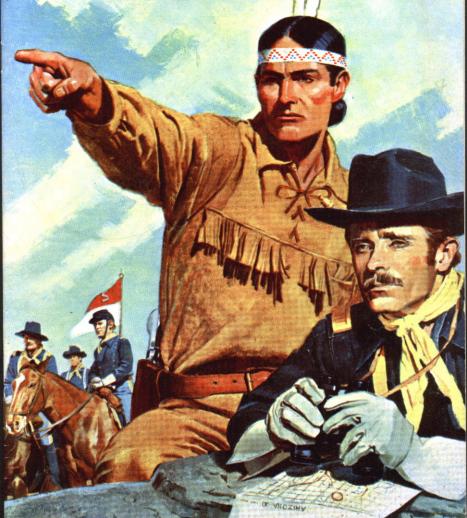
DELL NOV-JAN.

100

THE LONE RANGER'S COMPANION

TONTO







Pride of

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The Indian tribes of Canada and those of the northern United States, particularly in Maine and New York State, use a tool in their carving which is called the crooked knife. In the making of trays, bowls, handles for tools, baskets, bows and many other items used by these Indians, the crooked knife is indispensable.

Many of the Indians make these famous knives by using a file which is ground down until it has an edge or a large nail which is pounded flat by using a hammer. The converted file or nail is then placed over a fire and held with two wooden sticks until it glows red hot. With the use of a hammer, the Indian then pounds it until it forms a gentle curve. After the metal has cooled off, it is filed down to a sharp edge and then mounted on either a bone or a wooden handle. The craftsman will then decorate the handle of his tool with many intricate and beautiful designs and the instrument is ready for

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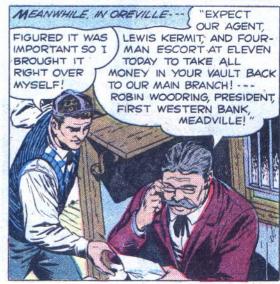








