



If it hadn't been for an Indian medicine woman, I wouldn't be alive today!

It has been nine months since Father Emmett left us, but I think he would be proud that we are moving on with his plans. Just as you got to know Father through his stories of his childhood and family life on the farm, I would like you to get to know me and where I came from. If you ever said to yourself, "Who is this Mike Skaggs signing these letters?" I hope by telling you about my family background, you will get to know me a little better.

With that in mind, I'd like to tell you a true story about the Indian medicine woman referred to above that was handed down in my family. It all started with my Grandma Hattie and Grandpa Bill.

Hattie Young was from a church-going family in Oklahoma. They didn't have much, but their church was an old-fashioned community gathering place for socials, weddings, church services and special birthdays and wakes. The community revolved around their church activities.

It was on a humid, Sunday morning when the sound of church hymns and piano music filled the air. Hattie, then a

Greetings From Mike

pretty teenager, was playing the piano, when she noticed Bill Tingler, a tall, dark and handsome young lad, peeking through the window at her! Bill was

no church-going boy. He wouldn't come inside a church at all, but there he was at the window.

From then on, Bill courted Hattie,



Mike Skaggs, Vance Little Bird and Peter John Wilson enjoy a laugh about the day Peter John was chased by an angry mother moose down a hill in Red Lodge during the fire evacuation.

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even accompanying her to church. He was a strong, jovial man and Hattie must have fallen in love with his happy-go-lucky nature and his teasing ways with the children, who doted on him. The happy couple was soon married in the church where they first saw each other. But it wasn't an easy life because Bill's parents were migrant workers who picked cotton and fruit for a living. They were strong, independent people with a belief in the Almighty but they didn't have time for modern society. Hattie and Bill worked for sharecroppers and were paid \$1.50 per hundred pounds of cotton, which they picked by hand and carried on their backs, whether man, woman or child.

After their marriage, Bill and Hattie moved to Shawnee, Oklahoma, still considered Indian Territory, where Bill had Indian relatives. On December 31, 1927, their 8 year-old daughter, Irene, died from pneumonia in Hattie's arms. Before long, Hattie also came down with the same ailment and was near death when the doctor told Bill, "I'm sorry. I've done all I can do for her." But Bill wasn't about to give up. He sent for an Indian medicine woman to treat Hattie.

The medicine woman came quickly and quietly. She used special herbs, ancient prayers and poultices and she cured Grandma Hattie within days. As soon as Hattie was well, the woman disappeared as quietly as she had come. Although we don't remember her name, my entire family is eternally grateful to God for the gentle Indian woman who saved Grandma Hattie. My grandma went on to live a long life and she and Grandpa Bill became the parents of 4 more



Grandma Hattie and Grandpa Bill
Tingler with two grandsons in 1949.

Outside their home in Oklahoma with a man
Grandpa worked with.

children, one of whom is my mom, Thelma, who is still living today.

The Great Depression hit Oklahoma and Arkansas hard and people barely survived. As migrant workers, mom remembers her parents moving from state to state picking cotton and fruit of all kinds. The family slept together under sagging tarps and under trucks, choked in dust and existing on water biscuits.

That's why I understand the suffering of the Cheyenne elders in Montana, who baled hay and went from farm to farm harvesting beets with their parents in the scorching summer heat. They slept on burlap sacks on the ground and drank river water. Like the Cheyenne, my family experienced the same hardships and back-breaking struggles to survive the 1920s and 30s.

Father Emmett grew up with the same work ethic as I did and he told me about the extreme poverty he had seen on the reservation. About two years ago, he told me that his own health was deteriorating and I asked him if he had any concerns about my continuing his mission. His response was, "I'm not worried Mike be-

