

# Many Indians in the City; Adopt White Man's Ways

Red Men in Fight for a Living Enter Into Successful Competition in Many Forms of Industry Against Paleface Workers—A Visit to a Peace Pow-wow in an Uptown Flat.

The strains of mandolin music came floating over the transom of a flat on the upper West Side of Manhattan and here was the quaver of an old man's voice as he sang with feeling, "Silver Threads Among the Gold." As the applause within at the conclusion of the last stanza died away, the Eagle man pushed the electric bell and in response to this summons, so typical of the white man's civilization, a handsome Indian patron opened the door and welcomed the visitor. Her husband, Frank Kennedy, added his greeting, his splendid figure seeming almost out of proportion to the dimensions of the flat and belonging to its vigor and stateliness rather to the forest trails of Western New York his father's once trod.

For this was an Indian of the re-

are Indians who are thus making their way. Ezra Jacobs, a Seneca from the Allegany reservation, lives in the Williamsburg section, and Angus Jacobs, also a Seneca, and a Carlisle graduate, holds an important post in a candy factory on West Broadway, Manhattan. Joe Delle, of Iroquois descent and from the St. Regis reservation in northern New York, is a structural iron worker in this city, and Walter Deer of the Caughawagas is also winning his way here. He is a nephew of Running Deer, who died recently and who long kept a hotel on the St. Lawrence frequented by tourists. Alfred Standing Bear, a Sioux, lives in the Bronx and a representative of the Cherokees, is J. M. Oskinson, who holds a responsible post with Collier's weekly.

Smoke the Peace Pipe in a City Flat Parlor.

Frank Kennedy and his brother, Leroy, occupy adjoining flats in an apartment overlooking the Hudson River, and their red brothers of this big city often drop in to smoke the pipe of peace, or more likely the modern cigar in a cramped parlor. The first named Kennedy studied at Hampton Institute, and his wife at Carlisle, and both are intelligent, keen-witted and ambitious. His family was prominent among the Senecas in the older days, and he is a nephew of Moses Shongoe, now connected with the Buffalo Historical Society, sometime instructor at Carlisle, and an accomplished musician and long U. S. bandmaster. Their ancestor was Captain Shongoe of Revolutionary fame, who possessed the secrets of Indian medicine and handed them down to his posterity after the manner of his race. Mr. Kennedy's physique indicates that he has benefitted from them, though he says the confinement of New York life is mighty hard on even an Indian's digestion and he has to fight that foe of American happiness, dyspepsia.

He received a mechanical training, took up automobile construction, was for a time with a well-known motor concern and now is a member of an automobile repair firm.

Students of Indian problems believe that the red man has a natural bent for work involving skillful use of hands and brain in mechanical or industrial occupation, and Mr. Kennedy agrees with this idea though he told The Eagle representative that Indians differ in their tastes and abilities just as men of other races do, and are not all adapted to the same type of work. He has traveled a good deal, has observed the ways of the world, and is of a philosophic turn. Like most of his race, but says motor cars take so much of his time now he does not have much left to think about the problems of the future.

Carlisle Graduate Helps His Fellow Indians in Their Troubles.

One of the Carlisle graduates who has been making a fine record in New York is Vincent Natalish, who deserves especial credit for the work he has been doing to protect his own people in their rights. Mr. Natalish, who studied engineering at Carlisle and has been successful in work on such lines since leaving the institution about two years ago, is an Apache and his grandfather was Chief Victorio of the Warm Spring clan of that noted tribe. The late Chief Geronimo headed the Chiricahua clan of the Apaches and between the two divisions of the tribe

there were, about thirty years ago, frequent hostilities.

There was also fighting between them and the United States troops and in one of the battles in which his grandfather participated Mr. Natalish, who was then but an infant, had his nose broken. The Warm Spring Apaches lived in New Mexico and the Chiricahuas in Arizona and Mexico and the remnants of the two clans



Ezra L. Jacobs of Brooklyn.

A Seneca Indian and descendant of Chief Cornplanter, who has served in the Regular Army and seen Philippine service.

are now to be found on a reservation at Fort Sill, in Oklahoma. How they came to be there makes rather a long story, but it is full of illustrations of the injustice the whites have so often shown toward the Indians in their relations with them.

