

Dear Friend,

I want to begin this issue of *Signals* with a recent event that moved me to tears. We were blessed this summer with a visit of 19 elderly members from the Jemez Pueblo in New Mexico. Hoping someday to have an assisted living facility similar to the Heritage Living Center, they wanted to see for themselves how the Northern Cheyenne were taking care of their elders.

I had a brief meeting with them and then left for the hospital in Billings because I needed a surgical procedure. After I left, all the Jemez ladies dressed in their colorful traditional clothing gathered in our little chapel to sing. One of the ladies had composed a special sacred song for her own beloved parents years before and now she told those present: "Today I want to honor Father Emmett in my own Walatowa language and pray for him so that he will get well and come home strong."

Those present were moved at this rare and meaningful gift of love from an elder of another tribe. I did indeed get well and when I came home and found out about

her sacred prayer, I knew that God must have looked down upon this humble woman and heard her plea. I shed a tear and thanked the Creator for His mercy and for the Jemez woman who opened her heart for me in such a devout way.



Juanita Yepa from Jemez Pueblo, New Mexico sings a song composed for her parents to bring healing to Fr. Emmett while he was recovering in the hospital.

The Jemez ladies joined the Northern Cheyenne elders at the Center in a hand game with much laughter and joking. They also watched the Cheyenne perform a healing gourd dance in which many took part, including Herb Bearchum, Ernie Robinson and even our President, Calvin Wilson. When the Jemez elders left for their trip back to New Mexico they expressed their thanks and told us: "We don't want to go back home!"

In addition to the Jemez visit, the Northern Cheyenne elders had an exciting summer filled with traditional activities like the 4th of July Powwow at Lame Deer with dancers taking part from Canada and various states: the Lakota, Shoshone, Arapaho, Crow, Blackfeet and Assiniboine come to take part in inter-tribal contests and "Give-aways," memorial ceremonies for beloved family members who during the previous

(continued inside)

year had passed on to the green meadows of the next camp.

The 4th of July powwow is now known as the “Chiefs Powwow. Since 1884, the Cheyenne were not allowed to dress in traditional clothing, to speak their language or to dance. If caught they were severely beaten, thrown in dark jails and starved by the government. This cruel treatment went on for decades.

But 40 years ago, Chiefs Charles Sitting Man, Charles Sooktis, Charles White Dirt, David Strange Owl and I decided to promote a renewal of the traditional dances. From that time on the powwows became an expression of the talent and artwork of ancient times and an expression of Indian self esteem and family togetherness.

In mid-August our elders also attended the Crow Fair, one of the best known gatherings of Native Americans in the nation with parades, displays of intricate beadwork costumes, rodeos every day and contest dancing. Hundreds of painted tipis could be seen in all directions just as it once must have looked in times gone by.

The Ashland Cheyenne community also held a smaller powwow to celebrate the end of summer and the beginning of the school year. The Ashland powwow, attended by all the elders who proudly watched their grandchildren dance, is known as the friendliest celebration of the year. The elders picked juicy wild plums and chokecherries and everybody got a chance to savor the jams and plum puddings.

The summer went by all too fast and our autumn days will soon turn to winter. The Farmers Almanac says that we will have a severe winter. We are not looking forward to ice-packed roads but the wildlife and the trees need the snow to keep the drought from returning next spring.

We are always pleased to welcome all our friends and benefactors to the Heritage Living Center. We look forward to show-

ing you the “miracle on the hill,” which could not have happened without your generous help. If you haven’t visited us yet, we invite you to do so. You are welcome to stay overnight and enjoy dinner and breakfast with the elders. We recommend that you make reservations for overnight accommodations by calling 406-784-2840.

For the many blessings you share with us, we are always grateful. You continue to bring the comfort of having a warm home, nutritious meals, and a caring Cheyenne staff that look after all our needs. You share your blessings with us and each day we return your generosity by asking “Maheo,” our Creator, to be with you and to grant you abundant health and happiness.

Your grateful beggar friend,



Father Emmett Hoffmann





Hand game (below) and Gourd Dancing (above) with the Jemez Pueblo Seniors.



