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OWANCAYA WOTANIN.

St. Francesville, Ill. ekta Feb. 27, he enan hoksila wan Charles Buchanah eciyapi ca woi tonpe ka otanin. Wana waniyetu yamni qeyas woka hniqe stelapi. Hunku kin Vicennes. Indiana hingnaton sni nan tehan wawawa wicakiya. Le hoksila kin wi wikcemna qon nenanna kaniyeca woglakapi kin liglila anagotian na wi iakewanji kin heban woglakapi nahon nasna heya. Tuwa, taku, tohan, toka on, na iecana. A, B, C. kin tanyehci onspe. Wi akeshaglogan hehan wowapi icinonpa na iciyamni qeya wayawa hoksila waniyetu aketzaptanpi yawapi kin hena yawa okini na wotanin wowapi toka sni yawa na okahniqe.

Milwaukee, Feb. 27, hehan sunka wan tanka lica ca (New Foundland Dog) Mrs. William F. Reese e na cinca hoksila waniyetu 16 henaos ni wicaya na iye sunka kin te. Le ti ile wan etu. Mrs. Reese, cinca kici istinmapi ebanl tipi kin ile. Sunka kin iyayin na wicayuhica. Mrs. Reese najin hiyayin na tankal cinca kici iyaye sunka kin Mr. Reese ole tipi ataya oinyanke qeyas iyeve sni ecel sunka kin hugnaghe.

Beaver, Pa. March 2, hehan, sunktokeca tanka wan. William Watterson wayaka yuha yunkan toketke naicispe ka iyayin na sunka nom tankanka wicayapota; hecon na tiwegna onnye. Anpetu wan el Mrs. Bingo, cunwintku kin, waniyetu zaptan okile. Le wicincala kin he anpetu kin oslohan kiqun he. Uunkan wicincala kin sunktokeca kin kastobe. Hunku tansak ta, canke kico on

wicincala kin heyab glicu tka wancak sunktokeca pustake se glihpayapi. He kutepi kta tka wicincala kin kici najin on akipepi na wana ktepi.

London eciyatanhan lecel wanaonhonpi. Miniwanca wata wan Berlin eya cajeyatapi kin he miniwanca opta hiyu enanl tate tanka wan el hiyu na wata kin kaptanyan na wicasa 143 henakeca iyoyasin atakunipi sni.

Meadville, Pa. ekta Feb. 24, hehan Patrick C. Sweeney, waniyetu 48 ca he iye ti el wayawa yanke qon ongnahela petijanjan kin aglaskilglihpayin na hugnali icive.

Mineral Point, Pa. el ikiyela wapakalawala wan, Conemaugh River, opta hemani canku kin he hemani kin okaptanyin na na wicasa 54 henakeca oyasyazan wicaye tka tuweni on kte sni.

New York City el oskate oti wan Metropolitan Theatre eciyapi kin itimahel woškate econpi icunhan petijanjan wan taku ikiyela he kin ileya onkan ti ile kiya yaotaninpi na lila iciyumnahe se napapi kte enanl wikoška lowan wayupika wan Miss Alice Nielson lowan canke iyuna inila hinglapi na on takuni inangye sni. Le lowan sni kin iciyaglaskaskilya na ikiciyapi kta tka.

Rock Island, R. I. el ikiyela Feb. 12, hehan miniwanca wata nom icibotopi. Harry Knolton, Larchmont kici on wicasa 150 ece tpi. Le tate tanka icunhan hececa.

Montreal ekta wayawa oti wan ile na wayawa 17 hugnagapi: Wayawa

wicakiye kin niiciya okini tka hehanl wakanyeya ihawicakta on ob hugnaghe.

Wasicun Wotanin Wowapi wan Utica Sunday Globe el Ikcewicasa wana wasicun tawicohan oga igloye kin wana wanjigji on ocaston iciyapi. Father Neganugnet he Ikcewicasa lice—unspa nis wasicun we ikoyake sni. Le Oklahoma etanhan. Rome ekta sinasapa wicawakan onspeicive na wana he wicohan wakan kin le anpetu egna on. Toyate egna sinasapa wocekiye on itanion.

Charles Curtis, Kaw Toka heca. Le wicasa kin March 4, kin United States Senate itimahel canakanyankapi kin oga iyotanke kte—Wakiya wicasa kte. Le onspa wasicun onspa Ikcewicasa.

Adam Munroe Byrd he Mississippi Toka, toowokahniqe on ota lici Tunkasilayapi ikokam wikeigni i.

Quanani Parker he Comanche Toka. Le nakun onspa wasicun na onspa Ikcewicasa—lila pogusan wicasa.

Hehanl nakun wanjigji kalecala kese ocaston hinglapi. Dr. Charles Eastmann, Lakota; Dr. Montezuma, Apache; Honore Jackson, Chicago el wakiya wicasa. Angel Decora, nape on wicite owa, Zintkalaša wotanin wowapi owa. Douglas Johnson, Pleasant Porter, J. J. Brown na Green McCurtain hena ins wojjica Le waonspepi lice na woka hniqapi on iglunapi waokihipi.

St. Louis, Mo. ekta March 7 hehan Herman Quemheim, wicasa jica lica wan tamazopiye eciyatanhan tiyata gla yunkan kakel timabel kigla tka taku wan ali seca canke canowinja ekta etonwan yunkan tawicu qon he eca pawaksa ta yunke. Yunke kin aohomni mazaska opawinge tonakel

hiyeye tka inyan otenika owin qeya noge kin iyuhciheciya kipi. Nahanhci tuwa hecon kin iyeyapi sni.

