one of them out. An hairloom in some family wigwam, handed down from mother to daughter as a wedding gift, is a particularly beautiful specimen in Mr. Benham's collection. Its every strand is a story of a fast disappearing race.

Then there are other blankets, modern blankets, woven by modern Indians with civilized products, and they look gaudy

and cheap in comparison with those other old masterpieces in blanket making. They are made of Germantown yarn and the best dyes that the best modern manufacturers can make, while the old blankets are made of wool of the purest quality and dyes of vegetable substances. Anyone at all interested will be well repaid for an inspection of these relics of a passing race.

—Washington Post.

RECITATION RULES.

1. If you expect to have lessons learned at all, make them short.

2. Assign but few lessons to be learned at home; children must have time to work, play, eat, sleep, and grow.

3. Keep your explanation down to the level of your pupils' minds. A great deal of teaching "flies over the heads" of your pupils. You must learn to talk in household Anglo-Saxon, such as men use in business and women at home.

4. Your chief business is to make pupils think, not to think for them; to make them talk, not to talk for them; to draw out their powers, not to display your own.

5. Keep your voice down to the conversational key. A quiet voice is music in the school room.

6. Train your pupils to recite in good English, but do not worry them by interruptions while they are speaking. Make a note of incorrect or inelegant expressions and have them corrected afterwards.

7. Seldom repeat a question. Train your pupils to a habit of attention, so that they can understand what you say the first time.

8. Give your slow pupils time to think and speak. The highest praise given by an English inspector to a teacher was "that he allowed his slow boys time to wriggle out an answer."

—Swett's Methods of Teaching.

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TWELVE BUSINESS MAXIMS.

The president of the London chamber
of commerce gives 12 maxims which he
has tested through years of business ex-
perience, and which he recommends as
tending to insure success:

1. Have a definite aim.
2. Go straight for it.
3. Master all details.
4. Always know more than you are
expected to know.
5. Remember that difficulties are only
made to overcome.
6. Treat failures as stepping-stones to
further effort.
7. Never put your hand out further
than you can draw it back.
8. At time be bold; always prudent.
9. The minority often beats the ma-
jority in the end.
10. Make good use of other men's
brains.
11. Listen well; answer cautiously;
decide promptly.
12. Preserve, by all means in your
power, "a sound mind in a sound body."
—Selected.

IN THE INDIANS' BEHALF.

The closing meeting of the National
Indian Association was held yesterday
morning. A paper on the "best work of
the Field Matron," prepared by Mrs L.
W. Quimby, of Tacoma, Wash., was
read. This was followed by the report of
home buildings and loans.

Resolutions were adopted commend-
ing Congress for the progress made in
preparing the Indians for citizenship
and for substituting work in lieu of ra-
tions to able-bodied Indians, and thank-
ing the Secretary of the Interior and the
Commissioner of Indian Affairs for the
prohibition of barbarous dances and
other immoral practices. Resolutions
were also passed favoring the extension of
civil service rules to apply to all branch-
es of the Indian service, freedom of

trade on Reservations, payment of debts
due the Indians on the part of the gov-
ernment, the passage of suitable laws
for the protection of Indian land patents
relief for the Navajo Indians, the allot-
ment in severalty of the Indian reserva-
tions in New York State, and better edu-
cational facilities.

Remarks were made on pertinent
questions in regard to Indian lands and
other topics by Dr. Merrill E. Gates, S.
M. Brosius, and others.—Sel.

MAN IN TERTIARY AGE.

Capt. Cecil A. Deane of the Denver
State Historical society, lately spent two
weeks near Gallup, N. M., looking for a
sandstone house partially covered by a
bed of lava. This, says a Denver ex-
change, he failed to find, but he discover-
ed other evidence of the presence of man
in that locality during the tertiary period.
Near the given site of the elusive stone
house they came upon the site of an old
lake covered with lava. Fifty feet above
the original level of the vanished lake a
cliff house was found. From this long
untenanted abode the explorers took two
bushels of calcined corn, which however,
had not come into contact with any burn-
ing substance. It was of an altogether
different variety from the corn that is
and has been used by the Indians. Over
the corn was a layer of chipped stone
reddened by intense heat from the lava
bed of solidified debris which lay above
the burnt rock.

In the house in which the corn was
stored there were no weapons or uten-
sils made of lava. On the other hand,
such weapons and utensils were plenti-
ful in the cliff dwelling at a lower level.
These facts have convinced Capt. Deane
that the region was inhabited before and
after the lava flow, which is of the ter-
tiary period.—Sel.

OPEN YOUR EYES AND TELL US WHY.