Special Poem for Senior Citizens

Author Unknown

A row of bottles on my shelf
 Caused me to analyze myself.
 One yellow pill I have to pop
 Goes to my heart so it won't stop.
 A little white one that I take
 Goes to my hands so they won't shake.
 The blue ones that I use a lot
 Tell me I'm happy when I'm not.
 The purple pill goes to my brain
 And tells me that I have no pain.
 The capsules tell me not to wheeze
 Or cough or choke or even sneeze.
 The red ones, smallest of them all
 Go to my blood so I won't fall.
 The orange ones, very big and bright
 Prevent my leg cramps in the night.
 Such an array of brilliant pills
 Helping to cure all kinds of ills.
 But what I'd really like to know...
 Is what tells each one where to go!

There's always a lot to be thankful for if
 You take time to look for it. For example
 I am sitting here thinking how nice it is
 that wrinkles don't hurt...

“Gee Whiz!”

Cheyenne Women, 1930-1960

BY RENEE SANSOM FLOOD

Gary Cooper filmed his 1936 movie, “The Plainsmen” on the Northern Cheyenne Reservation in Montana. Dozens of Cheyenne rode their finest horses and were paid \$3 a day to wear authentic beaded buckskins and warbonnets. Wives and daughters had carefully stored the clothing for their fathers who had fought to victory at the Battle of the Little Bighorn in 1876.

In one film scene, the script called for Indians to sit on their horses atop a ridge for hours in the scorching sun. Then they were to gallop across a stream in pursuit of Gary Cooper. It was to be a welcome relief from the heat. It will never be known if the movie star knew that his film crew had dug holes in the stream beforehand so that Indian riders and their horses would stumble and fall onto jagged rocks in the shallow water. This dangerous trick hurt horses and men alike and destroyed the precious beaded leather clothing. Grandmothers who had spent many hundreds of hours beading and making the buckskin outfits, were saddened to see their work ruined.

After this demoralizing event, the Cheyenne demanded \$5 a day and got it.

But Gary Cooper delighted the younger Cheyenne ladies. Every so often they heard him say, “Gee Whiz!” and the girls all started saying it. In the evenings, the actors partied and danced to live music, including the good-looking Cooper, who danced the “Lindy Hop,” a worldwide swing dance craze where men swung their lady partners into the air and over their heads. “Gee Whiz!” was heard among the Cheyenne women who were embarrassed and shocked. But if truth be told, they stood in the shadows and loved to watch the “Lindy,” which in later years mellowed into another dance craze, the “Jitterbug.”

The Depression years weren’t so bad for the Northern Cheyenne because they earned steady paychecks from the WPA and the CCC programs. Indian men built bridges, forest service lookouts and roads. They earned more money than they’d ever seen before. But it didn’t last. When the Depression and the CCC jobs ended, the tribe returned to cruel poverty and poor living conditions.

In the 1930s, Cheyenne women were the first to notice a strange smell in the air, known today as air pollution. Their husbands blamed the poison smell on the “Huns.” When World War II broke out, the Cheyenne enlisted in great numbers. True American patriots, they distinguished themselves in war against

the enemy. But when the war ended, husbands and brothers now accustomed to electricity, hot showers, good food and cars, came back to find nothing but kerosene lamps, moldy rations and tuberculosis.

Between 1900 and 1945, some traditional songs and religious ceremonies had faded away because to feed people at public gatherings took resources they didn’t have. After World War II, older Cheyenne women helped to revive the Sundance songs. They taught the young men who came home from the war to keep their religious beliefs. The men would need faith and strong religious convictions in the difficult years to come.

The Relocation Program, a (BIA) Termination Policy in the early 1950s promised Indians jobs and housing if they moved to cities like Chicago, Dallas, Los Angeles, and Denver. Indians believed these promises and moved, only to find few jobs and the promised dwellings turned out to be filthy tenement slums. Cheyenne mothers saw their children beaten and raped by gangs. Packing their bags, the women fled from termination as fast as their grandmothers had fled from cavalry bullets. They returned home to poverty because it was better to be poor with beloved relatives than poor among dangerous strangers:

*Someday, an outsider will come to tempt
you away from taking care of your family.
He will come in a car. A car will take you
across the country away from here.
He wants you to leave so that he can
take your land away from you.*

By 1955, when the average American woman had a gas or electric stove, a refrigerator and sometimes a television, Cheyenne women were still hauling water from contaminated wells and living in tents and damp log cabins with packed earth floors in temperatures of 40 degrees below zero. Some old men were wearing leggings made of flour sacks in 1952, when Capuchin priest Father Marion Roessler wrote: “I know of no other tribe or group of people in this country whose poverty even approaches that of the Northern Cheyenne Tribe.” The contaminated wells may have been a source of the sudden, severe Cholera outbreaks. Epidemics of Scarlet Fever closed schools and Indian mothers frantically tried to save their children.

