

"Heck no. We all had a ball, and more importantly, we will be able to do it all over again on the correct date. The people will be delighted, and one Marty Aleck has secured this family for the next century by investing my '99 bonus in champagne 2000 futures. Most people think champagne prices will plummet in January, when just the opposite will occur, after the world realizes that the next century, the next millennium, will arrive on January 1, 2001."

Nouvelle gazed adoringly at S. Martin Aleck as he tipped a glass of bubbly to her. "Here's to the next millennium - whenever you want it to happen," he said as the wheels touched the tarmac.

Lewis Gatch

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AGAINST ALL ODDS

December 6, 1999

Richard S. Hait

The year was 1634. An Indian Tribe of the Northeast was engaged in a version of a strange religious ceremony.

It was a game of sorts, played with dice made from peach stones, one side of each stone was seared black in the fire. Five stones were placed in a special dish, down on the ground. The players violently thumped the platter, shaking their hands to and fro, smiting themselves on the breast, and shouting Hub Hub Hub! They could be heard a quarter of a mile away.

Champion gamblers prepared for days ahead, denying themselves the pleasure of their wives, and fasting for 24 hours. As preparations for the contest continued, betting began: skins, wampum strings, war implements, farm tools. And then the shouting again - Hub Hub Hub! As you can see, it is not difficult to learn.

Tonight, we will examine the remarkable growth of gambling in this country in recent years. And we will take a look at the important part that growth has played in the economic fortunes of some of our Native Americans.

As the Europeans began to shape North America, there were countless Indian tribes scattered across the entire continent. But one question you will not likely find on the college SAT tests is - how many Indians were in North America in 1500. Because nobody is quite sure. Dozens of scholars have produced estimates which range widely, and the best consensus is about one million. What is quite clear is that the existing population was then decimated by European disease, alcohol and wars, in about that order. The total Indian population may have fallen to under half a million by the 1860's.

Today, most Indians, at least the ones we are talking about tonight, live on isolated reservations, usually located on miserable land. Official figures say there are currently 554 separate tribes, with total reservation population of about 1.6 million. As for those of mixed Indian blood living off reservations, even the census bureau is not sure of the numbers - I have three friends here in Cincinnati whose blood is part Indian but I doubt they report themselves that way to the census. We do know that of those who set out from the reservations to seek a life in mainstream American, about 60% don't make it, and return to the sanctuary of tribal life.

In the early years of European invasion, Native Americans must have been amused to find the white faces fighting each other. But the redmen were soon caught up in the battles. As the warring between the English and the French grew, both sides enlisted Indian warriors to help them fight. Indians found themselves fighting each other to solve arguments between white men.

But - once the warring calmed down, the collective tribes finally woke up to what was really going on. The newcomers wanted more than their help as military allies. They wanted their land - first some of the

land - and then all of it - and that is when Indian resistance crystallized. By the 1830's, Andrew Jackson began implementing the Indian Removal Act. Its objective was to re-settle virtually all Eastern Indians to areas west of the Mississippi River. It was an early taste of what was to come. It was US policy to forcibly move Native Americans - over 100,000 were marched - or floated on river barges. 4000 reportedly died in the long forced walk called the Trail of Tears.

The surge of new settlement to the west grew - and with it growing resistance from tribe after tribe as their land was taken. And we all know that resistance led to a succession of wars and skirmishes covering over half a century.

These battles generated a number of great Indian leaders. But, as we know, they were destined to fail. The odds were against them and the force they faced was overwhelming. Many of these leaders distinguished themselves, and even stirred a bit of admiration in the hearts of those assigned to fight them.

Some of the names are legendary - Chief Pontiac who fought Lord Jeffery Amherst, Chief Joseph of the Nez Perce, Chief Seattle, Chief Sitting Bull and Chief Crazy Horse.

One leader, not so well known, was Chief Ely Samuel Parker from the Seneca tribe. He was a direct descendant of Hiawatha and the leader of the Iroquois League of Tribes which dominated the eastern woodlands of the US. Parker had become a skilled engineer, fought in the siege at Vicksberg and later became secretary to General Grant. Grant made Parker a Brig. General and then appointed him Commissioner of Indian Affairs, the first Native American to hold the position. Since then, of course, many with Indian blood have become successful - in business, the law, medicine and education.

