



American Indians Who Are Employed in New York.

SQUAT over a low table, a broad, pleasant, brown woman was peering among a pile of glittering, gaudy beads, picking them up with unerring certitude and working them into a violent pattern on an uncompromising magenta background.

As the visitor entered she looked up and gave a guttural greeting, while her face brightened in welcome. She explained in a lingo that was difficult to follow that she likes brightness and cheerfulness. She likes it so much that she is glad of the opportunity to stop work and talk of many things.

She is Grandma Diabo, who lives in a basement in a tenement house in Vandam street, in old Greenwich Village. She is "grandma" not only to all the Indians in New York city but to many white persons as well.

Swaying back and forth, Grandma Diabo, who is seventy-five years of age, tells of her life on the reservation in Canada, and how thirty years ago she came to this great city with her husband. He died and is buried in a Brooklyn cemetery, and her eight children are gone. She has no near kin and is glad to "grandma" all of her tribe who have come to New York.

She makes beadwork or leather Indian dolls until the light fails, then she sits thinking of the past, sometimes muttering to herself, but always she is ready to welcome visitors, especially if they bring in gayety. She is a fine old type, her features strong and her eyes bright. On her wrist is tattooed a cross. In part this is significant of her religion, in part it satisfies a vague, deep lying craving inherited from her ancestors, who were wont to paint their bodies with emblems of various kinds and meanings.

When Grandma is ill she does not send to date work of repairing automobiles.

STEPHEN GLORI,
A FILIPINO

ANNIE
WHITE

MRS. MARY KENNEDY, 66
"BEAUTIFUL NAME"



JOHN LITTLE TELKINS, OR
SOME INDIANS IN NEW YORK.

SUSAN DIABO.

White ("Bright Eyes"), bookbinder; Monich ("White Eagle"), Daniel La France ("Red Eagle"), James Macdonald, fire experimenter; Diabo, showman. That is the also of Alfred Standing Bear, a Mohawk, and of Frank Denny. F. Elmenico is a musician; Elija ("Dark Cloud") and John Talkin ("Thunder") are actors; Vincent an Apache, is a construction for M. Miles and Matthew Ankle, S carpenters; Fred Parker is a Nettie La Vatta, a Shoshone, is an ant matron.

Thus varied are the industries the Indian brought from the reservation has adapted himself.

In addition to the beadwork there is alive a characteristic racial industry of the Indians in New York baskets after the manner of the and some do leather work, a modification of their old work with the skins of animals they killed in the chase.

The Indian is in demand as a painter. Mr. E. W. Deming, who has painted beautiful panels for Mrs. E. H. man's country house, depicting phases of Indian life, and is now on great canvases for the Indian of the art museum, has an acquaintance with every Indian who looks like an Indian in New York, and has many of them as models. deeply interested in the life of the Indian who comes here and mingles with the said President Hibben. "How any paid him by the students. wife and daughter, Dr. Kennedy, who was educated in Carlisle

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When Grandma is ill she does not send for a white doctor to cure her. She has secret remedies that made the red man strong before his white brother was known in the land and which she trusts have all the drugs of the pharmacopoeia. Younger Indians, too, often come to her for treatment when they are ailing, trusting to the wisdom of her years and her long experience with healing herbs.

STEPHEN GLORI,
A FILIPINO.

ANNIE
WHITE.

MRS. MARY KENNEDY, OF
"BEAUTIFUL NAME."



JOHN TELKINS, OR
LITTLE THUNDER.

SUSAN DIABO.

SOME INDIANS IN NEW YORK.

to date work of repairing automobiles. As his Indian name is Great Fire, it seems altogether appropriate that he should work in Vulcan's shop and deal with "devil wagons." Great Fire's wife answers in New York to the prosaic name of Mary, her Indian title being slightly difficult for daily Gotham use. "Wa taen ni in sith" she writes it, and explains that it means "a good name."

She is an Iroquois, a distant kin-sister of Grandma Diabo, and was educated in a boarding school. She is a

Kennedy, who was educated in Carlisle and is now working at his trade as a printer on one of the big New York newspapers. At odd times he plays on the clarinet, in which he was instructed at Carlisle. There is also a sister, Amelia Kennedy.

The Iroquois Indians, who seem to be the most numerous in New York, are William Donahue ("White Deer"), who is a showman; Joe De Lisle, Frank Jacobs and Angus Jacobs, all employed at structural iron work; Mrs. Lizzie Taylor

White ("Bright Eyes"), bookbinder; Joe Monich ("White Eagle"), costumer; Daniel La France ("Red Eagle"), actor; James Macdonald, fire expert; Louis Diabo, showman. That is the business also of Alfred Standing Bear, a Sioux Indian; of James Hill ("Long Feather"), a Mohawk, and of Frank Denny. Bennett F. Elmenico is a musician; Elijah Tahmet ("Dark Cloud") and John Talkino ("Little Thunder") are actors; Vincent Nitaloh, an Apache, is a construction foreman; S. M. Miles and Matthew Ankle, Sioux, are carpenters; Fred Parker is a clerk; Mrs. Nettie La Vatta, a Shoshone, is an assistant matron.