An additional burden for women came when Congress passed Bill HCR 108 during the Eisenhower Administration. Before the law passed, it had been illegal for Indians to buy or consume liquor. Along with many important new Indian civil rights came the ruling that Indians could legally drink off reservation. This was a gold mine for unscrupulous men who opened bars and made fortunes on the borders of Indian reservations. The Cheyenne had to cope with the notorious “Jimtown Bar,” which still exists to this day.

The result was that family life took a tremendous blow when drunken husbands came home and abused their wives and children. Mothers, children and elderly women hid in the hills with babies wrapped in shawls on their backs in the dead of winter. At least one girl killed herself in an outhouse and another was saved by Father Emmett who carried the beaten, bleeding woman from an outhouse to safety. The drunken husband raised his fist to hit the poor woman again but changed his mind when he saw that Father would have decked him if he'd come a step closer. But before long, Northern Cheyenne women, famous in the history of the West for their purity and quiet virtues, began drinking and fighting back, their children raised by grandparents.

In 1952, nearly 65% of the Northern Cheyenne were full bloods. No paved roads went through the reservation and they knew little of the outside world. One day, a white man came to the reservation with an idea that sounded pretty good to Indians ravaged by generations of poverty. He interviewed a family and promised them "big money" if they would come to California with him. Once there, he persuaded the couple and their two children to become the main attraction in a realistic Indian exhibit. They were to live in a fake tipi on a tiny island far off the coast of California. The promoter told the Cheyenne to "act

like Indians" when tourists visited the island. The full blood couple looked at each other and for days they kept laughing at each other: "You should act more like an Indian!" A sunny California island with plenty of food and good pay seemed pretty good.

The promoter left the family on the island with the promise that "hundreds of tourists" would soon arrive. In the meantime, dressed in "Indian clothing," they explored the small island. The Cheyenne mother soon realized that she was unfamiliar with any of the exotic plants on the island and dad couldn't find any animals to speak of except fish. The Cheyenne ate fish if they had no other food, but without rocks, fish hooks or wood for spears, the hunting didn't look promising. The children reported seeing big fish with large fins swimming off shore.

One small boatload of tourists came the first week and watched as the Indians beat on coconuts they'd never seen before in order to drink coconut milk. This time, when the promoter left, he promised to bring them tools, medicines, drinking water, fishing equipment, provisions and "big money."

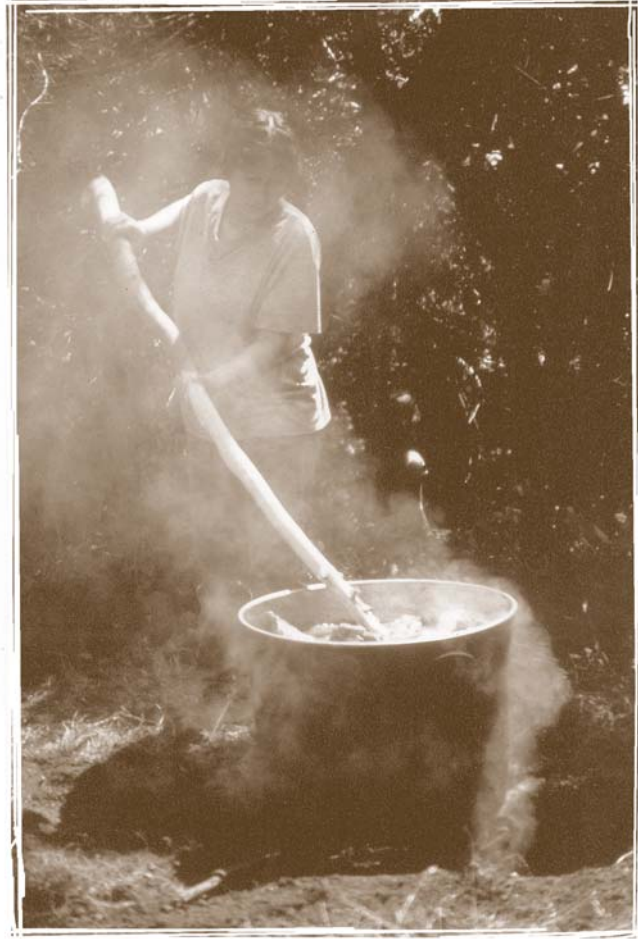
The Cheyenne family waited and waited. Their youngest child got sick. The drinking water was nearly gone. The white man had lied. He would never come back. When no boat, no food and just a few gulps of water left, they dreamed of Montana's mountain streams, chokecherries, coffee and fry bread. In desperation, their teenager jumped into the sea to save his family. Somehow, he swam and floated to shore where he was rescued by sunbathers outraged by the story he told. They called tribal authorities and the family was grateful to get home to their old log cabin in Montana. The crooked promoter was never found. This was not the first, nor the last time a Cheyenne family fell victim to an exploitation scheme.