Grand Harbor, N. D. ekta hemani oinajin tipi awanyaka tawicu. Mrs. H. E. Willis wanon icio. qeyas Mercy Hospital el ahupi na kuwapi on akissni kta iyukeanpi. Winyan kin le lila wakute waselaka na waoka. Yunkan mazakan wan pasuinyanyan kta tka oksupi slolye sni canke yunte na icio.

Florence, N. J. ekta March 2 hehan, wikoška wan Miss Barbara Ban wicowoyake wan woihaka nahon on mazaškauskan oape saglogan ihate kinica on pejuta wicasa nom anaptapi kuwapi. Ihannanna se iha yunkan hecena ihapi iyanajince na hankeya okihipi ca sni; canke itakuye kin inihanpi on pejuta wicasa kin nom kuwa wicakiyapi. Toka el pejuta wicasa kin lila wececiyapi sni, na wikoške kin lila sanpa ececa ayin na iwasake sni na hunke sni. Taku ke eyas iyuha ikcekeceya kuwapi tka. Ite ojuju mini akastanpi na ins canzeyewacin skanpi qeyas ecaca okihipi sni. Oape isaglogan el ungnahela kul iyaye na wancak istinme. Ihinnanna ehantoka sni kika qeyas wikoškekin takuni kiksuyin na ins slolye sni keya.

Wicowoyake wan on ihate, wicaye kin he lee; Wicasa wan hi wicayupsun pejutawicasa wan el igloi. Hi wan wana kiciyupsun kta yunkan heya: "Hehihi! ontonpi qon hehan hi wanilya ontonpi qes lecehci hi on yukakiya onkiciyupsun hanpi kte sni tka." Yunkan pejuta wicasa kin neye: Taku yaka he?—eyas hi wanica ontonpi tka ohakam hi kin he iyecinka ninape sece qon." Le eca oni ihate wicape.

SINASAPA WOCEKIYE TAEYANPAHA.
REV. JEROME HUNT, O. S. B.
PUBLISHER and PROPRIETOR.
FORT TOTTEN, NORTH DAKOTA.

With the Approbation and
Blessing of Rt. Rev. John Shanley
D. D. Bishop of Fargo, N. Dakota.

MARCH 15, 1907.

MiniWakan Kin Wiconi Kaga Okihi he?

Hiya! Wicašta woyawa tanka ota miniwakan tohinni yatkanpi šni e eš wicoli wašte yuhapi; wamakaškan kin hena wanwicayaka po! Tohinni miniwakan yatkanpi šni e eš ni yakonpi qa anpetu owas hitapi ecee.

Miniwakan Kin Woštani Econwicaya ecee he?

Haw! Miniwakan yatkanpi eca, wicašta hececa tohinni cekiyē šni; tohinni Yutapiwakan icu šni; qa woahope wikcemna kin kiyuksa ecee; tohinni Mass anpetuwakan cekiyē ye šni ecee; tiptiwakan taku onspekiye kin owasin akiktonja ecee; nakun isanpa, hitani šni atanse wanka ecee.

Miniwakan kin Wicotawacin Yusica he?

Haw! Nakun wancana yatkanpi keš un tanyan wiyukcanpi okiniyi šni ecee; qa tanyan takuna wanyakapi okiniyi šni; qa tanyan wana-honpi okiniyi šni ecee.

Miniwakan kin yatkanpi eca wicakate eceee he?

Haw! Is eyašunkakan wanji iyang kiyapi eca kate seececa ecee, tuka šunkakan kin iyanka eca kate kin he naitemni qa tancan akantanhan tahton ecee, hecen tancan kin manen ninahin kate ni ece ecin owasin itemni ececa qa miniwakan yatkanpi eca cante kin ohankoya iyopteya ece e, hecen wikate kin hena owas tankatakiya iyopteya ecee, heon akan-tanhan wicakata ecee, kešhehan imahen wicakate šni ecee.

De toketken wowicake onpazopi kta he?

1. Šunkakan kin šina akašpapi ecee, hecen tancan mahen kate kin hena iwaštena ake eceen kiyotanka ecee. Šunkakan kin kate kin he ican osni en najin kinhan ohankoya tati ecee; qa temui šni kinhan osni en tehan on ešta isice kte šni.

2. Wicašta witko kin he oape en ohankoya te, qa miniwakan yatkešni kin on hitapi kte; cinca tanyan wa-onspe ewicakiyapi. Heon etanhan miniwakan Yatke Šni Okodakiciye kašapi, hecen wica wiňyan ko owasin tanyan iyukcanpi kta iyececa.

FRANK DEMARCE.

Fort Totten, N. D.—Simon Court, Mrs. Harriet Court qa John Thompson Yatke šni okodakiciye ičicenzapi, March 7, 1907.

MINIAWICAKASTANPI.

Fort Totten, Feb. 15. Joseph, anpetu zaptan, Joseph Cetankokipapi qa Cecilia Yunainapewin cincapi.

March 4. Harry, Dec. 13. 1906 tonpi, Felix Dance-eagle qa Rosalia Langer cincapi.

WICATA.

Fort Totten, Feb. 16, Joseph, Feb. 10. tonpi, Joseph Cetankokipapi qa Cecilia Yunainapewin cincapi.

Cannonball N. D. Feb. 27. 1907. St. Joseph omniye kin dena itan canpi

Jerome Cottonwood itancan. Paul Fasthorse okine. B. Twobears woyapi kaga. Claude Kilis Spotted mazaska awanyanka. George Ikinicapi wiyokina aya. Joseph L. Chief. Al. Highbear wayazan awanyakapi. Wanacanka-cigana, iapi awanyaka. Induzica, Redbow, wawahokonwicakiyapi. Chief Highbear tiyopa awanyaka. Enakeku. No Two-horses wakaptapi. John Long Dog. Twohorses wicašapi awanyakapi. D. Načijin dowan itancan.