Ezra L. Jacobs, the Williamsburg Seneca, is a soldier, traveler, and lineal descendant of the great Chief Cornplanter, Gy-Ant-Wa-Ka, friend of Washington. Mr. Jacobs, who now lives with his family in a flat on Engert avenue, is from the Cornplanter reservation just over the

## PRESENT DAY SCS

Reservation, in New York State, has been in many parts of the member of the regular army, service in the Philippines. L. First United States Infantry service covered twenty-one months he enlisted a second time a three years, most of this time at Fort Barracks, Washington State to the Philippines by way of the Canal and can talk interesting scenes in the foreign country visited.



Frank A. Kennedy,

Seneca, who has become an automobile expert.

owned Seneca nation, who kept the Western door of the Iroquois Long house, as they were wont to refer metaphorically to their famous league. And at his side propped on a couch, though this was New York flat, was a fat papoose trapped in an Indian cradle and placed upright against the wall. The fastenings were beaded and ornamented in the customary Indian fashion. In the company were Caughawagas and Shoshones and Indians of the once warlike Mohawk tribe from the St. Regis reservation, and others representing different nations of the red race. The musician was Seneca here, noted in days gone by on the Cattaraugus reservation in Western New York for his melody, but now making his living as a musician in the metropolis.

How the Indians Are Adapting Themselves to Civilization.

Here were Indians who are actually living right in the heart of the most complex civilization in the world, where competition between individuals and nationalities is fiercest, prices highest, law steepest, and conditions of living generally as far remote as possible from those simple ways of existence habitual to their forefathers. And yet these Indians are adapting themselves to the conditions they find about them, making an honest and good living and winning the respect of neighbors and friends on their merits as members of the community, irrespective of their descent from the original possessors of the land.

Brooklyn as well as in the borough of Manhattan and the Bronx there



165. *The Open Forum*

*The Apache Situation*

FORT APACHE INDIAN AGENCY,  
Whiteriver, Ariz., Sept. 22, 1914.

TO THE SECRETARY-TREASURER,  
*The Society of American Indians,*  
Washington, D. C.

DEAR MR. SECRETARY: I am very glad to have your communication of September 1, and note contents. I am sorry that I shall be unable to attend the Conference. You ask for the "situation in Arizona." I am very glad to have this opportunity to submit the following to the Society for careful consideration:

*Condition of the Apache Indians off the Reservation.*

At Globe, Ariz., the Apache Indians live in teepees on the desert lands outside of the city limits. They have no farms there, and simply live there waiting for some work to turn up in the vicinity. The same condition exists at Miami.

At Wheatfields the Indians live in the teepees on the hilltops. They have no farms there and a number of them work for Chinese farmers. The white community there is prejudiced against the Indians and do not want them to live there.

At Green Back Valley the Indians live in teepees and have no lands of their own. Mr. Packard, who owns most of the valley

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at this place, told the Indians that if they would clear the land and irrigate they could raise as many crops as they wished. They cleared the land, and after three crops he told them he wanted the land for himself.

At Sallymay there are 30 families living in teepees in a canyon. They have some small patches of corn. They are 25 miles from the nearest store.

At Gisela there are about 25 families living in teepees. Some of them have small farms. The white people in this vicinity don't want them. When the cow-boys have their cattle round up they tear down the Indians' fences and turn their cattle into the Indians' corn fields. When the Indians are out hunting their ponies, the cow-boys would draw guns on them even when they are out on the road with their families. They have appealed to the civil authorities, but have received no protection from the cow-boys.

At Angora the Indians had small farms in good condition, but they were driven away by the white men and appealed to the civil authorities, but nothing was done to help them to hold their homes.

At San Pedro Valley, 18 families live in teepees on small farms which the white men have not been able to take away from them. Formerly the Apaches owned the whole valley and used it. The white men have gained possession of about nine-tenths of the land, and continually annoy the Indians by tearing down fences and turning their cattle and horses into the Indians' corn fields.

The old Indians told me that General Crook, in rounding up all the Apaches, told them that if they would help him to get rid of the troublesome Apaches and after settling the troubles they would be allowed to return to their various homes, and live in peace, and that they would not be in need. They said that they did their part and nothing has been done by the Government to carry out the promises made to them by General Crook. They have gone back to their various homes and found the white people occupying their old farms, and the only thing left for the Indians to do was to pitch their teepees on hilltops and look at the white men in the valleys deriving the benefits from the farms that were at one time their own.

I was informed by the Indians off the reservation that four Indians were killed by white men, but nothing was done by the civil authorities to punish the murderers. A white man was

killed and an Indian was sent to the penitentiary. The Indians claimed that the white men were killed by a Mexican.