You can see any day a white horse;
did you ever see a white colt? How
many different kinds of trees grow in
your neighborhood, and what are they
good for? Why does a horse nip grass
backward, and a cow forward? Why
does a hop vine wind one way, and a
bean vine another? Where should a
chimney be larger, at top or bottom,
and why? Why does a horse when
tethered with a rope unravel it in gra-
zing, while a cow twists it into a kinky
knot? Why do leaves turn upside down
just before a rain?—Selected

There are enrolled in the Indian Schools
in the state of Nevada, about three hun-
dred and seventy pupils. This is less
than eighteen percent of the Indian
School population of the state. There
being two thousand and eighty four in
the state, between the ages of five and
eighteen years, leaving about seventeen
hundred children growing up in ignor-
ance and vice to say nothing of the filth
and the disease contaminations liable to
emanate from them. A potent argument,
that should appeal to every white parent
in the state, that these seventeen hun-
dred idlers should be forced into school
is: they per-force of circumstances and
unavoidable conditions, are in daily
contact with the white children of the
state, on the streets, in the fields and
homes of the white children and in ac-
cordance with the immutable law of
equilibrium this association will have a
tendency to modify the intellectual and
moral character of the coming genera-
tions. There is not a white father or
mother in the state that should oppose
the universal education of all the chil-
dren of the state.

No wiser move was ever made than
the cutting off, of rations to Indians. As
long as any person of any race or clime
is supported without effort, so long will
he be a useless factor in the activities of
human affairs.

It is said that one of the Carson City
teachers dismisses her classes in the
following language; "The young ladies
may be dismissed;" boys! "get out of
here."

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ladies' furnishing good. Our
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a call.

Nevada State Legislature is now in session.

The blacksmith detail has resumed building wagons.

The boys have the ice house and part of the barn full of ice.

The little boys are enjoying the sleds made by Mr. Sampsell.

The last few days have been stormy; rain and mud abundant.

Open meeting of the Standard Literary Society January 31, 1903.

Emma Richards and Minnie Tibbits are assisting Mrs. Watkins this quarter.

The fifth grade are wrestling with division of fractions and they are going to win.

It is said that the storm prevailing is the worst that has visited Carson for years.

The Literary Society in Miss Jones' room on Monday evening last was a very pleasant entertainment.

Lena Jack is in school again after an absence of five weeks. She has been helping all day in the office.

The new office is now receiving the finishing touches of paint. It will be occupied in the near future.

All the larger pupils will visit the legislature during the session, under the chaperonage of the teachers.

Geo. Minkey was laid up nearly a month with sore eyes owing to a peice of hot iron flying into one of them.

The boys clothing room has been refitted and painted and is now all that it can be desired for a clothing room.

Mr. Bazell Leach has been appointed blacksmith at this school. He arrived on the 21 ultimo. His wife accompanied him.

William Van Dozer has had charge of the shoe shop for some time past, pending the arrival of the new shoemaker.

Mr. Cawker and his detail are doing excellent work. They have all the work they can do to provide the boys with clothing.

Mr. John M. Commons of the Lemhi school has been appointed clerk at this school. He entered upon duty on the 23rd ultimo.

On Tuesday last a very heavy snow fell, compelling Mr. Lovegrove and his boys to use the snow plow early on Wednesday morning.

Mr. George Gillson of Carson assisted several days in the clerical work of the school during last month, before the arrival of Mr. Commons.

Myles Sharkey who was appointed shoe maker at this school, resigned after remaining here a few weeks. He returned to his home in San Francisco.

Indians living on reservations should have land allotted them whether they are willing or not and there they should be compelled to work or starve.

Every able bodied child in the land should not only have the opportunity to be educated but he should be made avail himself of that opportunity.

Lena Jack who has been assisting in the office for the past two months has resumed her school work. She will however work one half day in the office.

The parents of little Oscar Jackson who died a few days ago at his home came to the school and requested his burial according to civilized customs.

Superivor Holland came to the school on Wednesday night last and left on the north bound train on Friday morning. He left the snow bound region of Nevada for the sunny climes of Arizona.

At the last meeting of the Standard Society, girls were elected to fill all the offices. The boys have a large majority and there was no help for the girls. Nellie Jones was elected President.

The Fourth and Fifth Grades Literary was held the evening of the 26 in the Kindergarten room. The debators were all beginners, but they each gave a me good point and it was difficult to decide who spoke best. The Spanish song was a novelty, and Mr. Cawker's speech was full of good advice. The other exercises were good and there was not one failure. It was an evening of profit and pleasure,

Little Oscar Jackson who was in school last year and did not return to the school on account of sickness when school opened in September, died on the 29 h. ultimo his parents requested the school to bury him in the school cemetery, which was done Friday last. Little Oscar was a favorite with his teacher and his classmates. When he left school in June he was in good health.

Little Julia Mitchell died on Thursday last of brain fever and heart trouble. She was sick less than a week. Her father was present at her death. He has the sympathy of every one at the school. She was buried at the school cemetery at the request of her father.

Snow and more snow.

Jack Wilson is mail boy again.

The farmer is already preparing for seeding the fields and garden.

The epedemic of fevers and "grippe" which prevailed at the school for three months is over.

Two or three boys who ran away from this school a few weeks ago find, "the way of the transgressor hard."

There has been no annual rabbit-hunt at the school this year for the reason that there are few rabbits to hunt.