THEN I





THANKS TURNER! I'VE ONLY HALF















SKEPTICALLY, THE TELEGRAPHER BRINGS TONTO

















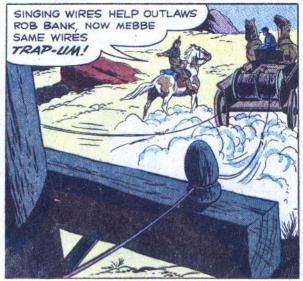


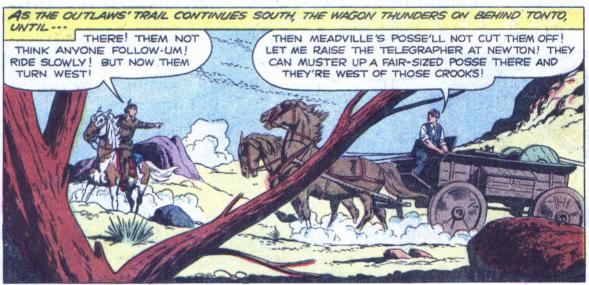
















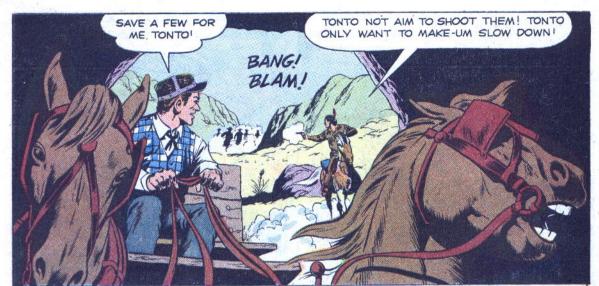




















































































BUT I'LL BE RIDING BEHIND YOU ALL THE WAY



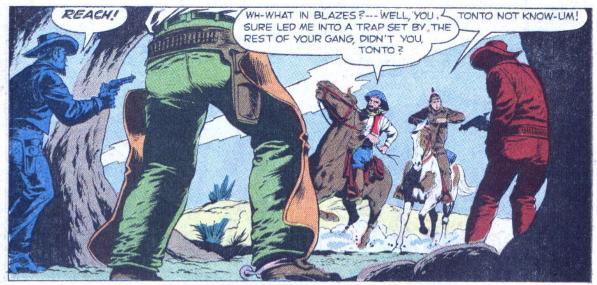




















TONTO'S FINGERS TIGHTEN ON THE BLADE, HE STARTS TO STRAIGHTEN UP AND THEN A SUDDEN FLICK OF HIS WRIST---









BY THUNDER, I'VE





YOU CAN DROP THAT



In the camp of the Sauk, a party of young warriors watched with superior smiles, as Many Winters gripped his bow and arrow in his time-wrinkled hands. Many Winters was once a valiant warrior, but that was long ago. Pawnee raiders had been reported to the north and Many Winters wished to ride one last time with the braves. The young braves said there was no place for an old man in their war party—not unless his arrow could hit the birchbark target at the far end of camp, proving he could still fight as a warrior.

Many Winters sighted along the shaft. Though his eye was keen, his aged hands were unsteady. The arrow slipped, wobbling from the bowstring and fluttered wide of its mark. "No, old one, you stay in camp with the squaws and children."

"The arrow slipped," Many Winters pleaded. "One more try." Carefully, he aimed, but again, the shaking hands of the old man betrayed his eye. The arrow fell short. A mocking smile or two played on the faces of some of the younger braves, who knew their hands were strong and steady. Then with a whoop, they rade northward for the Pawnees.

Many Winters wandered silently through the camp. Only old men, squaws preparing food, and children at play remained there now. Yes, the twilight of his life was upon him. His battles were behind him. But suddenly, a war cry sounded to the south!

Many Winters scurried to the south end of camp. Dust! Many riders were coming. Then out of the dust rade painted Pawnees, whooping and chanting their war songs, racing their sturdy ponies. A defenseless camp lay before the Pawnees. But an old warrior does not meet death like a coyote, running with his tail between his legs. Many Winters stood proud and unflinching, as the Pawnees galloped up to him.

The Pawnees reined in around the old warrior. There was something majestic and defiant in the bearing of the silver-haired Sauk. "Ho, Sauk," the Pawnee leader cried. "It is clear the braves are not in camp Did they think you could defend it?"

"No. The death song is upon our lips. We are no match for the Pawnees. But there are many of us. We die happy, knowing your work will take you a good while!"

"We have time," the Pawnee jeered. For a few minutes more, the proud old warrior and the mocking Pawnee exchanged words. Then the Pawnee sensed that Many Winters was deliberately trying to delay him. He grabbed him by his deerskin jacket and shook him. "Speak, ancient one! Why do you wish the Pawnees to linger here?"

Many Winters' lips remained closed, grinning as if he were hiding some secret. The Pawnee shook and struck him. At last, Many Winters spoke. "Even now, the Sauk braves ride south. The longer you are here, the surer is death to all in your camp."

The Pawnee leader hurled Many Winters to the ground and swung his horse homeward. "Our squaws and children are in danger! Do not waste time here with the old and sick!" Swiftly, the Pawnees raced south.

Soon, the Sauk braves returned, reporting no Pawnees to the north. Then they learned of Many Winters' daring bluff. And the young braves realized a true warrior is always a warrior. When age robbed Many Winters' hands of their cunning, age gave his tongue wisdom and cunning so he could still defeat his foe!