At one instance a white man killed an Indian at Globe. The white man fled. An Indian was blamed for the murder and was sent to the penitentiary for life. The white man, who committed the murder, was in California and while he was under the influence of liquor confessed that he killed the Indian at Globe and that an innocent Indian was serving a life term for it. The white man was brought back to Globe, tried, and was released. The innocent Indian was also released.

There ought to be something done to help these Apache Indians off the reservation. They ought to have some protection.

I am informed by the Indian Office that the Government has no jurisdiction over these Indians off the reservation and the they are amenable to the laws of the State. I think this would be true if those Apaches owned farms and lived in houses and citizens, but when they have nothing and simply exist in teepees, I think the Government still has jurisdiction over them.

Thanking you for offering this opportunity to me to present this case to your good offices, I am

Very respectfully,  
VINCENT NATALISH.



165' THE APACHES.

Several weeks ago we noticed that Vincent Natailish "New York's only Apache chief" was on his way to Washington to plead before Congress for justice toward his people. The writer recalls the time when "Chief Natalish" was one of a party of bright-eyed little Apache boys just brought to Carlisle by Lieutenant, now General R. H. Pratt, from the old Spanish Fort, San Marco, in St. Augustine, Fla. where his people were prisoners of war.

There were 110 boys and girls in the party that came. With their fathers and mothers they had experienced the cruelties of warfare, such as exasperated whites and revengeful Apaches knew how to wage. These young people did not at first take kindly to the shoes and hats of civilization which the escorts furnished, so when they

walked across the school campus for the first time on a snowy November day, some were shoeless and hatless for they had thrown them away. Very soon however they appreciated the shelter to which they had come and were a happy lot. The "good eat and good bed" seemed to appeal very strongly to them.

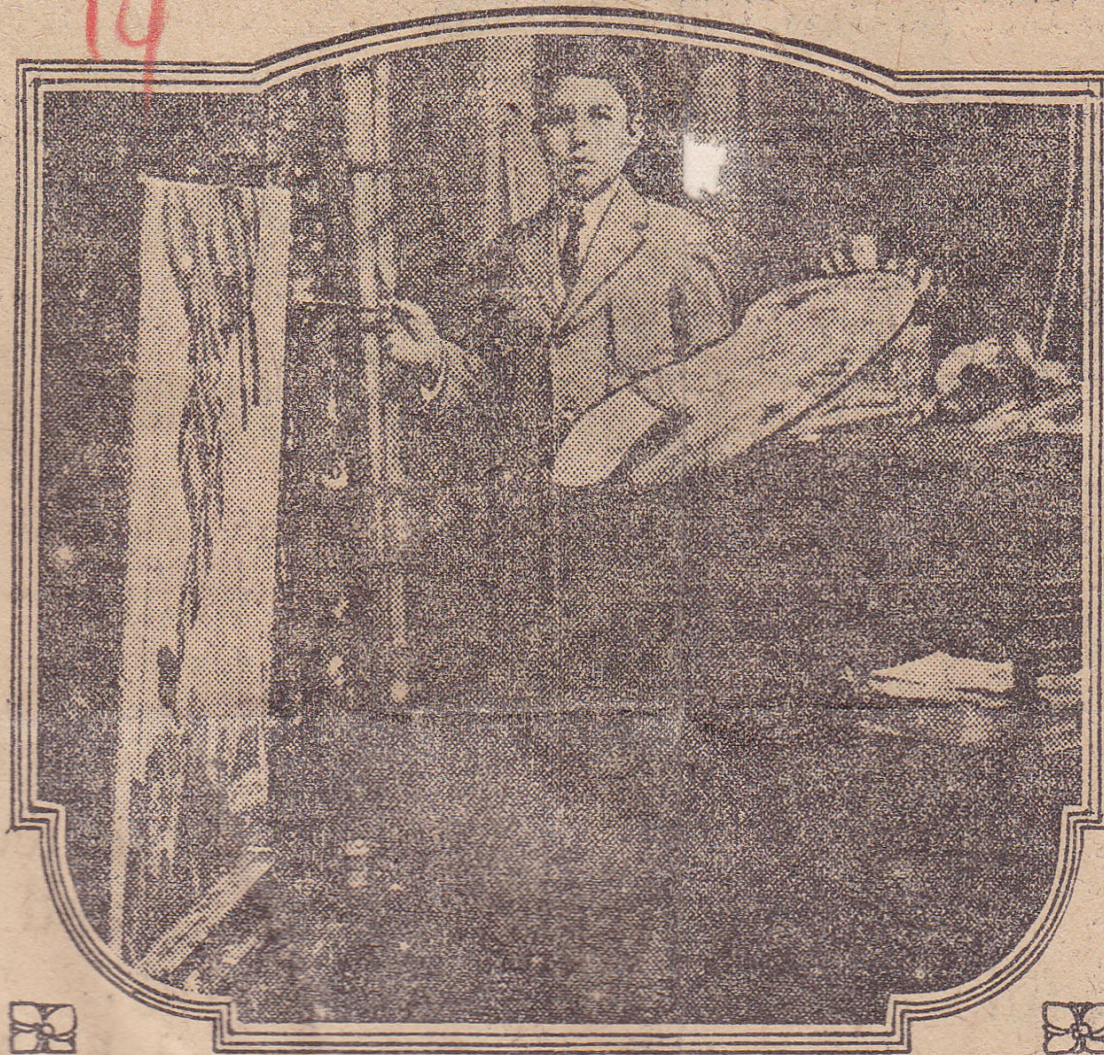
Mr. Natailish is one of many of the 110 who have made good use of the education received at Carlisle. He is a civil engineer with courses in the Massachusetts Institute of Technology and in Columbia University to his credit.