George Minkey who has been confined to the hospital for several weeks is again able to be in the blacksmith shop.

Mr. David Graham of Hawthorne, Nevada has purchased the trading post of R. M. Norris at Schurz, Nevada.

WASHINGTON'S BIRTHDAY.

'Tis splendid to live so grandly,
That long after you are gone,
The things you did are remembered,
And recounted under the sun;
To live so bravely and purely,
That a nation stops on its way,
And once a year, with banner and drum
Keeps its thoughts of your natal day.
—Margaret Sangster

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THE MAN WHO DOES THINGS.

Every Institution wants him. He is not looking for positions; positions are looking for him. He does not complain. He acts. He accomplishes results, and these accomplished results speak more loudly in his favor than acres of subsidized newspapers. What the world wants, what the world rewards, is the man who does things. Discouragements and failures are meaningless nothings to him; results are the substantial things for which he strives and attains. There is a settled air of assured success in his manners and movements. There is no trouble in selecting him from a crowd. He can be picked out just as unerringly as his opposite, who abides with discouragement and failure, and they leave a more attractive imprint on the countenance. Men who can do things in industrial, commercial and financial life are as scarce as their opposites are plentiful. Opportunities are not scarce; they are plentiful, more plentiful than ever since history was written. They await the poor boy who does thing without looking at the clock. People who are always looking at the clock never amount to much in anything. Men who do things never consult the time to see if they can stop; they know time "was made for slaves" not for virile men who enthusiastically do things. Employes who frequently consult the clock will always be employes with no hope of rising. The man who does things may in his absorption forget his meals or his bed, but his opposite will be ever ready ahead of time for both or either.—Ex.

DEFENDS INDIAN SCHOOLS.

Superintendent Pears, of Haskell Indian Institute, in Kansas, in his annual report says that although at times the results of the work of education among the Indians do not satisfy the onlookers, to those who are in the work and therefore have opportunities to observe the gradual development of individuals there is more and more of encouragement and satisfaction.

As proof of the permanent good results of training the Indians, the report says that of 95 graduates previous to the classes of 1902, at least 77 are at work earning their own living and in many instances aiding needy parents or supporting in a respectable way a little family of their own. Of the 41 graduates of the classes of 1902, it is stated that there is not one but is qualified to make a record equal to the earlier graduates.

The undergraduates also are making excellent records. The fact, however, that the percentage of successes among

undergraduates is not as large as among graduates is cited as a strong argument in favor of the continuation of thorough educational work. There is a constantly increasing demand from among the Indian population of the country for enrollment at this and other schools.

MAJ. PRATT'S SQUAW STORY.

Maj. Pratt, the United States Army officer who is in charge of the Carlisle Indian School, admits that many of his graduates who return to tribal life fall into Indian ways again. Therefore, he is doing all he can to prevent the educated Indian from going back to the reservations.

He tells of an incident he saw at a Western Indian agency. A squaw entered a trader's store, wrapped in a blanket, pointed at a straw hat, and asked, "How much price you ask him?" "Fifty cents," said the merchant.

"How much price?" she asked again, pointing at another article. The price was quoted, and was followed by another query of "How much price?"

Then she suddenly gazed blandly at the merchant, and asked, mildly:

"Do you not regard such prices as extortionate for articles of such palpably and unmistakably inferior quality? Do you not really believe that a reduction in your charges would materially enhance your pecuniary profits, as well as be ethically proper? I beg you to consider my suggestion."

She was a graduate of the Carlisle Indian School.

UPSIDE DOWN CHINESE.

In the first place the Chinese live on the other side of the earth. Perhaps that accounts for their upside down method in everything.

The Chinese surname comes first instead of last. The Chinese begin dinner with dessert and end with soup and fish. The Chinese shake their own hands instead of the hands of those they greet. The spoken language of China is not written and the written language is not spoken. The Chinese launch their vessels sidwise, and mount their horses from the off side.

Books are read backward and what we call foot-notes are inserted at the top of the page.

The Chinese dress in white at funerals and in mourning at weddings, while old women always serve as bridesmaids.

The Chinese compass points to the south instead of the north. The men carry out dressmaking and the woman carry burdens.—Sel,

INDIAN BEADWORK REVIVED.

The Catholic Indian association of Canada is making arrangements to revive the bead industry among the Caughnawaga Indians, says the New York Tribune. The women will be taught to adapt their ancient skill, which they are in great danger of losing, to modern uses, such as the making of belts, purses, cardcases, etc., and it is believed that their handicraft will find a ready sale. The Caughnawagas are a peculiarly interesting people and are known in early Canadian history as the "praying Indians." Their lives were compared at that time to those of the primitive Christians, and among them lived the famous Indian saint Kateri Tekakwitha.

Not capital, or labor or land, or goods, but human relations, lie at the root of all social reforms. All questions between employers and employed are to be solved in that way. Seek ye first the kingdom of God and his righteousness; what is right, and just, and loving, and fair between man and man; the discovery of that is the only solution of all these stormy questions.—F. D. Maurice.

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