Despite government neglect and religious persecution, the granddaughters of the men who fought to victory against Custer at the Little Bighorn refused to give up their proud ancient traditions. They prayed night and day and believed with all their hearts that "Maheo,"

Creator God, would not forsake them. A government inspector wrote: "The Cheyenne are more Indian in culture and behavior than any other similar group in the Missouri Basin."

Considering the hardships that Cheyenne women have continually endured, this quote is proof of the enduring spirituality, courage and respect for their cultural ways. An elder recalled the power of prayer.

When I am by myself I remember how it was in my youth. It was quiet. Nobody bothered you. There were no airplanes and no tractor sounds. Women always prayed for the people who were sick and having a hard time. The One Above heard our prayers and healed us. I like to pray when it is nice and quiet in the house. I believe in prayer.



Northern Cheyenne Woman

PHOTO BY JON HAUXWELL, MD



Yes, Summer is over...

Soaring Eagle's Legal Address

A legal address is important for a public charity like Soaring Eagle. It recognizes our non-profit organization as a Legal Entity in the event of a physical change in location due to a change in city zoning laws or a natural disaster. The use of our Post Office Drawer is an important part of our complete legal address.

For all legal documents such as will annuities, trusts etc., the use of our full legal address is important. We urge that you keep your attorneys, financial advisors, executors and accountants fully informed of our legal address:

Soaring Eagle, a Public Charity
745 Indian Trail
P.O. Drawer 879
Billings, MT 59105-0897

Surprising Tax Benefits of a Charitable Gift Annuity

BY FATHER EMMETT

Recently I was asked how a Soaring Eagle Gift Annuity could benefit a 100 year old lady who is more interested in tax benefits than in making a charitable gift. She has never responded to requests for donations because she was never sure if the "Charitable Organization" was trying to take advantage of her, or if it was trustworthy.

Currently, she is in the position of making a gift of a large charitable gift annuity and she wants tax benefits rather than income. A charitable gift annuity does both, making a large tax deduction possible as well as providing her with a generous income that cannot be matched by other forms of investments.

I was surprised when I calculated her benefits on a \$250,000 charitable gift annuity. Because she is 100 years young, her annuity rate would be 11.3%, with an immediate charitable deduction of \$189,217.50. She can then enjoy an

annual annuity payment of \$28,250, of which \$23,391 is not taxable through 2009. After 2.6 years, the entire annuity becomes ordinary income. I'm not sure if I will ever hear back from her, but it was interesting to calculate the benefits she could enjoy.

I don't know of another person 100 years old who would be capable of making a charitable gift annuity of \$250,000. Benefits are based on your age and the size of your charitable gift annuity but remain proportionally the same. If you'd like to know what a Soaring Eagle Gift Annuity can do for you, we'll provide you with a free, no obligation proposal showing your personal rate of return based on your age.

Let us know the amount you may be considering (\$5,000 minimum) and your birth date. For more information, please call Kim Flagen at 406-256-8500, or send a fax: 406-254-2160 or mail to: kflagen@msn.com.