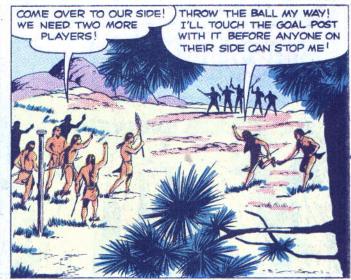
















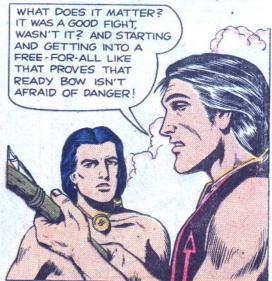




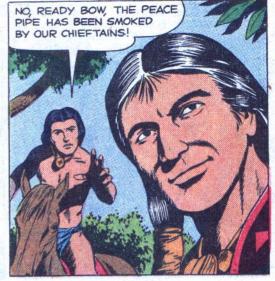








































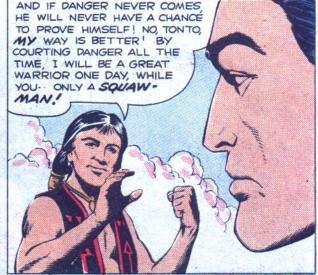






















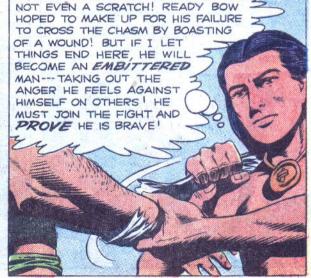














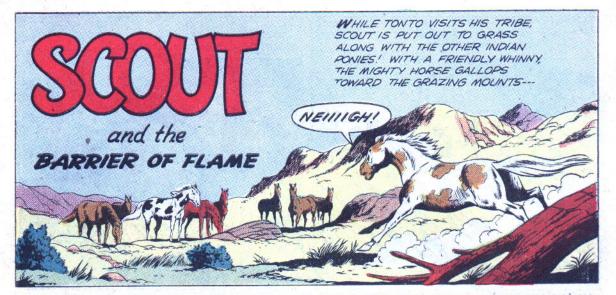










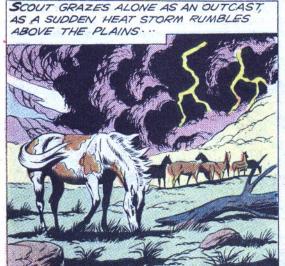


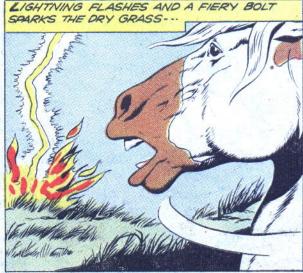
BUT SCOUT IS A STRANGER TO THE PONIES, AND THEY TURN ON HIM AS AN INTRUDER SEEKING TO EAT THEIR FOOD-





FOR A MOMENT, SCOUT BECOMES TENSE, READY TO CHALLENGE THE MUSTANG LEADER OF THE HERD THEN HE TURNS, MAKING A SUDDEN DECISION NOT TO FIGHT NOW FOR ACCEPTANCE! PERHAPS, LATER, HE WILL FIND A CHANCE TO WIN THEIR FRIENDSHIP.





QUICKLY, THE WIND WHIPS THE SPARKINTO A SWIFT, SPREADING BLAZE, AS THE HORSES PANIC BEFORE THE FIRE ---



SCOUT STANDS STEADY, SNIFFS THE AIR! WATER! HE SMELLS WATER NEARBY AND THAT COULD MEAN SAFETY---



WHINNYING LOUDLY FOR THE OTHERS TO FOLLOW, SCOUT HEADS FOR THE WATER, BUT THE TRIBE'S HORSES REFUSE TO FOLLOW! SCOUT IS NOT THEIR LEADER AND THEIR LEADER IS GALLOPING AIMLESSLY ALONG THE ENCIRCLING WALL OF FLAMES, VAINLY SEEKING A WAY OUT.





THEN SCOUT RACES BACK TO THE BEWILDERED PONIES PUSHING AND BUTTING THEM TOWARD THE WATER

A FEW HORSES START FORWARD FOR THE WATER, BUT MOST RESIST, AS SCOUT NIPS THEIR FLANKS IN A DESPERATE EFFORT TO SAVE THE FLAME-SURROUNDED HERD---