The Apache prisoners, with the famous Geronimo, after several years confinement at San Marco St. Augustine, and afterwards at Mt. Vernon Barracks thirty miles from Mobile, Ala., were sent to Fort Sill, Okla. where they still are occupying land ceded to them by the Comanches.

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## SON OF APACHE CHIEF STUDIES PAINTING.



VINCENT V. NATALISH, INDIAN BOY PAINTER.

In New York is a real native American artist destined to make his mark. He is Master Vincent V. Natalish, son of an Apache chief. Although only nine years old, he has begun to paint in oils, and so well that artists are noticing his work and asserting that there is no question that he has artistic impulses. He has already painted a landscape, good and large, and he is even carrying his interest in the cause of art into the realm of sculpture.

Among the things which the young Apache has fashioned is a bear—a

Vincent Natalish (Na-Tail-Eh) page 9.



CHIEF WILL PLEAD TO FREE APACHES.

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New York's only Apache chief, Vincent Natalish, will go to Washington in a few days to plead the cause of his people before members of Congress and endeavor to have lifted from them the load of injustice which he says they bear.

Mr. Natalish is a graduate of the Carlisle School and has also been at the Massachusetts Institute of Technology. He is a civil engineer and is taking a special course at Columbia University.

He does not wish to return to his Warm Spring tribe until they are released as prisoners of war. Although they acted as scouts for the United States in the expedition which resulted in the capture of Geronimo, Mr. Natalish declares they were themselves taken prisoners. The tribe is at Fort Sill, Okla., where they have the use of the lands which were ceded by the Comanches. There has been an effort lately to transfer them from this country, which has good farming land, to a reservation which is largely a desert.

Mr. Natalish was chosen chief for the purpose of presenting the case of the tribe to the Washington authorities. He says that his people prefer to stay near Fort Still after they have been formally released by the Government. — *New York Herald*.

1913



Real Estate

8. Do you have money in the bank? How much?

9. Have you been in the Indian Service? In what positions? How long in each?

10. What other positions have you held since leaving Carlisle?

Engineering  
work since I came to New York

11. Have you done anything for the betterment of your people? Write fully.

and still trying  
I have  
tried to have the U. S. Gov't. to  
give my people the Apache Indian  
Prisoners of war a permanent home  
who are now confined on the military  
reservation at Fort Sill, Okla.

This statement is written by me and it is now in President Roosevelt's hands for justice.

12. Tell me anything else of interest connected with your life

My people at Fort Sill, Okla. last winter <sup>Jan. 1908</sup> appointed me their representative to have the dark shadow of prisoners of war <sup>removed</sup> from them and given a home. And not be sent from place to another

The true facts concerning my people, how they fought against their own people for the U. S. Gov't and then were made prisoners of war and how the Peace Commission, compose of the friendly Apaches, who went to Washington D.C. at the request of President Grover Cleveland and Commissioner of Indian Affairs, on their way home, they were made prisoners of war. I am trying to have things straighten for my people the Apache Indians.

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