In the 1870's, a writer told Parker: "You are the greatest Indian who has ever lived. You have pierced the enemy's lines. You have torn yourself from one environment and made yourself master of another. You have proved what an Indian of capacity could be in a

white man's world. The so-called heroes, the Indian chiefs, have not."

Parker rejected this, saying Why test the capacity of the red man's mind in measures that may have an improper scale? Do you measure cloth by the gallon?

After a pause for the Civil War, the migration to the west became a giant flow. The US military was pressed into service to protect these new settlers and to fight the wars created by their presence. Following the discovery of gold in the Black Hills of the Dakotas, miners moved on to Indian lands and before long they needed help. In 1876, General George Custer was sent to defend the miners and was wiped out by forces led by Crazy Horse in the famous battle at Little Big Horn. It was a high water mark in the Indian Resistance. But here was another example of winning the battle but losing the war. Custer's defeat brought massive retaliation by the Army, and the Sioux were soon forced to release their claims to most of the Black Hills.

For all practical purposes, this left only the Apache tribes of the Southwest to be pacified.

Apaches were not found in pueblos, nor were they natural farmers. They had a nasty reputation for robbing and pillaging wherever they were. Often, their easiest targets were other Indian tribes. But their prime reputation was as tenacious defenders of their lands. And in these efforts they were led by perhaps the most unusual trio of great chiefs boasted by any tribe. For nearly 50 years the Apache resistance was led by Chief Mangas Coloradas, followed by the wily Cochise and then the famous Geronimo.

Migration towards the far west grew. The US had just won the Mexican war. California and all of the New Mexico and Arizona were now part of the US. A major Southern route west made its way through a mountain pass near the Arizona-New Mexico border. It is not far from where Coronado first explored the Southwest looking for gold. The trail was followed for decades by the Spanish and then the Mexicans. It was the same route the US Military used. The Butterfield

stage followed this path; and so did the first railroad line to the south.

And almost every newcomer going this way found themselves traveling through Apache country.

Much has been made of an incident in this very area, which came to be called Apache Pass. The occasion was an encounter between Apache chief Cochise and the US Army. The whole thing seemed simple enough.

A young Army lieutenant, George Bascom, is tracking down theft of a small herd of cattle, taken from a nearby ranch. He suspects it is the work of the Apaches. Bascom arrives at Fort Bowie, one of a dozen military installations which were built to provide safety for settlers moving into the area.

At the time, Cochise was on very good terms with the Army. He has already granted the Butterfield Overland Mail service safe passage. Bascom asks Cochise to meet with him, on what seems a routine matter. So, Cochise brings two nephews, his brother and a child.

They gather in an army tent for the meeting. Cochise is having dinner and coffee with Bascom. All is very friendly. Suddenly, Bascom demands that Cochise return the cattle, accusing him of having stolen the animals. Cochise says - Not me. But I'll sure find out who did - and let you know. But Bascom says Not so fast. Until we get the cattle back, we're holding you and all these relatives of yours hostage. Well, Cochise has heard enough. He grabs a big knife - cuts a long slash in the canvas tent, and leaps through the hole. Historians say fifty bullets fill the air, though it is not clear who is counting at this moment. One of the bullets hits Cochise in the leg as he springs up the hill. He still has his coffee cup with him when he reaches the top. His relatives are still hostage.

Cochise feels he has been duped. He shouts a cry of revenge and then disappears. Well, little stories like this get repeated and repeated and soon become legends. But it does seem clear that this event

touched off sporadic wars between the Apaches and the American army for the next 10 years.

A few years earlier, the Apaches fought a succession of battles with the Army. The atrocities committed by both sides were horrendous. Chief Mangas Coloradas, the famous predecessor to Cochise, and now 70 years old, had been captured. He was held prisoner and - on direct orders - was bayoneted in his sleep, then shot - and then beheaded by Union soldiers. They finally boiled his entire skull in a pot.

These two events - the Bascom affair with Cochise escaping through the slit in the tent, and the beheading of Mangas Coloradas - had a huge impact on Apaches everywhere, and are long remembered. In 1970 - 100 years after the fact - a historian surveyed Apache tribe members and learned they knew more about these two events than they did about Pearl Harbor.