JEROME COTTONWOOD.

Cannonball N. Dak.

St. Mary omniye oitancanpi kin. Mary Awaska itancan. Annie Twobear okine. Ada. Red Tomahawk wowapi kaga. Louisa Crow Ghost wiyokine aya. Wikohdiwin mazaska awanyaka. Josephine W. Lightning wokagege awanyanka. Mary Wiocan dowan itancan. Onitiwin tiyopa awanyaka. Mrs. Two Horses, Red Cow-wonapi, Mrs. Has no Twohorses. Mrs. Bear's Ghost, wakaptapi. Oyemaniwin Kiziwin. wayaza awanyakapi.

MANDERSON, S. DAK.

Hekta congress hehan na lehan-yan tokaševa Nov. 12 nenan Sican-gu makoce ekta wai. Taku on wai kin tipi wakan yuhapi cinpi nahan on etanhan oyate kin wopila ewicakiyē, na hecel wicaša waštepi kin lila iyuškinyan omakiyapi. Tka nahahici wicacaje kin ota maqupi šni.

St. Francis Mission etanhan St. Joseph na St. Mary onpi kin.

Louis Bordeaux	\$10.00
Mrs. Bordeaux	1.00
Thomas Bordeaux	1.00
Alex Bordeaux	10.00

Eugene Little	2.00
James Bordeaux	1.00
Leo Hawkman	5.00
Sitomniska	1.00
Chas Bordeaux	1.50
Agnes Bordeaux	1.00
Fršnk Bordeaux	1.00
Zintkalalutawin	1.00
Sintemaza	.25
Wicašpiluta	.25
Tašunkeluzahan	.25
Joseph Garnea	.25
Mannie Coro	6.00
Heyokasica	2.00

Lila tanyan ecamiconpi, heon Wakantanka eciyatan wopila ewicakiyē na wicote wan lecešci epe. Sutaya najin po; na ake kinhan tanyan iwanyaka po. Jesus wicote wanji lecel eya: "Miye kayeš kakisamayapi na makapsinsintapi, atamašošapi icipaweš omakatanpi na temayanpi šehan leš maka kin he mitanhanpi ca yaceyapi kte ca oyakitapi kte. Na tašca šunkala wanji šunkmanitu ota ekna on kin he iyecel yaonpi kta ce" Hececa ešaš wacintanka po; owiwinanketa toku wašte niciyankapi. necel Wanikiya onkinawapi kin on kokiyašapi heon mitakuyepi wawacin tanka na taku wašte econpi kin na woowotanla nena maka akan on naonkijinpi onkokiniyi. Na he heciyatan on wowicala nitawapi kin naane kin sutaya ple po; ho hecetu nenani le makoce qel lecešci wicohan econqonpi. Le oyate kin nahhan Wakantanka yuhapi kta cinpi na hecel on ecala wawokiyē eya wicayuppi lye hena wicakicicajuppi kte; lena epi Porcupine Tail Creek el James Grass he e. na Holy Rosary Mission el Paul Catcher ne; na Miniwanica okašpe el Joan Star No water hee. Iho lena iyecinkala wicayuhapi anpatuwakan wanji wicaša iyonni na winyan iyohi mazasa wanji wicayuppi kte, haon etan mitakuyepi. Wakantanka onyuhapi kte heci. na heon onšionhanpi. Oninniyau Wakantanka onkiciyi on kta oncinpi, incin onkakijapi kin tanka kin heon incin tona wacintankapi kin Wakantanka wanonyakapi kte. Maka akan onqunpi kin le tehan šni na Wakantanka taku eniciyapi kin niknayanpi šni, na ičiknaye šni; niš eya yaknayanpi kte šni;

NICK N. BLACK ELK,

Stauding Rock Agency, N. Dak.
Feb. 28, 1907.

Mitakodapi;

July 1907 šinasapa omniye tanka kta e wana wiyukcanpo. North Dakota eciyatan mazaska awanyaka wanjina wanyuhapi qon qa tona okodakiciye eceen wanji etanhan de wicohan kin en taku ecanonpi kta niyustanpi 8 of July 1906 qonhan Kagipaha en de woyustan

qun hena nitakodapi kin. Ho naoni-honpi šni e icanteonšicapi; qaiš ecanonpi yacinpi šni huwo? Qanitapi huwo? toketu ke če ya? Ito šinasapa Wocekiye Tayanpaha en ho naonni-honpi wacin, qa Father Jerome O. S. B., Fort Totten, North Dakota en yanke cin mazaska awanyaka duštanpi qa den en takuna awacannipi huwo? Heci de Father Jerome wicohan ishana aihpeonyanpi kta huwo? hiya, hiya! waqeya token hanpo!, Ho icinakahan ake July 6, 1907 kinhan niscupi kin on etanhan tohan ci kin yawicake se iapo, Hiya winicašapi hece iapi woyustan kin hduwicake po, hecen wicaša niwaštepi kte,

Kangipaha en omniye qunhan Rt. Rev. Bishop, John Shanley, miniwakan yatke šni okodakiciye wan econ qon he wake kta, šinasapa ohnayan he wocon kta heci Bishop Shanley wana woope kipazo kta e wawakta tka qa heon ito decetu kta; Standing Rock Agency. N. Dak. en omniye tanka kta wan yaupi kinhan nakun miniwakan yatke šni omniye kta e wiyeyaya yaupi kta, qa Bishop Shanley is nakun woope wan yuha iyehan on kta e waonktapi kte. Qa dehan tuktetu qeyaš miniwakan kin nina nihiciya koda ton qa eciyatanhan miniwakan toka yayapi kin hena ikicize worawe kin apikiyapo. Mitakonapi. hece wicohan nom en Inyanbosdata en yaupi kta Wakan-tanka on yani kin heon yau kta, qa miniwakan kin nikte kta e token ya-han kinhan nihiciye kta heciyukan yuha onpo. Wana wicatakuni šni; neheni! nenehi! nikte heci tka miniwakan kin wana mitawacin kin oyaksa yuta on. Henehi, nenehi! niyupi ye, koda owasin necen awaoncinpi qa on wocekiye onkeyapi kta wašte.