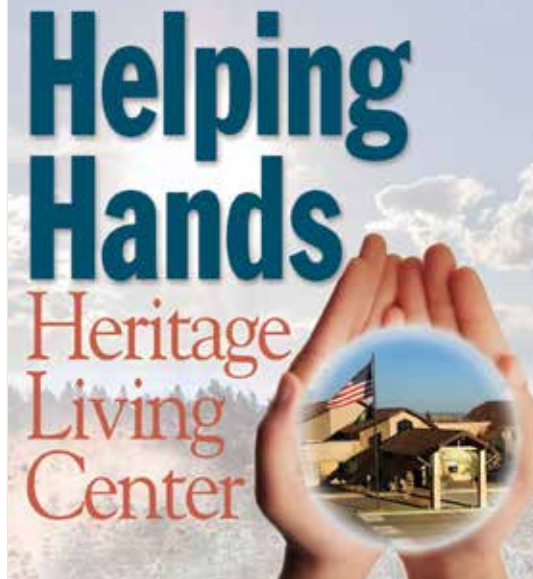
cause I know you will carry on."

Today, we care for 40 elders at the Heritage Living Center and we have a waiting list of others wanting to move in. The Cheyenne elders and I will continue to rely on your prayers and generosity. We respect the spiritual needs and customs of tribal elders and true to my word, with your continued help, I will provide for their medical, dietary and physical needs in the months and years to come. Please remember that we don't accept government funds. May God bless you for your kindness and support, which demonstrates to the Cheyenne elders that you have not forgotten them.

And like I said, I wouldn't be here today if it hadn't been for an Indian medicine woman and a beloved priest who sacrificed nearly 60 years of his life to improve the quality of life of the Northern Cheyenne people.

With a grateful heart,

Mike Skaggs
President & CEO



Jerry Thex is our Maintenance Supervisor at the Heritage Living Center. It was Jerry who got the first alert this summer when our sprinkler system was going to fail if something wasn't done immediately. Around midnight, Jerry jumped out of bed and it took him 10 minutes to get to the Center. He knew something was wrong as he crawled up inside the attic



Red Sleeve, Cheyenne Scout - circa 1879.
Photograph by L. A. Huffman. Courtesy of
Coffrin's Old West Gallery.

Jerry Thex - Courage Under Fire

with a flashlight to find that the pipes all over the attic were rusted and some were leaking. The sprinkler system could fail at any time and it was fire season in Montana with dangerous lightning nearly every night.

Father Emmett's main fear was always that the Center or the surrounding pine trees would be struck by lightning. Jerry's dad, Pete Thex, had been Maintenance Supervisor for Father Emmett for years and after he retired, his son Jerry took over for him and he has done an excellent job. We owe our new galvanized pipes and solid sprinkler system to our generous donors who helped us out in this emergency. But it was Jerry's quick thinking, dexterity and courage that saved us from what could have been a full building disaster.

Courage is nothing new in Jerry's family. A Northern Cheyenne on his mother Cecelia's side, Jerry is the descendant of both Chief Dull Knife and the well known Cheyenne warrior Red Sleeve, sometimes called the Red Armed Panther because he fought like a panther in battle.

Jerry has a multitude of responsibilities such as overseeing housekeeping, taking care of the grounds, preventative maintenance on all machinery including vehicles, cleaning boilers, water heaters, the fire system, kitchen appliances, computers and phone systems. He can do it all.

Jerry's upbringing has a lot to do with how much he can tackle at one time. Growing up a "breed" with an Indian mother and a white father wasn't easy. In school, Jerry was taunted by white kids who fought him because he was an Indian. The Indian boys picked on him and



Jerry Thex is a descendant of Red Sleeve.

came to blows with "the white boy." Jerry recalls that he "had a hard time at first. I had to fight everyone." Jerry knew that if he was going to survive, "I had to choose either to be white or Indian. I chose Indian."

Before Jerry worked for the Center he had years of experience as the maintenance foreman for Northern Cheyenne Housing. He also worked at the Colstrip power plant. Jerry is married to his wife Emerley and they have a blended family of eight children including Andrew, Tishea, Tierra, Coltin, Jerry III, Ethan, Christian, and Miles, the latter a Corporal in the U. S. Army. Jerry also has two grandchildren and another on the way. On his days off, with family in tow, Jerry's passion is fishing. He also plays horse shoes and fixes up old cars.