The Apache resistance continued and it fell to Cochise's successor, Geronimo, to wage intermittent warfare across the Southwest. Geronimo is no stranger to most of us - countless films have told his story. He was captured and held on an Arizona reservation but three different times he escaped to bedevil the US cavalry. It is a fact, however, that one quarter of the US Army was required to pursue and finally capture Geronimo, in Mexico. At the end, Geronimo's group numbered just 34 men, women and children. It was the last band of free Indians to wage war against the US.

His capture was aided by continued deception. The Army came to realize that the Apaches remaining on the reservation constituted a massive support group for Geronimo and his war party. So the plan was to eliminate all contact between Geronimo's tiny band and those left on the reservation. 434 adults and children were abruptly removed from the reservation - all the way to Florida. Told they were going to see the great White Father in Washington, all 434 were shipped to concentration camps in railroad cars, with the windows nailed shut. Eventually, they were moved to Oklahoma where Geronimo joined them. In the course of the moves, over 50% died of disease.

Over many decades, the white community had been gripped by great moral angst over its actions - and what they have done to the Native American. One bizarre example - in 1905, Geronimo, still in captivity in his Oklahoma reservation, was invited by Teddy Roosevelt to ride with the President in his Inaugural Parade in Washington. Army veterans of Indian wars were understandably incensed.

Roosevelt's symbolic step mirrored the shifting attitudes of the times. Jackson had begun the policy of removal in 1830 which marked the beginning of the entire reservation concept. The Indians which were moved were settled on reservations, that is land reserved for their use. But not necessarily their ownership. Listen to what, in part, Andy Jackson told the Congress in 1835: "The plan of removing the aboriginal people approaches its consummation. The United States has pledged that the country destined for the residence of these people shall be forever secured and guaranteed to them. A country west of Missouri and Arkansas has been assigned to them into which white settlements are not to be pushed."

Jackson, of course, had no way of knowing how this country would grow. And well before Geronimo's final capture, the government was grappling with how to modify the reservation system. As we've seen, by 1887 the Indian Wars were over, but the country was learning that the idea of separate reservations wasn't working - Indians were not being assimilated into the growing fabric of the nation - no education, weak language skills and no individual land.

So, the social thinking of the day was- we need laws to encourage individual responsibility and to break the tribal ties which got in the way. And we need separate boarding schools for children and we need an alternate religious code to break up the Indian ceremonies. Through the years, laws to bring about all these steps were implemented, but with disappointing results.

And then still another abrupt policy shift. Young Indians used the social atmosphere of the 1960's to mount their own civil rights movement. They protested

mightily - you may recall they occupied the Bureau of Indian Affairs in Washington for a few days - all of which led to the current policy. Broadly, it implements self determination for the tribes, with each tribe given much latitude in making decisions for itself. It also clarifies and establishes Federal responsibility for Indian welfare.

The vacillating US policy toward Native Americans can seem truly depressing, if not embarrassing. As it unfolds, there comes a development which will have a major impact on the lives of the remaining braves and squaws - the advent and growth of legal casino gambling.

Gambling has been a part of this country since its founding. We already know about the Hub Hub when the Indians got worked up while they were rolling their dice. We also know that in 1660 we have the first record of an organized horse race in this country. Though we have no official records, it does seem likely a little something might have been riding on the winner.

Lotteries played an important role in the establishment of the first English colonies. They were used to finance public projects - to pave streets and construct wharves. And lotteries were used to build churches and to construct buildings at Harvard and Yale.

But the idea of gambling didn't start in the new world. We can find evidence all the way back to the Romans. A set of dice was discovered in the ruins at Pompeii, and, as proof some things never change, the dice were found to be loaded!

In the US, there has always been a Christian concern about the evils of gambling. The impact of this concern has ebbed and flowed depending on how bad things got. In the 1870's, Louisiana was running what was essentially a national lottery. Bribery of state and federal officials caused a major uproar - so much that over the next several decades the country imposed severe restrictions on most forms of gambling.

By the late 1960's attitudes changed. New Hampshire and New York became the first to approve state operated lotteries. You may recall the wide influence of organized crime revealed during the hearings by Senator Estes Kefauver in the 1950's. Bookies were operating widely and the numbers racket run by the Mob was rampant, particularly in poor neighborhoods. So, it was argued, by legalizing lotteries, these bad guys would be put out of business, and a squeaky clean operation would take its place. And to a certain extent that is exactly what happened.

The moneys generated were huge and the flood gates were opened. Lotteries now operate in 37 states. They have become the most widespread form of legal gambling in the US, and yet they have the worse odds of any form of chance.