THOMAS F. MATOSKA.

Cannon Ball, N. Dak, Feb. 27, 1907. Eyanpaha;

šinasapa wicaša wakan wicaunyahapi kin wicohan tawapi kin dehan unyutakunipi kte šni se ocon orkaupi kin wanblake. Wakankielyuzapi kin he. Tohand nupin unnipi kinhan tohinna ehpeunkiciyapi kte šni woope unkitawapi, onkan heca wicohan kin uina hecin econunqonpi. Hecen Wakantanka Tawicohan kin yutakuni šni unkaupi; he wicohan kin dehan taku šni iyecen econonkayapi. Heon etanhan šinasapa kin owasin kiiktapiye. Unšimadapi qa de en etonwe pica kepe. Taku kin miye ninahecin iyomakipi šni' De wicohaq kin oyate en woonspe kin tanin kin wacin šni. Tona Eyanpaha iyacupi kin takeya po. Wicanagi ota ihangiciyapi, ca wandakapi šan en eyatonwanpi šni. Taku wašte eceena okna wicaša awicaon paitnapi kte; taku šica wicohan itonpapo. Wakan-tanka wicayadapi hecinhan taku on dehan wowakdake cin he ihpekiciyapi wicohan kin heon hepe.

JEROME COTTONWOOD.

Rev. Father Vogel.—Your communication and report received, but it came too late for this issue. Look for it the next time.

Tawaiciya Eyapi Kin He Token Kapi He?

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Dakota onyakonpi kin en iapi kin de nina eyapi nawahon ecee. Heon ito onspa cajemdate kta wacin. Wana waniyetu wikcemna tom sam masakpe, onkan hekta nomaksma qenan token taku sdonwaye cin hetanhan qa anpetu kin dehanyan awacin manka. tka he-iañ Tawaiciyapi eyapi kin ehan wahi sni, qa nakun toninni ehan wai sni mate kta wicawada. Hekta nomaksiyopa qenan hunkake wicawaye cin hena awanmayakapi qa miye token wacin eceñ waon kta kes iyowinmakiyapi sni ecee. Miye token wacin waon kinhan taku ota sicaya iyaye miçiye kte cin he cinpi sni heon nececapi ecee. Hecen tonanyan matanka sni kin hehanyan tawamiçiye sni. Hehan waba komaska qa tawicu waton hecen wan tawamiçiye kte seca onkan taku wate qa komdake kte cin hena tuwena maqu sni; hecen waniyetu ota ateyapi en hitawani qa ateyapi en tohanyan hitawani kin hehanyapi miye token wacin eceñ waon qa tawaiciya waon kte cin owakini sni. Hehan ake wicoñan he amduñtan qa makoce wan en ewati qa hantuqes wana tawamiçiye kte seca onkan ake nakun owakini sni; isto ake Isantanka toope kin awanmayake qa omaka iyoni wakañjuñ makiya yanke. Qa tukte ehan iyopemaye kta tanin sni. qa anpetu iyoni kope ndapi kin he iyecen waon; qa heon token wacin iyecen waon qa tawaiciye waon kte cin owakini sni. Hecen wicawada kin eciyatanhan wicañta iyatayena tawaiciyapi wanica e wicawada. Ito hehan tuwe decen awacin kte Isantanka oyate kin de tawaiciya hecapi. tuwe ecin kta naceca; tuka heceñ sni. Isantanka oyate kin de oyate tokeca wan awanwicayake qa woopé hena wicakicage sni tuka iye awanihdakapi qa woopé hena icicagapi tawaiciya eyapi kin hecen he kapi. Tuka nakun hena iye waciniçiya econpi sni; wicañta tona ksapapi qa itancan wiconkiyapi qa woopé kaçapi kin hena token woopé wañte kaçapi qa oyate iwañtepi qa oyate kin Wakantanka wicayawañte kta icekiya skanpi hecen ake nakun itancanpi kin hena wiciwankam itancan wan yunapi qa Wakantanka hee. Hecen wicañtayatapi kin he Wakantanka ee kin tanin hecen oyate kin de tawaiciyapi qa woopé toke cinciñyan kaça okihipi sni kin tanin. Ito, hehan ake oyate wan Wakantanka wicadapi sni qa iye toke cinpi hecen woopé icicagapi kinhan he toninni woopé wa-