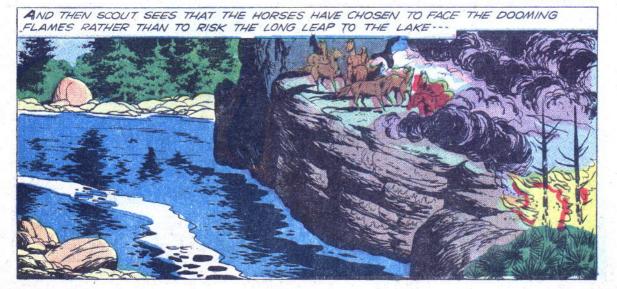


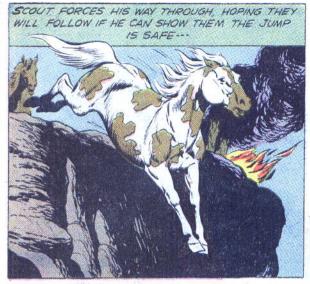


FASTER SCOUT URGES THEM ON, AS THE WIND INCREASES AND THE FIRE CLOSES IN---



THEN SUDDENLY, SCOUT FINDS THE WAY BLOCKED

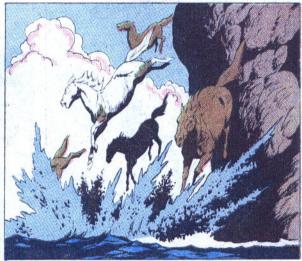






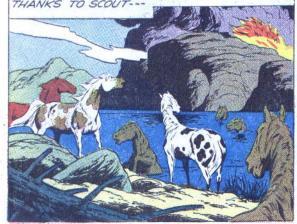
A MOMENT LATER, THE HORSES ON THE LEDGE SEE SCOUT BOB TO THE SURFACE UNHURT AND SWIM FOR SHORE---





SWIFTLY, THEY FOLLOW SCOUT'S EXAMPLE ---

FROM THE FAR BANK OF THE RIVER, THEY SEE THE FIRE BLAZE OVER THE VERY PLACE WHERE THEY STOOD! SOON IT WILL BURN ITSELF OUT, BUT THEY ARE SAFE NOW, THANKS TO SCOUT---





LATER AS THEY RETURN TO THEIR GRAZING, SCOUT NO LONGER FEEDS AWAY FROM THE OTHERS, A LONELY OUTCAST---FOR NOW HE IS ONE OF THE HERD, THEIR PROVEN LEADER!



THE STRONGHEARTS,

warrior society of the sioux

By Red Thunder Cloud

One of the most famous warrior societies of the Sioux or Dakotas was the Sha-te-suta or the Stronghearts. Warriors outdid each other on the warpath hoping that they would be selected to join this famous war society. A man chosen for membership had to be more than just a good fighter. He had to be kind and generous and well liked by the people.

It was a genuine thrill for every young Sioux boy as he watched the Stronghearts ride out of the Sioux village to wage war against the enemy. Each lad hoped that someday he might be selected to join this most popular war society of the Sioux. During the thick of battle, the warriors would often pound themselves on the chest, shouting "Sha-te-suta!" meaning "Stronghearts!" and filling their enemies with fear.

The Stronghearts had their own war songs and special insignia. Although other tribes of the plains had their war societies, the Stronghearts were, by far, the largest. Some of the most prominent of the Sioux Chiefs, such as Gall, Crazy Horse, Rain-in-the-Face and Sitting Bull, were Stronghearts.

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the war dance

By Red Thunder Cloud

One of the most popular of the dances of the American Indians is the War Dance. Now, it does not signify the beginning of war, but is carried on symbolically by the various tribes.

To the warriors and young braves of former days, it presented an opportunity to gain fame and reputation among the members of the tribe since its participants signified that they were preparing themselves to attack the enemy. The Indian warrior, unlike other soldiers, who rested the night before a planned attack, danced all night long. The dancer put all thoughts from his mind except that of the enemy he was going to face next day. The leaping into the air and the swinging of the hatchet implied that he was going to attack the enemy in that manner. The strong voices of the singers inspired the dancer and created in him a feeling of great excitement. The songs which stirred him were the same ones that his father and grandfather had danced to in their youth. Dancing before the people, he knew the pride of the warrior, idolized by all young men and boys who had not taken to the war trail.

Although there have been no wars between the Indians and the white men since 1890, the War Dance still remains highly popular among the Indians of the United States and Canada. The most spectacular War Dances today are held every year in August at the American Indian Exposition in Anadarko, Oklahoma, where as many as 500 War Dancers compete for first prize as Champion War Dancer of the World.

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A PLEDGE



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