Lottery revenues from all states now total \$34 billion per year. Horse racing, once the only legal and respectable gambling forum, turns up about \$15 billion. But the operators are being hurt by the competition and claim they can no longer rely on track generated revenue. 3/4 of total horse racing funds are coming from off site betting - and several states are now permitting slot machines at the tracks as well.

We will also note that perhaps the largest and most widespread of all betting is put down on other sporting events - football, boxing, basketball, even Nassau bets on the golf course. Most of this is illegal, but betting on sports is estimated well above \$80 Billion. Experts believe, for example, that on college campuses more is bet on sporting events than is spent on booze. The folks at Budweiser must find this upsetting.

And floating on our waterways are the latest additions - the show boats of the 1990's - bright and brassy gambling casinos. Casino growth has been very rapid - already at \$26 Billion per year - well ahead of thoroughbred racing.

Just 10 years ago, there were only two areas where casinos operated legally: Nevada and Atlantic City, New Jersey. Casino gambling of some type is now legal in

28 states. There are over 100 water borne casinos and about 260 Indian Casinos. Casinos, because they are so opulent, and visible and vulgar, and glamorous, and in the eyes of some - just plain evil - casinos have come to symbolize the entire gambling industry. By some estimates, there are more visits each year to US casinos than to Major league ball parks.

This may be true. The huge Foxwoods Casino in Connecticut reports over 10,000 cars per day in its parking lots.

And one more thing: we don't call it gambling anymore. The casino industry has succeeded in switching us to the more recreational term - gaming, starting with the name of their lobbying office in Washington.

Gaming establishments are run by people who know the odds. They know the house always has an edge, which is what each one of us knows if we venture in. Since for all games the odds favor the house, it follows that the more a player gambles, the more likely the house will win. As an example - this is why a good black jack dealer is expected to deal 75-80 hands per hour.

And casino managers know what people are thinking. They know that the larger the chip, the longer you are apt to avoid betting it. So, if you buy \$100 worth of chips, you will likely get the smallest denomination possible - 20 at \$5 dollars, instead of 4 at \$25.

They also know that rewards bestowed occasionally, and at random, create greater motivation. Slot machines will be set for frequent small payoffs, like just one quarter, to keep a player going. For some reason, most slot players are women. One lady describes it like eating popcorn - you just can't stop.

And casinos know their customers. There is a story of one player, it happens to be an Indian casino --named Apache Gold. We'll call him Bob. Bob is a classic gambler - with 3 gold necklaces, several chain bracelets and a diamond ring. When this high roller was asked how he was doing he answered "he wasn't

paying attention". To the experts, this is a sure fire signal he was losing.

But the Casino is paying attention. Their computer off the main gambling floor was tracking Bob and many others. It revealed his exact losses this trip, his average bet (\$20.80), time spent gambling (over 11 hours so far) and what he would likely lose (\$525).

One experienced gambler said that if you want to win at a casino, go to the roulette wheel, make one bet - on the red or the black and then go home. Your odds will never be any better. He also said that the best way to make money at a casino is to own one.

It should be clear by now that gambling in America is here to stay. We may disapprove but there is something in the human psyche that responds to the lure of betting.

Anybody who thinks of gambling as sin, has a lot of company. But there is growing number of perfectly upright citizens who regard it as simply another form of recreation. Mae West would have been ecstatic. Nobody knew more about sin than Mae West. "Too much of a good thing," she once said, "Too much of a good thing can be wonderful".

This phenomenal growth in gambling has caught the attention of our leaders in Washington.

Congress has noted this dramatic trend and resolved to learn what it all means. They ordered up a study of the whole gambling situation. The Commission they created issued its report this past summer, after two years work.

Some of the main conclusions:

First - All legal gambling is controlled at the state level, and in fact is highly regulated. But States are giving little thought to overall policy as gambling expands.

Second - There are serious potential problems from electronic gambling devices. In S. Carolina, for example, video poker is insidious because it is found everywhere - 7500 locations in food stores, gas stations, and bars. Play is available 24 hours a day, 7 days a week. A clinical psychologist calls these electronic devices the crack cocaine of gambling.

Number three - There is a growing problem for pathological gamblers, who are most at risk as gambling becomes more easily available. There are over three million problem gamblers, nearly 2% of the adult population.

