



The Wilson Steam Boiler Works, 19th and Pierce Streets, Omaha.

The Wilson Steam Boiler Company was established in 1882, but was not incorporated until 1902, when J. M. Wilson was made president of the company and J. Morris Wilson secretary and treasurer. Both are the most pleasant of gentlemen, and should you need anything in their line they will be very much pleased to hear from you, and guarantee that all work will be done in a most satisfactory manner.

## Noble Red Man in New Togs

(Copyright, 1903, by T. C. McClure.)  
It isn't "Lo! the poor Indian," any more. Nor is the white man's customary mental picture of the noble red man, wrapped in a dirty blanket, with red earth on his jaws and the tall feathers of eagles stuck in his hair, any longer correct.

Instead, it is now "Lo! the new Indian," and the picture must be changed from one of aboriginal picturesqueness to that of civilized conventionality—the descendant of a hundred braves clothed in frock coat and striped trousers, high hat, boiled shirt, standing collar and cravat and patent leather shoes. And the bow has given way to the steam plow, the tepee to the house and the war pony to the work horse.

It is a change, according to the scientists and others who have studied the Indians for years, that has come about, with one or two exceptions—as, for instance, the Cherokees—within the last decade, or even less, and that has been wrought almost simultaneously in tribes not infrequently separated from one another by hundreds of miles.

The only explanation they can offer for this sudden transition from a semi-barbaric state to one of modernity—this utter confounding of those who have held that no Indian could be civilized, and that the only good Indian is the dead Indian—is based on logic. For over a century, says the scientists, the Indians of America have been systematically subjected by the government to the processes of civilization. They opposed it, fought it all along, and as insistently decreased in numerical strength and power. They were persistent in clinging to tradition; but now, after all these years, they have seemingly arrived at the conclusion in their own way that to be saved they, the remnants of once powerful tribes, must conform at last to the white man's way. It is simply the natural law of self-preservation asserting itself.

### Revolution Among the Six Nations.

Be that as it may, the scientists who are noting the change with wonder have found no sharper contest between two successive generations of Indians than that displayed by the Six Nations on their reservation in Canada, whither they emigrated a hundred years ago from New York state, in order to throw in their lot with the British.

These Indians were among the first to come within the influence of the white man, but it is only within the last few years that both Christians and Pagans among them have discarded the blanket and the feathered head-dress for trousers and felt hats. The change has been so universal that it would seem to be the result of preconcerted action, but the Indians and the agents deny that such is the case.

On the other hand not a few of the braves have secretly admitted that the women had a great deal to do with the tribes' abandonment of the costumes of their forefathers. "Our women," said one of the bucks recently, "got hold of the illustrated women's papers and magazines and saw all sorts of white women's clothes in them. Then they got to thinking the blankets and an occasional calico slip were not good enough for them, and longed for the dresses they'd seen in the magazines. Well, you know the women of the Six Nations have always run the tribes and elected the chiefs, and themselves white women's dresses.

"When they got dressed up in them, they saw that our blankets and their cloth skirts didn't go well together. Well, the women have always governed the Six Nations, and before long we were wearing store clothes, just like the white men."

It is true that the Mohawk women took the lead in adopting modern dress, and they have become such skillful sewers and follow the fashions so closely that they rival the white women of adjacent towns in sartorial matters.

On the 24th of last May, when the Six Nations gathered in Brantford to celebrate the king's birthday, the wives of the provincial officers who were present expressed their astonishment at finding hundreds of full-blooded and half-breed Indian women and girls parading before them in tailor-cut coats, shirt-waists and cloth skirts of walking length, with their hair done up in the approved styles beneath up-to-date millinery creations.

The adoption of the white man's garb, the agent says, has made the Six Nations turn with greater energy to the white man's ways of living, and everywhere improvement has been noted in the towns and on the farms, where barn raisings are numerous, modern implements multiplying and, in several cases, steam plows being used.

But while many of the white man's ways entered into the makeup of the Six Nations Indian when he put white man's clothing on his back, some aboriginal customs still so they got sewing machines and made cling to him. Thus it comes about that whenever a Mohawk or Iroquois brave wants to summon his wedding guests he secures a purple grain of corn, passes quietly among a crowd of his fellows and slips the grain for a moment into the hand of him whom he desires as a guest at the festivities. The Six Nations bride has not yet fallen in love with the printed wedding card, even though her mother is deeply offended whenever anyone refers to her, in the good old Indian way, as a squaw.

### Diggers Have Fallen in Line.

Another striking example of the new Indian is found in California among the Diggers, long considered the most degenerate of the North American red men.

Many a Digger still lives on worms and grasshopper pies, but he is usually of the dying generation. The large majority of the members of the present generation has departed absolutely from the revolting ways of their fathers, and are living in the white man's way. This is true of as many full-blooded Diggers as of those that have white blood in their veins, and neither class is small, numerically.

These Diggers have been more successful in agricultural pursuits and in cattle raising than their white neighbors. This is especially true of the half-breed descendants of Digger women and early California miners, who, failing at gold hunting, took up ranching. There are many wealthy men among them, who tour Europe and buy works of art to decorate their homes, which stand on sites where once their fathers grubbed up roots for breakfast.