To sum up his job at the Heritage Living Center, Jerry says, "I have my heart in this job. I'm helping to take care of my elders. Their smiles make me feel appreciated." Jerry is definitely appreciated and we're lucky to have him on board.

A Thrilling Buffalo Hunt



Honors Cheyenne Elders

Nothing was more exciting and exhilarating for Cheyenne elders than taking part in a real buffalo hunt this past summer! Their tribe honored them with permission to experience the first-hand thrill of the chase, stalking the proud beast like their forefathers did for centuries in the distant past.

In the mid-19th Century there were 60 to 100 million buffalo on the Western Plains, but as the railroads moved across the areas where the buffalo lived, they hired buffalo hunters to exterminate the great animals to prevent train wrecks. In 1885, the last buffalo was killed in Montana. Private buffalo ranches kept a few herds alive and today most Plains tribes have at least a remnant of a herd. The Northern Cheyenne are proud of their

free-roaming herd of buffalo that range unmolested over thousands of acres of land, just as they have for centuries.

Mark Round Stone, tribal caretaker of the herd, gave the elders at the Heritage Living Center the permission to harvest a two year old buffalo cow. He knew this was probably the last chance any of them would ever have to experience a hunt and what a wild time they had!

But if you think chasing a buffalo is easy, even with pickup trucks, think again. In the old days the Cheyenne knew how risky it was to hunt the buffalo on foot. They had to cover themselves in buffalo hides and crawl up with bows and arrows near enough to a herd to kill an animal. Later, they devised plans to herd the huge animals using fire and blankets to chase

the large animals over a high cliff. But they only took what they needed and no more.

Then came the buffalo ponies traded and stolen from the people living in Mexico. It then became an equally dangerous effort to gallop their buffalo ponies close to a running animal and bring down a buffalo with arrows strategically placed. But by 1884, the Cheyenne were living on their reservation and the buffalo were no more.

On the hunt this summer, the elders all enjoyed the thrill of the chase. In a small caravan of cars and the Heritage van, they first drove up to one of the highest hills on the reservation. They could look down for miles in every direction to spot the buffalo, but they were nowhere to be seen.

Mark Round Stone figured they would be at a watering springs but the buffalo were hiding in thick brush. They already knew they were being hunted. Mark gave the elders an interesting speech telling of the importance of the herd to the Cheyenne and answered questions about the care of the huge, dangerous animals.

The elders then began what became a bumpy, exciting chase, but not before having to cross old logging roads, through rough, timbered ravines and many rolling hills. The challenging, often treacherous terrain made it almost impossible to catch even a glimpse of the wily animals. But when it seemed the hunters were getting closer to their prey, the elders watched respectfully while Hubert Black Wolf, a Resident Attendant at the Center, took sage and blessed the rifle, running the sage over the entire rifle and whispering prayers over the weapon, asking, "Maheo, Creator God," for a successful hunt.

This done, they suddenly spotted the buffalo again and gave chase.

At one point hunters had the herd on top of a hill and scouts were dispatched on foot to climb up. Each man slowly closed in on the herd, a dangerous undertaking. When cornered, male buffalo surround the female cows and the young calves. This is when they are the most dangerous, rushing around and around, the dust rising above them. But the buffalo changed direction and came down in force off a nearby hill and ran over and down into another valley. The elders watched from below and the excitement kept growing. But the herd was too smart for them.

They ran up another steep hill, prompting one tribal sharpshooter to go around and up the other side in order to get the shot he needed to bring down the buffalo with his first bullet.

Although everyone was exhausted over the four hour hunt, it was very important to the Cheyenne that proper care and respect for the buffalo be maintained, even after death. Hubert Black Wolf thanked the buffalo for sacrificing her life so that the elders could use her rich meat to stay



Mark Round Stone tracks the buffalo herd with Edna Seminole and Edna Deafy.

strong and healthy. He prayed to God for giving life to the Cheyenne people and for allowing the hunters to provide meat for the Heritage Living Center. As the elders gathered around in silence, Hubert knelt down, spoke to the animal, and painted her massive head and other parts of her body with sacred red and black paint.

Then the work began of skinning the buffalo and loading the heavy meat up into the pickup to get it to the Center freezer as soon as possible. As in the old days, no part of the buffalo was wasted.