ñte kaça okihipi kte sni qa nakun he en wakansica itancan on kte qa token cin hecen oyate kin he awicaye kte hecen he tawaiciyapi heca kta okihi sni. Hecen ito. oyate nonpapi kin de iwanyakapi kinhan. unma en Wakantanka itancan qa unma en wakansica itancan; he iyecen wicañta toni kin onyakonpi maka akan taku wañte qa taku sice cin oonye qa he ocanku wan iyecece wicañta wañte kin he taku wañte kin en wowin dak içiye qa ocanku wañte kin he omani ecee qa wicañta cice cin he taku sice cin heen wowindak içiye ecee. qa ocanku sice cin he omani ecee. Hecen de eciyatanhan tuwena tawa içiye sni. Wicañta owasin wiciwan kam tuwe oninni itancan on ecee; hececa esta dehan koška wanjikji neyapi ecee; mis de tawa miçiye. tuwena iyowaja sni token wacin eceñ waon kte. eyapi ecee. Hecen tuwe heye cinhan ehanqon he woñtece qa istece kta iyecece. Ecin he wowitkotkoke wicoñe heca. Ilokxiyopa toke mani kinhan atkuku tahananpé kin he oone qa nasdonan niyaye cinhan nanda kin he one kta iyecece sni kin he sdonye sni. He iyecen tuwe tawaiciye. qa token wacin waon kte. eye cinhan, heye kta iyecece sni kin he sdonye sni qa nokxiyopa wan takuna sdonye sni kin he iyececa qa tuwe heye cinhan. He henañ Wakantanka sdonye sni; wowapi wakan kin decen oyake: "Otokahe ehta Wakantanka maka kin kaça qa wañte e wanndaka wicoñage, 1-10." Hecen maka kin de Wakantanka tawa e tanin. Hecen tuwe makoce wan tawa sni en ti esta econhan de tawamiçiye eye cinhan he wowitkoke qa woñtece hecen heonkiyapi kinhan taku yamñi on sicaya onkeyapi. Onkitonpi sni, 2 waonoundapi sni; 3 waonñitanipi. Heon iapi de koška itonpa po, onxini sanpa ehapi kinhan maka kin de etannan Wakantanka token iyeniyampi kinhan hehan tokenken tawamiçiye kta huwo? Hehan iyotan owinanke wanin wokaske wan tehika en nanke kte.

Sisseton, S. Dak. TOM QUINN.

Cannon Ball N. Dak.

St. Joseph omniciye itancanpi:

Jerome Cotton Wood, itancan.

Paul Fast Horse, okine. Basil Two Bears wowapi kaça. Claude Kills Spotted mazaska awanyaka. George Strikes Many wiyokihe aya. Little Shield iapi awanyaka. Highbear iyopa awanyaka. Redbow, Induzica, wawahokonkiyapi. Ailen High Bear, Joseph Little Chief, wayazan ka awanyakapi. Francis Ireland, No Two-horn, wiñdindapi. Feather

Shield, Frank Four Swords wakañtapi. One Dog, Two-horse, wicañtapi awanyakapi.

Mitakuyepi. ito abdezapi ya to. Cannon Ball ed St. Joseph omniciye wan onpi kin onkiñtapi sececa kecanmi; taku wanji econpi sni kin de e Eyanpaha yawapi sni ne yawapi onkalé omniciye kin hececa kte sni tka ecanmi. Wocekiye on onyeksu-yapi wacin. BASIL TWO BEARS.

Crow Creek, S. Dak.

Dena omniciye itancanpi.

Frank Fogg itancan. Joseph Short Bear okine. Anthony Fast Bear wowapi kaça. Gregory Reaching Land mazaska awanyaka. George Howe wapaha yuna. Felix Horn dog iapi awanyaka. Thomas Grey Bird, Gregory Turner waya zanka awanyakapi. Gregory Turner, Felix White Snell, ogdigeñpi. Frank Fogg iowan itancan. Last Winter, Pius Snells the Earth, wicañtapi awanyakapi. Joseph Comes Fly wompayan. George Comes Fly iyopa awanyaka.

Mitakolap:

St. Joseph okolakiciye maka owancaya onpi ake nitakolapi Inyanconkañske Wakpala el okolakiciye wakan wan on kin omniciye tanka wan yunapi kte qon ake wicañta kin le na ake wompaye kin iyopteyapi kta ca wicakaññigapi.

Jerome S. Brown, Joseph Good Eagle, Wanbñ-nñanko, Wm. Mato-luta, Francis Tasunkeluzahan, Zitaklamato. TATANKAONJINCA, Bullhead, S. Dak.

AHITOWANPIYE!

Le tanyan abiezapi ye, Kola Eyanpaha kin wowapi yaqupi kte kin taku yakapi kte kin hena oyakimpi ehantanhanñ ataya Lakol ia na inñ ataya Wañcun ia ehapi kin ookañññ wañte kte. Wanjikji wowapi han-skaska kaçapi na el iyujapi se ñna Lakol ia Wañcun ia iciglegleñña owapi canna worksape ke. Lakol ia taku ena oyakinipi sni kin Wañcun ia ehapi kin tokeña Eyanpaha kin yuñeska kte. Hececa kin tanyan onkokaññigapi kte.

Hehanl ake wanñigji wowapi kaçapi kin wan ota yuna se otoktogye oçiwapi on oyekiye sica. Wicacaje wanñila yaglaññigapi na he ogna onçiwapi kin wañte kte.

Hehanl enaas wiyacinpi ol ota onpi kin on wowapi kaçapi okanñi wicayapi sa. Taku yakapi kte kin iyalyatayela ehapi kin ookañññ wañte kta.

STANDING ROCK AG'CY, N. D. Rev. and deat Faith Jerome:

Wowapi na taku mahel un qon iwacu. Omniciye tanka kte cin on ataya \$207.55 hena-keca bñña. Tokes ake tokata sanpa le on onañon cññin kte.

FATHER BERNARD.

St. Francis Mission, Rosebud Agency, S. D. etannan Rev. Father Digmann leye. "Le wi kin (Feb) el lila Lakota tapi. January wiyawapi henala kin hetanhan tanenakiya sinasapa kin 13 tapi wicabiawa. na nuniñ nananññi makiyaotamñpi sni. Wakanyaja kin okiniya sni, nonpapi on na kaniyeca kecin cagn sica woyazan kin on neceññi wicañte.