It is a peculiar fact that these full-blooded and half-breed families do not readily take to the luxuries of the white man in some respects. No matter how large and sumptuously furnished their

homes may be, the bedrooms are always fitted out with almost Spartan simplicity. The men sleep on small hard cots, over which sheep skin or blankets are spread. No mattresses, sheets or spreads add to their comfort.

An American, who once spent a week at the home of one of these Digger ranchers and wine growers, says:

"His home was supplied with every civilized article of comfort and adornment. The young rancher himself was a college graduate and had traveled extensively. He could discuss literature as intelligently as he could speak of cattle raising, and his tastes were every bit as refined as those of his American neighbors.

"One day an old Indian squaw appeared and stopped at the house for several days. Her hair was long and bedraggled, her face black and wrinkled, her dress consisted of an old gingham mother Hubbard and a blanket, and her bare feet were wrapped in cotton bandages in lieu of stockings. She could not even speak English beyond a few laconic expressions picked up from miners and trappers. She was a type of the old Digger squaw of years ago.

"'Who's the old woman?' I asked.  
"My aunt," replied the young man. She came down here to rest up after a long spree. The tribe's just had a feast to celebrate the chief's marriage, and they all got pretty sick on white man's fire water. They don't understand the art of mixing cocktails yet."

Most of the new style Diggers, however, have severed all relationship with their barbarian relations, and give their blankets tribesmen scant courtesy.

### The New Alaskan Indians.

The Alaska Indians have also shown a remarkable tendency to adopt civilized ways within the last ten years. In California there are many full-bloods from Alaska tribes studying in the public schools, and several have entered the State university, where they have shown remarkable intelligence. A Swedish trader named Sandalin, whose post is at Kamtschatka, has been instrumental in sending down to San Francisco numbers of children of prominent chiefs, all of whom have become cultivated citizens of this country. Others have come of their own volition, and have returned to spread enlightenment among their own people, and now the Indians around Fort Wrangle, Kodiak, Sitka and Kamtschatka are anything but barbarous, and the traveler in the far north sees whole communities of red men who wear the garb of western civilization with the ease of the occidental himself.

### Red Ranchers of California.

Like their far-away brothers in Alaska, the full-blooded red men of South California are also fast acquiring new ways.

These Indians were Christianized a century ago by the Spanish padres. Father Junipero Serra was especially active in converting the red heathens. But converting them to Christianity and bringing them into a state of slavery meant about the same thing with him. Thus, the peons of the early missions were civilized only in that they were not hostile to white men. They tilled the soil for the monks as the villains of medieval times did for their baronial masters, but education did not

enter into the contract. On the contrary, it was avoided as dangerous.

It was left to the Americans within the last two decades to teach the Southern California Indians real civilization, which they did by throwing open schools and colleges to them, and now they form a part of the population worthy of respect and consideration. Most of these civilized peons are ranchers and fruit raisers. From their old Spanish masters they took Spanish names, so many are known by such names as Rodriguez, Vallejo, Ramirez and Sanchez, which gives the superficial tourist the impression that these pure red men are the children of old Spanish settlers. They are not so energetic or partial to academic studies as the reformed Diggers up state, but in their own way they are just as thoroughly civilized.

In Arizona, New Mexico and parts of Colorado another phase of Indian civilization is visible. Here the bucks still go to town in blankets and long hair; it is in their home life that the change is most apparent. They live in comfortable wooden houses, farm the land by white man's methods, have the latest patented kind of plows, harrows, sowers and reapers, drive about in modern farm wagons behind spans of mules harnessed according to eastern methods, and keep themselves informed of the rise and fall of the markets. When working on their farms they dress in the ordinary overalls and jumpers of the American farm hand.

These are a few examples of the evolution of the new Indian. So widespread has been this change from the old to the new that when the promoters of the Indian shows to be given at the St. Louis exhibition made their contracts with the Indians they stipulated in their agreements that the noble red man should appear exclusively in the garb that is inseparably connected with the Indian and not in frock coats and top hats. JOHN G. SAXTON.

## Doing the Red Man

S. M. Brosius, agent for the Indian Rights association, has discovered a new and profitable "graft" in the Choctaw Nation, Indian Territory. A dozen marriage brokers are making a good thing out of finding white husbands for Choctaw maidens, and Choctaw maidens for white fortune hunters.

Every girl in the nation will receive 320 acres of land when allotment is made, and in addition is entitled to about \$2,500 as one share in the tribal funds on deposit in the United States treasury.

This makes each girl's fortune upward of \$5,000. Nearly all of them want white husbands, and there are no lack of white men who are willing to take them.

The brokers contract to find them white husbands for a fee of from \$5 to \$100. The brokers then advertise in eastern papers and collect \$50 to \$250 from each white man for whom they find an Indian bride.

Many marriages are arranged without either of the principals having seen the other until the day of the wedding, but in every case the broker sees his two fees before there is any wedding.

Mr. Brosius will report the matter to the Indian Rights association.