Special opportunity for tax-free rollover IRA rollover benefits

If you are blessed with IRA funds which require a yearly taxable withdrawal, this recent ruling may apply to you.

Last year Congress changed the tax law so that it now provides for an annual, tax-free rollover from your IRA directly to the charity of your choice. So if you are 70½ or older with a qualifying IRA account, you may now transfer the distributions from your IRA directly to SOARING EAGLE, without paying any tax on the distribution through December 31, 2007.

This distribution may be of any amount up to ONE HUNDRED THOUSAND DOLLARS (\$100,000.00) per year, and is not taxable. However, the distribution must be made directly from the trustee of the IRA to Soaring Eagle. Your gift to Soaring Eagle may be made in addition to any other charitable giving you've already done.

Your gift to SOARING EAGLE, a public charity, is a non-profit organization exempt from income taxes under Section 501 (c) (3) of the Internal Revenue Code and is not a private foundation under Section 509(a), your donation qualifies as a charitable contribution under section 170.

A SOARING EAGLE ANNUITY OUT-PERFORMS A CERTIFICATE OF DEPOSIT. LET'S COMPARE...*

Soaring Eagle Annuity		Certificate of Deposit
\$5,000	Contract Amount	\$5,000
11.3%	Rate of Return	4.75%
\$2,904	Charitable Deduction (Yr. 1)	\$0
\$137/yr	Taxable Income	\$238/yr
\$565/yr	Gross Annual Income	\$238/yr

*Illustration is based on a person 90 years old. Soaring Eagle Annuity Contracts are irrevocable resulting in a large contribution which can greatly reduce income taxes. The CD is based upon a current two year rate.



Your Gift Lives On

Please use one of the following sample forms of bequest:

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.

DETACH, MOISTEN GLUE STRIP AND SEAL

SOARING EAGLE ANNUITY

YES, I'm interested in a Soaring Eagle Charitable Gift Annuity. Please send me more information.

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Address _____

City _____ State _____ Zip _____

E-mail _____

Birth date(s) of annuitant _____

Annuity Amount \$ _____

Minimum annuity amount \$5000
(up to 2 names/birth dates allowed per annuity.)

This is a non-binding proposal. Upon receipt of actual payment for an annuity, a formal contract will be mailed. For more information call (406) 256-8500.

745 Indian Trail, P.O. Drawer 879, Billings, Montana 59103-0879



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Please remember our fallen heroes on Veteran's Day, November 11, including the many Native Americans who paid the ultimate price in service to their country.

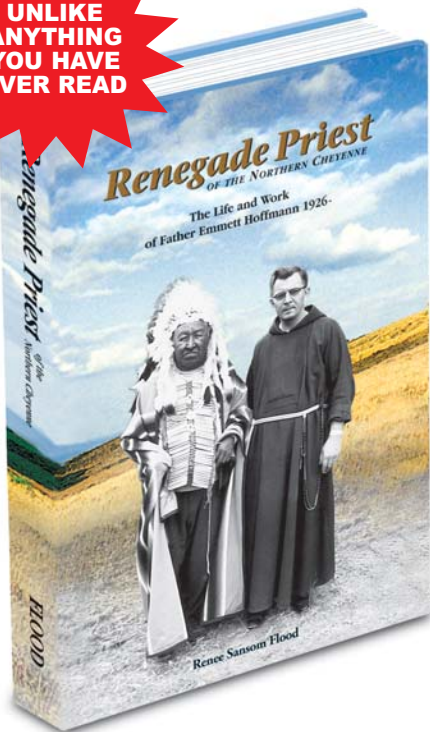


Renegade Priest of the Northern Cheyenne

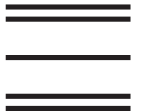
The Life and Work of
Father Emmett Hoffmann 1926-

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Soaring Eagle

Important Days We Want to Remember in Our Prayers

You are in our prayers each day and we want to remember your loved ones on their special days as well.
Please print the name(s) you want remembered and return in the envelope provided.

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Date of Birthday _____

Name _____

Date of Birthday _____

Deceased _____

Date of Death _____

Deceased _____

Date of Death _____