CHEYENNE, N. D. Feb. 9, '07. Eyaupaha:

Hekta July 5-6-7, Kangi Paha en omniciye tanka kin he ehan Minwakani Yake Sñi Okodakiciye wanji Sinasapa Itancan kici kaçapi, Total Abstinence League of the Sacred Heart cajeyatapi. qa he ehan wicota en opapi qa on sinasapa itancan tñña cantewasñeya kinnda; tuka nenantanhan Eyanpaha kin en takuna wanonyakapi sni. Mini Wakan en yaonpi kin wicoñan kin de nina eyektonwandi iyecece. Tenan mahke qa wa kin tehike qa on wanciya-kapi kte kin he kaes owakini sni. niye owalçikiyena yaonpi hecen wicoñan kin yeksuyapi iyecetu, wicoñan tanka qa wañte heca hecen tona okaññigapi sni kin hena tanyan oka. ññigapi kta he yakuwapi iyecetu.

Nitakodapi FRANK DEMARLE.

ST. MARY'S HOSPITAL.

PIERRE S. D. Feb. 7, '07. Rev. Dear Father Jerome;

Eya kitanla se omatehanyan qeyas Eyanpaha wotanin wowapi wañte nitawa kin el November qon hehan wagiyaqu wokicanpte on waunñilapi wicoñe qeya imayaluññan he wopila eciyñin kta le ikokam iwakta ciya ca he lehan on hiyumiçiñin kte. Hekta waniyetu wikcemna nom sam nom Inyan Woslahau Oyanke el Lakota eña hitawicakini on wicoñe wañteñte icaje may alate kin he lila piwala hee Tka hehanl hitawani kin heon taku owakihñi heci hel woyawaste kin he, tona ob awowasñi ecanon heci, wicañta wakan na winyan wakan na oyate wostepi etanhanhan hutetanajin, anpetu wan el kate hecin na tke woññññ oñla wawacintankaya, wojotiyekiye wan ohlate tehñya na kakisya omasiyapi hin hena ob iyomawaja waglawa. Henaepi qa otokaheya, mcanote mahel owibanke wanil wopila na woonñila wicawakiyuha kte. Hehanl wicañta wakan qeya cante ognak-yehci ocanku wan ogna wau kin he mitokam yuwinyeyapi qon hena awicawektonjin kte sni. Niye, Father Jerome na ahopeyehci kici oyaunye kin, he, Brother Giles, henaos enitanhanpi na otokaheya ehta Inyan Woslahan makoce kin el wocekiye na woonñpe on htanipi on woyawaste kin he lilañci iyoniwajapi incin niye Fort Yates Inyan Woslahau owakpamni el, otokaheychi qon hehan wocon wasakala sni tka, tipi wakan tokaheya, inyan sa tipi

wan, kah eyagle—na wicaša wakan na sunkawicayapi unmapi qeya wocekiye wastelakapi. St. Meinrad etanhanpi ca he itahena wokajuju gliyo eyaye (tapi) kin he woakiktonje kte šni—tka lena epi ca wiconi owašt-ka tawapi on oyate onšika wayuwaštepī kta hitanipi qon tapi eša hecena wacewicakiciyapi kta. Itancan waonsila kin lila iyojib-yela tawokajuju kin e ni! Lena ca-jepi kin nahanhei Lakota sinasapa ti-wahe wašteštepī otapi kin eceke tiwahe wocajeyal wicayapi, nahan tona minia-wicakaštanpi wakan on na Tipi wakan tawoecon wakan šakowin unma kin hena on mahpiya tiyopa kin wicakiyu-ganpi kin hena owayawa el owanyanke na iyotanš Wiconi Wowapi el taku yu-waštepī na iyowajapi qon hena Wakan-tanka Taogligle wakan kin hena aki-htonje šni yehci takomni owa egnakapi. Wicaša kin lena, maka akanl ecaca oki-tanin šniyan wowaši econpi, wicaša išta ekayes awickiciblezapi šni tka heon iyotanš mahpiya eka taku econpi kin lila hei ikiciyoyanpapi kta, na nakun maka akantu qeyas awicakiktonjapi kte šni. Wati el wicaša wakan kin lena wanjikji itewicawapi wicabluha na on etanhan wancala kin he isanpa, maka akantu wi-caša wanjigji hecanwicawa kin hec šni tka, na hena tuwewepi kin wocekiye el ewacinpi šni selececapī qon ite-owapi kin el ewicapazopi našna heyapi. "Ate, le wicaša kin woglaka wicaša ocaš-tonke šni, wawahokonkiya on šni na wi-caša išta oyuspin kta on ocaštanyan ohan šni on maka akanl ocaštōr ičiye šni tka ikceya Lakota unšipi egna wa-onspekiya, miniawicakaštān omani. He-on hececa eša wicaša qeya otanininyan maka akanl unpi qon hena wicinanpaya Wakantanka Tawoecekiye na Tawoikicon-ze iwaštepī kta on, lena iyes wicaša kin sanpa tankapi kecani huwo?" Canke hepe: "Han na hecetu nunwe." Lena wiconi ekayes kpaganyan tawoeconpi qe-ya nahanhei Lakota kin wicakiciksuyapi qon hena Lakota cantepi mahel tohan-yan nipi hehanyan wicakiksuya onpi ni! Hehanl nakun "Wayawa Oti Tanka te-wahila" qon he el tohanyan wicošan bluha na ikoyag waun qon hehanyan Tunkašilayapi tawowaši ota okolawica-ye qon hena epi na kola wicawaya wašte-štepī unmapi qon hena nape on woikiye makiyubapi on hena awicawektonjin kte šni. Lena nakun wopila na woyu-onihan iwicawecazo. Walpanica wan canku ogna yunka yunkan tiwacehmi-niyatke wan ogna mini quca Tuwe wan-cak kicijajuju hecina He tona miye etkiya lecehci onšimalapi kin hena iye cel iyojibyla wicakicajajuju ni.