The buffalo hunt was a special, amazing

day that the Cheyenne elders will never forget. It reminded them of how hard it was for their ancestors in the past to hunt the great animals on foot and on horseback in freezing winter snow and in the blistering heat of summer. Hunters were exhausted after a hunt. Then the women took over the enormous task of skinning and cutting up the meat to distribute to the elderly, the handicapped and the families with children. The warriors ate last.

The Cheyenne people of long ago didn't hunt for sport or entertainment. Instead of a pleasurable pastime, the hunt required agile, brave men with strict self control. A successful buffalo hunt was carefully organized with rules of conduct that were never to be broken. One hasty move by a hunter could frighten the buffalo herd away, which resulted in famine and death during winter on the Northern Plains.

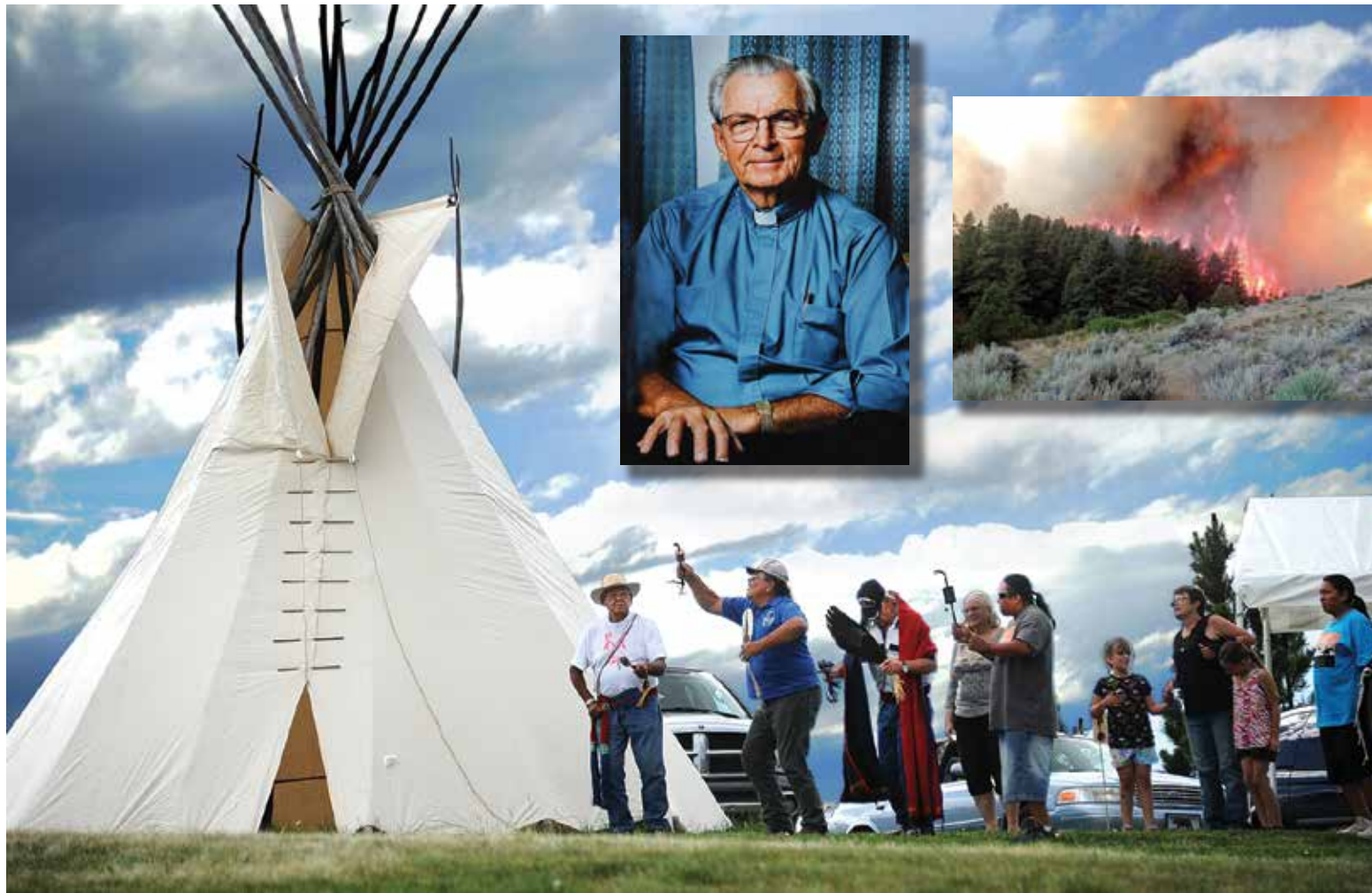
The Heritage Living Center would like to thank Hubert Black Wolf and the staff of the Heritage Living Center, as well as Mark