So, the Commission concludes, it is time for a pause in the headlong expansion of gambling, until we can learn more about the impacts, positive and negative.

Some voters are heeding these warnings. You'll recall that Ohio voted down river boat gambling several years ago. It was particularly decisive because the issue lost in every single Ohio county. And Alabama has just recently rejected a lottery, under heavy pressure from a coalition of Black leaders and Baptist forces in that state.

But Gambling also promises economic benefits which can be quite persuasive. Many poor communities have benefited. One example: In 1982 the poorest county in the nation was Tunica County, Mississippi. By 1994, after opening a total of 7 casinos, Tunia county's average income had doubled.

Bill Safire, for one, is not sanguine about stopping the explosive growth of gambling. A few months ago, writing in the New York Times, he said:

"You have to know when to hold 'em and when to fold 'em. On the issue of casino gambling - its promotion of a false something-for-nothing philosophy, I'm folding my hand," he says.

"That's because we moralizing saps have been rolled over by the chiseling champions of chance." The chiseling champions of chance. You may not always

agree with Safire but you do have to savor his slick samples of alliteration. Reminds us of the days when he was writing speeches in the Nixon White House and he gave Spiro Agnew the withering phrase - the Natering nabobs of negativity."

Still upset about gambling, Safire continues: "Moral outrage? That's for stiffes, bluenoses, uptight ministers and far-right fogies. To the laid back majority, one-armed banditry has become a recreational experience for young and old."

"The casino argument may be lost," he says, "but on public lotteries - state sponsored plundering of the poor - we die hards still have a few chips left. The lottery lobby now spends nearly half a billion dollars a year urging citizens to gamble. Having lost the argument on private chance, how can we win the pot on state advocated gambling? Answer: for this political argument we need the liberals to make the case that the lottery is a regressive tax, a rip-off of the poor."

"Does Jesse Jackson know," Safire concludes, "does Jesse know that blacks spend four times more than whites per capita on lotteries, which dollars end up subsidizing wealthier whites?" Well, Bill Safire may be discouraged about gambling but many American Indians are not.

They have discovered an economic engine - the well run, well located gambling casino, within easy driving distance of white man wealth. Some call casinos the Indian's answer to the long departed buffalo which used to provide food, shelter, clothing and tools. And the tribes have learned how to fight back in ways that Cochise and Crazy Horse would never have dreamed.

As we noted, the Bureau of Indian Affairs - or BIA - reports total Indian population on all reservations of about 1.6 million, which means some are mighty small, with fewer than a 1000 people. The total represents less than 1% of US population, a clear signal that Native Americans have very little political clout.

This lack of political power, combined with their reliance on the Federal government for most of their welfare needs, helps explain why life on many reservations is not good by our standards. Unemployment and poverty among Native Americans is the highest of any ethnic group in the United States. Nearly one in three Indians lives below the poverty line; 90,000 families are homeless or underhoused; 20% of houses lack plumbing.

Diabetes hits Indians at over twice the national level; youth suicide rates are over three times national averages.

While there have been countless new programs - covering housing, agriculture, education and training - total spending levels on such efforts have generally declined in the past 20 years.

A graphic example is the condition of the Indian schools. The BIA runs 185 schools serving more than 53,000 students. It seems to be a pitiful effort. The schools are in utter disrepair. Over 1.2 billion dollars is needed to repair or replace school buildings; so far, the needs have been lost in budget tussles within the US Congress.

Into this dismal scene came Indian casino gambling - just 10 years ago. The sudden growth of this industry is quite remarkable. Its genesis is a Supreme Court decision which says, in essence, that states can not regulate gambling on Indian reservations. This so upset many states that they pressed for the Indian Gaming Regulatory Act, finally passed by Congress in 1988. This measure required the tribes to negotiate a compact with each state defining not whether - but how - Indian gambling would be conducted. The act also required that gambling revenues be used for Indian economic development and the general welfare of the tribes.

In these past 10 years, Indian gambling growth has exploded. By 1998, there were 260 Indian facilities - casinos and bingo halls - operating in 31 states. Of the 554 tribes, 146 have instituted gambling. As you might suspect, the revenues are not spread evenly. The

20 largest facilities account for 50% of total receipts. Not all have been successful and a few tribes, notably the largest - the Navajos - have so far rejected the idea, fearing it will harm what they call their cultural integrity.

