$15 each

VOYAGE DE L'UNIVERSITÉ DE MONTRÉAL
À TRAVERS LE CANADA

LUNCH

Potage Jardinière

Radis — Tomates Tranchées

Poisson Blanc Grillé, Maitre d'Hôtel

Jeune Poulet Rôti à la Canadienne

Navets Pilés — Pommes de Terre Bouillies

Viandes Froides Assorties, Salade de Pommes de Terre

Salade Combinaison

Crème Fouettée à la Gelée

Fromage Avec Biscuits

Thé — Café — Lait

Thé à la Glace

Juillet 19, 1926

BOISSON

PRODUITS DU CALEDONIA SPRINGS

	DEMI	BOUTEILLE
ADANAC DRY GINGER ALE	.15	.25
MAGI CALEDONIA SALINE WATER SPRINGS	.15	.25
EAU DE TABLE MOUSSEUSE ADANAC	.15	.25
ADANAC SODA WATER	.15	.20
DUNCAN EAU MOUSSEUSE APERITISE	.25	

	IND.	GLASS	DEMI	BOUTEILLE
JUS DE RAISIN CONCORDE	.15			
LOGANBERRY JUICE	.15			
JUS DE RAISIN HIGHBALL		.30		
LOGANBERRY HIGHBALL		.30		
LIMONADE NATURE		.15		
LIMONADE AU SODA		.30		
ADANAC DRY GINGER ALE			.15	.25
CANADA DRY GINGER ALE			.15	.25
DREWRY'S DRY GINGER ALE			.15	.25
COCA COLA		.15		
HIRES' ROOT BEER		.15		
ORANGE CRUSH		.15		
LIME CRUSH		.15		
LEMON CRUSH		.15		

EAU DE TABLE

	DEMI	BOUTEILLE
MAGI CELEBIC EAU MOUSSEUSE	.15	.25
EAU MOUSSEUSE DE TABLE ADANAC	.15	.25
EAU APOLLINARIS	.20	.30
EAU DE LITHIA WHITE ROCK	.20	.30
EAU DE VICHY	.20	.25

EAU DE SELTZER, ETC.

	IND.	DEMI	BOUTEILLE
EAU DE SODA ADANAC		.15	.20
BROMO SELTZER	.15		
EAU MOUSSEUSE APERITISE DUNCAN		.25	

CIGARES ET CIGARETTES

CIGARES DE HAVANA CHOISIS	2 POUR .25	.15	.20	.35
CIGARETTES DE EYGPTE	PAR PAQUET			.25
CIGARETTES DE VIRGINIE	PAR PAQUET		.25	.35
CIGARETTES TURQUES	PAR PAQUET	.25	.30	.45

M. U. JUILLET, 1926

BLACKFOOT TRAVOIS AND CAYUSE.

By Chief Buffalo Child Long Lance.

Chief Buffalo Child Long Lance, the author, is a full-blooded Indian, a chief of the blood tribe of Alberta. He is a graduate of Carlisle, where he gained a reputation in university sports. The chief was appointed to West Point in 1915, but relinquished this appointment in 1916 to go overseas with the Canadian forces. Entering the field as a private, he served with distinction, was twice wounded and returned at the end of the war with the rank of captain. He is at present writing a history of the Indians of the Canadian plains, British Columbia and the North Country.

ON the opposite side of this menu two Blackfoot squaws are seen with their horses hitched to the travois—the Indian's wagon. Previous to the coming of the white man into Alberta, the Indians carried all of their worldly possessions on this crude, yet handy, contrivance, which consists of two crossed-poles dragging behind the horse and bearing between them a skin hammock. Besides the tepee covering, bedding and other living necessities, one or two children are also placed on this hammock and transported from camp to camp. The baby is carried in its little moss-bag on the mounted mother's back, and another child usually sits behind her.

Before the horse was introduced on the northwestern plains, which was just over one hundred years ago, the Blackfeet and other Plains Tribes hitched the travois to their dogs, massive animals bearing a strong strain of the timber wolf.

The Blackfeet were the first Indians of the plains to obtain the horse, having stolen a small herd from the Kootenays of the Southeastern British Columbia, in early part of the last century. The Kootenays had acquired the nucleus of their herd from the Cayuse tribe, of Oregon, which caused the Indian pony to become universally known as the "cayuse."

When the horse first came among the Blackfeet, they did not know its use. They had never seen an animal, outside of the dog, which could be domesticated, or which could outrun the buffalo; nor one that was invulnerable to the attacks of large beasts of prey, such as the mountain lion and the buffalo-grizzly. The horse was so powerful, capable and noble in bearing, they regarded it as a sacred or supernatural being, and they ascribed its origin either to the lakes or to the sun. When, later, they learned from tribes to the south that the horse could be ridden and used as a pack animal, they immediately associated it with the dog, which had been their only burden bearer. As a result, all western tribes still refer to the horse as a "dog." The Southern Sioux call the horse, shunka-waken, meaning, "holy-dog"; the Northern Sioux, shunka-tonka—big-dog; the Crees, mist-atim—big-dog; and the Blackfeet, ponoka-mita—elk-dog.

The coming of the horse, with its great speed and endurance and its fearlessness, unleashed the fighting instinct of the Plains Indian and made of him a ferocious raider. He soon became the most expert horseman in the world. In battle he would often taunt the enemy by galloping up and down in front of their position, with nothing but the sole of his moccasin showing above the animal's back. Riding at a terrific pace, he would sometimes dive under his horse's neck and come up on the opposite side, repeating this performance again and again in the midst of a shower of enemy arrows.

When going into battle a Blackfoot warrior would tie up his horse's tail, append a feather to its fetlocks, and a scalp to its chin, and paint his "Medecine"—usually some animal—on its withers and thighs. If the horse had been wounded in a previous battle, the wound would be painted where it occurred. The print of a hand on the horse's shoulder, in red paint, meant that it had run down an enemy in battle.

Grazing in the background of this photograph may be seen a part of the Blackfoot herd of 4,000 horses, which range on their large reserve, bordering upon the south side of the Canadian Pacific Railway tracks from Bassano to Namaka, Alberta—a distance of forty-six miles.