Round Stone for his careful instructions and control of the hunt. We would also like to thank the Northern Cheyenne tribe for giving the elders the life-sustaining buffalo meat, full of the protein so necessary for their good health and stamina.



A delicious buffalo steak dinner.

Reflections of the Past Year



(Right) HLC staff members roar with approval after Jerry Thex, (above) dropped a popular staffer into the dunk tank with a perfect throw.



DETACH, MOISTEN GLUE STRIP AND SEAL



(Above) Elders enjoy the summer's activities.

This summer marked one year since the Ash Creek Fire devastated the Northern Cheyenne Reservation and forced the evacuation of the elders from HLC. We also remembered that July 27th would have been Father Emmett's 87th birthday.

Berry Picking

Late summer is berry and plum picking time on the Northern Cheyenne Reservation. Staff members enjoy taking the ladies out together to pick the ripe fruit and the results are delicious chokecherry jam, pudding and syrup. When the elders were girls, their mothers taught them to make pemmican from dried deer meat and crushed chokecherries formed into patties and dried.

Today, this custom is a lot of fun but in ancient times dried berries, prairie turnips and buffalo meat jerky kept the Cheyenne alive through harsh Montana winters. If a summer berry crop was poor, hunger was the result. In that case, they harvested rose hips, the small red berries that last all winter on the rose bushes and contain huge amounts of vitamin C.



Planned Giving for Current Donors

Current donations are vital if we are to carry out Father Emmett Hoffmann's Soaring Eagle Vision of Assisted Living for Northern Cheyenne elders. Without gifts from our faithful donors, we would not be able to care for the Cheyenne elders at the Heritage Living Center. We deeply appreciate every dollar we receive. Each day, we are thankful and blessed by what donors make possible for the elders.

Other than writing a check or sending us a gift by credit card, some donors may benefit from planning their gifts for a time in life when they no longer need the resources they have. For most people this occurs at death, but that is not the only circumstance when a planned gift might make sense for the donor and Soaring Eagle.

What is Planned Giving?

Planned Giving is often overlooked as a way to give to favorite charities. It is particularly useful for older persons who may be concluding their working years with a regular income and transition to retirement with a more fixed income. Quite possibly a senior donor may not be able to give like they did when they were working. With careful planning, donors can continue their support during their retirement years and possibly well into the future with planned gifts.

Planned gifts can include:

- Bequests through your will or living trust
- Gifts via retirement accounts
- Gifts that produce an income paid to the donor
- Gifts of life insurance
- Gifts of stocks and bonds

Bequests—A Future Gift

Someday, you may no longer need the resources you accumulated throughout life. Some folks exit this life with little in their bank accounts. Possibly, they left just enough to pay their final expenses and the funeral costs. Others will have something left over.

A will or living trust can designate to whom and what you want done with your left over resources. Many people leave their assets to family members like a spouse, children, grandchildren and special friends. Some make provision for the charities they supported during their lifetimes. Soaring Eagle benefits from bequests thoughtful donors plan for us. Some ideas on how to give using a bequest are included in this article. For more information, please call or write to request our free booklet, "Giving Through Your Will." We will send it to you with no obligation as a service to you.

Always seek the counsel of an attorney and other competent advisors when planning for a gift through your will or living trust. Laws vary from state to state and the advice you get from advisors today can eliminate or greatly reduce problems for those you choose to benefit.