Inyan Woslahan oyate kin wanjikji taku ecanmon kin tanyehci pimicilapi šni kehe kin he owotanla hei ehe. Wo-eyo kin lena el wowicakehca kepe kin he lila iyomakipi šni na icante mašica tanka hea tka wana lehanl tanninš wico-ta išta kawapi wawakta na heon iye icil-miyan wayacopi na taku glušnapi kin abzepi na tokatakia okawapicaya iyopta iyutapi woableze icupi kta. Iyo-tanš wawakta kin he Wasičun na Wa-sicun cinca na Lakota hea qeya wayawa oti mitawa el wocekiye na wacekiyapi ota hea akesnašna onahitakapi na aiyapi qon hena tokata nainš ongnahela togye hei onspepi kta heci hena unšiya wiyu-kecanpi na okinaš nakun wokipajin wan-jikji ikoyaka on hecel econpi ca he na-kun akiblezapi kta wawakta ke. Ota-kiya ekaš pica šniyan lepin kte Ešes le etanhan Tunkašilayapi eciyatan-han tukte ogna econ wicaši heci he ogna sutayehci owayawa oti kin iyopte waya canke wancala kin he isanpa, Tun-kašilayapi tawablezapi kin on lila woya-wašta maqupi. Lakota sinasapa Tiwa-he waštepī wan el wocekiye tohanyan kipi kin he isanpa owayawa oti el wocekiye econ wicawakiye šni. Taku wocekiye ke eša, wocekiye etkiya wicošan onšpa hei oglaptapi, hecina, wakanyeya wan

teca na štunkala kin icunhan wocekiye onspeunkiayapi šni kin wancak eš tipi wakan kin onglubecapi na hehanyan ohinni onkayustanpi waštepī ke he wowi- cake kin tanyan slolyapi na abzepi. Wakanyeya kin wocekiye cola icahyapi iyecetu na ee wocekiye taku keša na inš etanhanhan tona cinpi yuha icagapi iglahnigapi iyecetu, tuwewepi heyapi hena wocekiye wan e na wocekiye kin he wicaša tawiconi kin itoka kte cin he tanyan abzepi šni. Ito wicaša wanji waonspe ka iglawca emakipazopi ye—na le tuwe kin teca qon hehanna woce-kiye onspekiyapi yunkan ito heyē ka, ehaaš lila wocekiye onspekiyapi na wa-cekiyapi ota econpi, letu na katu, kinhan wicaša qeya taku on ni onpi na taku cin-pi ca kin ota tka, Wakantanka wanice, wocekiye wanice, woiksape wanice, na Taku Wakan Wakantuya etkiya oicazo wanice, heyapi kin he wanji heci yaglu-šnapi kte šni. Le cante mahel wicošan šiksica on onakuke kin he e na nasula eka icihmiyan Tawacin on hececa. Le woakinice na el waehunni kin on ko kipe šni vušnapi kta ikope šniyan woiag-yapi kte wicaša lececa wan ataunyanpi na, toie lecekecca kinhan, inš miye iyatayela hecel iblukanka na taku lececa kin na wicaša lececa ka etkiya hecehci awiblukanka on tohinni wa-glušna šni canke. Nakun wicota Šina-sapapi šni yes Lakota owayawa ecel wocekiye ota hei onspewicakiyapi šni keyapi okihihi. Toka yunkan, kalecala keše, wocekiye etkiye, okolakiciye ošpa-špaye tonakel, omnicieye ecekel Lakota ohan wocekiye wašakin kta on wocekiye on hitani kta woakiye kagapi; na he wakanyeya na oyate teca wicakapi hea, tokata on wowakta, heca kapi huwo? Toka ca Tunkašilayapi kin heka wani-yetu conala qon hehan Lakota Tunka-sila owayawa ecel wocekiye 'on glahye-ye hei woiyowinkie kin wicaju huwo? Inyan Woslahan etanhan waghlyaku qon hena oyate ihpeya wicawaglyaku qon hena wocekiye na wacekiyapi onspe-wicakiyapi on lila sanpa oikiyapi na owekeciyapi kta kepe. Taku waayatake epe kin ecetu na inš ecetu kte šni kin slolwaye šni tka he oyanke etanhan he-yab waghlyaku na iyohakam Lakota wan tokaheyahei wanblaka yunkan lila ika-pte. Ti ikiyela Lakota oyanke itankal Tunkašila owayawa wan el cinca wa-yawa kiciya tka el wocekiye onspewica-kiyapi šni na enagnala tipi wakan eka-yapi okihi keye. Wayawa itancan na otonwahe wicaša wakan kin le on wan-wicablakin kta lila awicakehan icema-kiye. Le wicaša kin makoce akanl oeti kin Inyan Woslahan Lakota Sinasapa opa qeya oetiayapi kin iyececa šni, tukte ni owayawa oti wan el glahyeheci waya-wapi na wocekiye onspewicakiyapi kta na woecon, ahopapi wanice, canke hehanl iyokiheya pica ke cin econ. Lakota oyanke itankal Tunkašila owayawa wan el cinca kin yekiye. Hel yeye kin tokeša tanyan waonspekiyapi na tipi wakan eka-yin kta na Wakan Woecon ahopaya škanpi kta na hecel wayawa mawicaye kin he wowakta wicaju tka takomni ecehci tanyan ahokipapi šni na inš tokel waktapi kte con ogna gluecetu šni. Le on etanhan oyate onkitawapi kin woon-spe wanji icupi ni. Hececa kin waya oti kin el wocekiye na wacekiyapi ota wanahitake wanice kte le Lakota kin etkiya ecuhci.