Nevertheless, total Indian gambling revenues are huge. They have reached \$7 billion per year. When you think of how few people live on these desolate rural reservations, those are pretty big numbers.

The economic benefits of casinos to tribes are substantial, and in some cases dramatic. The income has been used for community purposes - to build senior centers, hospitals and water treatment facilities. But the greatest impact has been on unemployment. In total, an estimated 100,000 jobs have been created by all Indian Casinos. The Ojibwa tribe in Minnesota reports that unemployment decreased from 60% to almost zero as a result of their casino. In Michigan, 2000 jobs have been created, with 37% previously on welfare.

For Indians, casinos have been called the first and only economic tool that has worked.

Plenty of folks in state governments know about those casino revenues. The tribes have been forced, state by state, to answer charges about their financial operations, about the so-called influence of organized crime, about the economic and social benefits going to tribal members, and so on. And thus far, have survived vigorous audits, many conducted by firms like Coopers and Lybrand and Peat Marwick.

A dramatic example of the opposition to Indian gambling can be found in California - one of three states which have not yet negotiated the **compact** required by the 88 Gaming Act. While the wrangling continued, it had been possible for a number of Indian gaming sites to be opened and operating. This brought opposition from every imaginable direction.

To clear the air, in 1998 - just a year ago - the collective tribes of California decided to seek voter approval of a measure to ratify their rights to operate Indian casinos.

The proposal, titled Proposition 5, faced huge opposition. Labor unions, business groups, horse racing interests, the religious right and then - Gov. Pete Wilson - all were opposed. The combined spending on both sides of the argument reached \$100 million, the most spent in the history of ballot initiatives in any state - ever.

Some of the greatest opposition, and heaviest spending, came from the gambling operations in Nevada, just across the border. A major strategy of the Indian campaign was to cast the rich owners of these huge casino complexes as seeking to thwart the efforts of the downtrodden Indian. To the surprise of nearly every expert, the tribes gained an impressive win, with 63% approval.

But reminiscent of the Indian wars, the fighting continues. The California Supreme court has ruled Proposition 5 to be unconstitutional and the issue is now back in the state legislature where the arguments go on.

As we bring this little tale to a close, we find ourselves back at the Apache Gold casino on the San Carlos reservation, about 70 miles east of Phoenix. This is the same reservation where Geronimo was held captive and then made his last escape. The casino is managed by Running Bear, a great great nephew of our friend Cochise.

The Apache Gold casino is built on desolate land, in true desert country. The closest town is over 15 miles away. And it is a dark dark night - no moon.

Our friend Bob - the one with the gold necklaces - still "isn't keeping track of how he's doing". And on his final bet, which he loses, he discovers he is flat out of money. And further that he happens not to have any credit cards with him. He needs help.

He knows that occasionally Casinos will make small, temporary loans to their regular customers. So he drifts over the manager's office to find Running Bear behind the desk. Bob describes his plight - he

needs enough to pay for the long cab ride back to his hotel in town.

Running Bear has two choices: tonight is not the first time he's been in the position of telling the white man to hit the road - take the long walk. He could do it again - tough luck Kemo Sabe.

The decision seems clear as he remembers the many tales he heard as a child - of the slash in the tent by Cochise - and the boiling scull as well - he knows the stories by heart. Why do anything to help the white man?

But instead, he gives Bob a \$50 loan, knowing full well he will lose it back at the gambling tables within days. Running Bear savors the moment and silently is reminded of a small poem his brother wrote:

Gambling is nothing new for the Indian.  
Gambling is traditional and began when Columbus  
arrived in our country.  
Indians started to roll the dice every time  
we signed another treat -  
But we've always been the losers because the  
dice were loaded - and the treaties broken.  
Now we've got our own game of Reservation Roulette  
And I'd advise the faithful to always be on the  
red.

Thank you.

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AN INFURIATING GENIUS

December 13, 1999

Robert Smith

He died in 1950, aged 94, at his home in the village of Ayot St. Lawrence near Hertford, England, where, in addition to Hampshire and Hereford, we have been assured by his wonderful stage creation, Eliza Dolittle, theatre's most famous student of elocution, that "Hurricanes Hardly ever Happen".

When searching for a healthy place for retirement he found in Ayot St. Lawrence a tombstone engraved with "she died at the early age of 75" which struck him as an excellent testimonial for a retirement area.