Retirement Accounts—An Overlooked Gift Option

Many Americans have been good savers through retirement plans, IRAs, and other qualified plans. For some, they need to protect what they have saved and use it for their retirement years. Others may come to a point where they find they have more than they will need and can enjoy giving away some of their savings while they are still living. Giving through a retirement account can work for either type of person. You retain control over the assets in your account to meet your needs and your gift can be revised if your needs or charitable interests change.

For those needing to protect their savings, they can name Soaring Eagle as a beneficiary or partial beneficiary to their retirement account, just in case there is anything left over. Family members can be provided for through other plans. Including charitable beneficiaries in your retirement plan can yield some tax-saving benefits.

An opportunity exists in 2013 for donors to give directly from their IRA accounts to qualified charities. Your IRA custodian will have detailed information on how this can be accomplished. Be sure to start early, as this kind of gift takes some time to execute, so don't wait until December 30th or 31st. If you choose to donate to us, please let us know in advance so that we can be watching for your donation directly from your IRA. Sometimes, we don't know that a donor is giving to us through their IRA.

We receive a check from the financial institution and it can take weeks to learn who the gift is from. Knowing who made the gift will be important for your tax return and you will need a special letter from us to file with your taxes.

Income Producing Gifts

Some donors find it is in their best interest to arrange a donation that can produce an income for them or loved ones and benefit their favorite charity. There are several ways to approach this using a Charitable Remainder Trust. Through this kind of trust the donor can arrange for a variable or fixed income. When the trust expires, usually at death, the remainder passes to charity. Relying on the advice of experienced legal and financial advisers can help set up a plan that benefits you and others later on.

A Charitable Gift Annuity is another way to generate a fixed income during life and then benefit Soaring Eagle in future years. Soaring Eagle donors have received income and tax savings from gift annuities for many years. Gift annuities are a gift arrangement that produces an income for as long as you live. One of our annuitants lived to be 104 and her payments were always made right on time year after year. You can learn more about gift annuities from the display in this newsletter.

Gifts of Life Insurance

Life insurance policies are assets that people often forget about. Some donors own policies that are paid up and the original purpose of the policy is no longer

a concern, like a child’s education, home mortgage, or protection of a business partner. Paid up life insurance can be donated by making Soaring Eagle the owner and beneficiary of the policy. The donor can receive an income tax deduction for the policy’s value on the date of transfer. You can also name Soaring Eagle as a contingent beneficiary on a life insurance policy. If the first beneficiary predeceases the owner, then Soaring Eagle becomes the beneficiary. Often times, a paid up policy can make a low cost or no cost donation. A donation of paid up life insurance to Soaring Eagle would be surrendered for its cash value.

Gifts of Stocks & Bonds

As a charity, Soaring Eagle does not pay capital gains taxes when an appreciated asset is sold. For many donors, it becomes tax-wise to give an appreciated asset. There are certain rules for transferring, but they are not difficult. We can assist with a set of instructions to help make a transfer as easy as possible. As the end of the year approaches, now might be a good time to assess any appreciated assets that you own and your year-end giving plans. A gift of stock might make a good fit for you rather than writing a check.

Planned Giving Unknown Truths

There are many misunderstandings about planned giving. For instance...

- Planned giving is not just for the “wealthy.” Any amount given on a regular basis or a part of an estate can make a big difference in the lives of

Cheyenne elders.

- Planned gifts are not just for senior citizens. Some younger donors have sources of income or assets that allow them to make planned giving part of their philanthropic interests.

- Planned gifts do not always have to follow a donor’s death. Many planned gifts can occur during a donor’s life and can be enjoyed with the charity.

- Planned gifts do not need to be kept secret. If your planned gift is made known, then you can help guide its use and share the reasons why you made the gift with others. In a sense, you become an example for others, possibly your children and grandchildren, to emulate when they reach a stage in life to consider their charitable plans.

- Planned gifts are not necessarily “mega-gifts.” Most planned gifts are modest sized gifts from ordinary, hard-working donors. Planned giving is not just for the rich and famous.