Thus varied are the industries to which the Indian brought from the reservations has adapted himself.

In addition to the beadwork that keeps alive a characteristic racial industry, some of the Indians in New York make baskets after the manner of their kind, and some do leather work, a modification of their old work with the skins of the animals they killed in the chase.

The Indian is in demand as a model. Mr. E. W. Deming, who has painted the beautiful panels for Mrs. E. H. Harriman's country house, depicting various phases of Indian life, and is now at work on great canvases for the Indian room of the art museum, has an acquaintance with every Indian who looks like an Indian in New York, and has employed many of them as models. He is also deeply interested in them and gives them wise help and counsel.

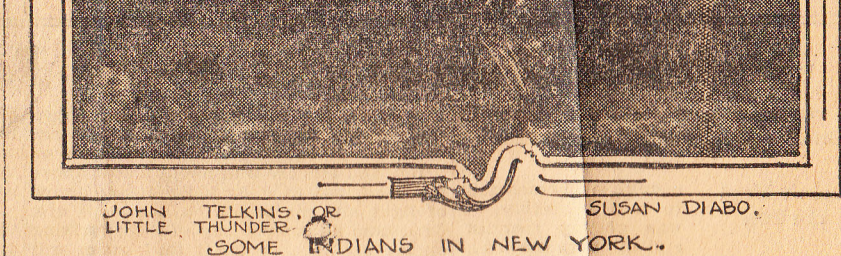
The moving picture companies employ some of the Indians in New York to pose for them, and many of them get chances to do special vaudeville acts. Many who are now weaving baskets and doing beadwork and are engaged at various winter jobs in the city will get profitable employment at the seashore resorts in the summer, both selling their wares and in special acts in the summer shows.

She makes headwork or leather Indian dolls until the light fails, then she sits thinking of the past, sometimes muttering to herself, but always she is ready to welcome visitors, especially if they bring in gayety. She is a fine old type, her features strong and her eyes bright. On her wrist is tattooed a cross. In part this is significant of her religion, in part it satisfies a vague, deep lying craving inherited from her ancestors, who were wont to paint their bodies with emblems of various kinds and meanings.

When Grandma is ill she does not send for a white doctor to cure her. She has secret remedies that made the red man strong before his white brother was known in the land and which she trusts above all the drugs of the pharmacopoeia. Younger Indians, too, often come to her for treatment when they are ailing, trusting to the wisdom of her years and her long experience with healing herbs.

The city and modern ways do not deal kindly with the Indians transplanted from the reservations. Grandma Diabo is the only one who has survived to so great an age. Many of the younger Indians arrived here by way of the schools at Carlisle and Hampton, and they are putting to use the knowledge and skill that they obtained there in various trades.

Francis A. Kennedy, a Seneca, who was educated at Hampton, is a skilled mechanic and is employed at the very up



to date work of repairing automobiles. As his Indian name is Great Fire, it seems altogether appropriate that he should work in Vulcan's shop and deal with "devil wagons." Great Fire's wife answers in New York to the prosaic name of Mary, her Indian title being slightly difficult for daily Gotham use. "Wa tsien ni io stha" she writes it, and explains that it means "a good name."

She is an Iroquois, a distant kinswoman of Grandma Diabo, and was educated at the Carlisle school. She is a neat housekeeper and her spare time, like that of nearly all the Indians in the city, is given to beadwork. That is a legacy that modern trades have not been able to displace. Mrs. Kennedy uses the bright colors with a little more reserve than the older Indians and introduces some of the dull and iridescent tones that do not suggest the Indian work, but which are very effective, according to our taste.

Mr. Kennedy has a brother, Leroy W.

Kennedy, who was educated in Carlisle and is now working at his trade as a printer on one of the big New York newspapers. At odd times he plays on the clarinet, in which he was instructed at Carlisle. There is also a sister, Amelia Kennedy.

The Iroquois Indians, who seem to be the most numerous in New York, are William Dominick ("White Deer"), who is a showman; Joe De Lisle, Frank Jacobs and Angus Jacobs, all employed at structural iron work; Mrs. Lizzie Taylor ("Prairie Flower"), bead worker; Anna

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SPECIAL NOTICES.

2499
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2499
February 4, 1913.

Mrs. Mary Kennedy,
157 West 60th Street,
New York City, N.Y.

Dear friend Mary:

I am writing to you for the names and addresses of any ex-students of Carlisle, now living in New York City. I want their present occupation also. If you know of any others of our race, living in New York City, who are not ex-students of Carlisle, I shall be glad to have their names also. We hope to get you all down here for our next Commencement.

I wonder if you remember your "Aunt"? I used to be 1st Assistant Matron in the Girls' Building while you were still a student here. I am now in Miss Ely's old place in the Outing Office. I have been in this place since last June. I feel quite at home now at Carlisle.

I shall be glad to hear all about yourself so that I can put your name on the list for the Arrow, and in our student record which we are keeping in this office. It is very interesting to hear about all the old students. I hope you will write me a newsy letter. Where is William Dominick now and what is he doing?

Your friend,

REPORT AFTER LEAVING CARLISLE
Mary Williams

PRESENT NAME