- Planned gifts do not benefit just the donor’s favorite charity. It is common for a donor to name numerous charitable beneficiaries in their planned gifts.

As you consider your year-end plans, we hope you will include Soaring Eagle. Some of these ideas may be of interest to you. Please know that the gift you plan for us will be gratefully received and used to care for the Heritage Living Center elders.

The information in this newsletter is presented to Soaring Eagle’s donors and friends to provide general information and encourage charitable giving. Soaring Eagle is a public charity incorporated in the state of Montana and does not engage in rendering legal, tax, financial, or any other professional advice. Consult your own professional advisors as it pertains to your individual situation. Consult an attorney if your plans require the creation of or revision of a will or other legal document. Tax deductions vary based on numerous factors including personal financial circumstances, tax codes, and applicable federal discount rates, which can change each

SOARING EAGLE Annuity Rates

One Life Annuity

Age	% Rate
65	4.7
66-67	4.8
68	4.9
69	5.0
70	5.1
71	5.3
72	5.4
73	5.5
74	5.7
75	5.8
76	6.0
77	6.2
78	6.4
79	6.6
80	6.8
81	7.0
82	7.2
83	7.4
84	7.6
85	7.8
86	8.0
87	8.2
88	8.4
89	8.7
90+	9.0

Lower two life rates are available. Please contact us for information.

Finish 2013 with a Soaring Eagle Charitable Gift Annuity

- ♦ Rates remain unchanged - same dependable rates as in 2012.

Gift Annuities for Seniors. Consider how you can:

- ♦ Receive a fixed income for life.
- ♦ Save money on your taxes.
- ♦ Help Cheyenne Elders living at the Heritage Living Center

Soaring Eagle offers gift annuities with income **rates as high as 9.0%**

To learn how a Soaring Eagle charitable gift annuity can benefit you, please request our free, no obligation information.

Please return the gift annuity coupon in this newsletter or call Mike Skaggs at 406-256-8500.



Your Will Keeps on Giving

Please use one of the following sample forms of bequest when preparing your Will:

A. (Whatever is left after other bequests have been granted) “All the rest, residue, and remainder of my estate, I bequeath to Soaring Eagle Public Charity, a corporation created under the Laws of the State of Montana, located at Billings, Montana.”

B. “I give, devise, and bequeath to Soaring Eagle Public Charity, a corporation created under the Laws of the State of Montana, located at Billings, Montana, _____% of my estate.”

C. “I give, devise, and bequeath to Soaring Eagle Public Charity, a corporation created under the Laws of the State of Montana, located at Billings, Montana, the sum of \$_____.”

D. “I give, devise, and bequeath to Soaring Eagle Public Charity, a corporation created under the Laws of the State of Montana, located at 745 Indian Trail, P.O. Drawer 879 in Billings, Montana, 59103, the sum of \$ _____ for the Wall of Living Memories Fund, to care for Cheyenne elders, the principal of which shall remain in perpetuity.”

These are sample forms only. Consult your attorney when preparing any legal document.

Reminisce with Father Emmett

On September 29, 2003 Father Emmett wrote:

Rosie Eagle Feathers, (shown in the photo below) like so many other residents at the Center, lived through the darkest years of reservation life. The memory of lost loved ones who died fighting for freedom and justice only added to the misery and pain of their day-to-day survival. At the Heritage Living Center she has found comfort in her elder years. Knowing that loving donors built the center especially for Native American elders has brought healing of past wrongs committed against

the tribe. Rosie’s son, Clifford, calls the Center “a reconciliation of the races. I breathe a lot easier knowing my mom is safe.” Today, the best news I can share with you is that you are now an important part of the reconciliation. The Heritage Living Center has become more than a home for the elders; it’s healing wounds of the past. It’s a tremendous challenge to meet the daily expenses of the elders. Together we can do it.



Ten Years Ago...



Left to right: Cheyenne resident elders Frank Rowland, Chief Bisco Spotted Wolf, Al Ghost Bull, Rosie Eagle Feathers and Wally Cain arrive early for breakfast in the HLC dining room.

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