Le Sinasapa tiwahe qeya toyatepi egna wocekiye tokapapi cinpi na kon-zapi qeya ehaaš lila wacekiyapi wonah-take hecekecca akesnašna kagapi toka pawahon qon hehan taku toktokeca hec selececa na imayazan, lena epi ca wicaša wakan etkiya lila wacinecinpi ke: otu-ya wayazan wanyangyapi na taku wo-škiške waecon wicasipi hececa qeya el wicakicopi wanica keš, na inš akeš wi-cahapi el wawokiyapi wicasipi, tukte-ktel maka iyutapi, oeti na inš anpetu toketu kta taniš šni keš on iyowalya wicaša wakan wicakicopi wanagiyeypa. Taku wan okahnigapi selececa kin he ni

onpi kin icunhan taku wan oitancayanpi ogna unpi kte cin he wocekiye kin hee tka hehanl iyotan sanpa ohinnian cin-capi cantepi na tawacinpi eka yankin kte cin he wicaša wakan wan woiaglyapi kte echantanš, wocekiye kin ni unpi wa-niyetu kin he icunhan iwaštepī na iyo-tanš tapi kta mazaskanškan oape kin he icunhan.

Tona Ikcewicasa etkiya wowaši econpi kin hena Ikcewicasa kin oigluha waštepī hecapi wicakagapi wawokiya kunzapi, kta wicocante oyuze (Taku hecetu na hecetu šni islolye) kin he owotanla te-capi icunhan wicunkicicagapi šni kin-han tohanni oigluha waštepī okihi wicon-yapi kte šni. Wicocante oyuze kin he ohanpi etkiya owotanla na icihmiyan na inš woecon na woowotanla on yuo-wotan kamna kta. Wicocante oyuze owotanla kin he Ikcewicasa kin lila okini yuhapi iyecetu. Incin Ikcewicasa kin wicocante oyuze nicapi on etanhan, inšeya tokanl oyate iyecel, taku on niyin kta owotanla ohinni kamna iyute šni ee, ohinni, taku wicakela kta awacin inš tuwehci ataya kage icu kta awacin, wa-yekiya wicošan na wayatkan, na wa-manon, na wiilpeye na wicošan šiksica qeya tuwewepi akašpe ičiayapi qon he woowotanla woecon šni tka econ. Na lececa ca el wocekiye on yuwaštepī kta hitanipi kin kipi. Wocekiye kin el na-giyeye šni iyopte kin ecana Ikcewicasa, wicocante oyuze tawa na tawoecon kin pica yakel icahye pica. Ito le on etan-qon Arch Bishop Ireland taku eye kin naonhonpi kte. Owoglake tanka wan "Wicocante oyuze—woope oyate iye kagapi on iwašake kin" he Cleveland Ohio, el May 13, 1897 hehan, Chamber of Commerce wicikokam St. Paul wi-caša wakan itancan ocašton kin le heya; "Wicocante oyuze kin he Wakantanka Wašake kin ho on wicanagi kin ia okiya na wocekiye kin inš on Wakantanka wicanagi kin kici ičiowaja wicaye on, wicanagi etkiya Wakantanks tawowa-štelake na tawošake hiyuye na on wica-nagi kin Wakantanka iyeikiyin kta on yuwankal iyeya. Oyate wan wocekiye colapi kin he oyate kin Wakantanka colapi; oyate wan Wakantanka colapi kin he oyate kin wicocante oyuze colapi kin he oyate makoce wan el wotehila on wo-kgagan yuhapi okihihi šni. Rome woce-kiye wicala šni kin he ekayes maka kin le ena wocekiye kin kici sutaya najin na kici ohinšpayin kte he okahniga. Oki-cize el oeyapaha kin he 'akani wošnapi na tiwahe opnye kta henaos kiyapi." Hebrew waayata wan toie qeya lila ma-šetuya hei wowicake. "Oyate wan na wicašayatapi tamakoce wan niyuonihan-pi (Wakantanka) šni kin tin kta." America wankalye kin he taku on toka-ta kiya wowakta unyuhapi kte kin he wocekiye on oyate ohwicakiyin kte cin he wacin onkiyapi. Wakantanka to-kaye kin hena epi na wocekiye tokaye kin hena makoce ihankeya toka šicehca wicayuha. America el tukteni lena wi-cakiyukanpi šni ni."

Tokata Ikcewicasa kin igluha kte kin-han he oyate onkitawapi el onšpa ao-pe ičiayapi kte heon etkiya onkupi kin kola unyanpi on u kte na toka wan makoce onkitawapi etkiya u kin he iyecel u kte šni tka wacekiye, Wakantanka onola na Wakantanka kokipa wicaša kahya on el onkupi kte.

Ikcewicasa kin igluha waštepī wicaša kta oncinpi kin nakun makoce wan el on kin he tehila kta cin on kiyapi kte—makoce wan waštela kin kte kin he wo-eye hec kin he e.

Hece le taku tona eyapi kin lena ogna wocekiye cola on okihi kte šni na taku iyowinkiyapi kte šni kin he letu na katu owote ošpušpuya ecela pahi omani kte šni tka teca el taku onspe kte kin he oo-kage wanjila se slolyin na onspe kte. Toka ca wocekiye wan wicaša wiconi

tawa kin iyowaja hea tka wicaunlapi šni na onkpazopi kte šni he nakun taku to-na woecon na woonspe kesa wicaša kin iye tukte cinpi canna onspepi tka hena iyecel onqupi šni. Taku wan wana onko-kahnigapi na iyowinonyanpi kin he wa-kanveja wan taku onspe na oka-huigin na okihi yehci onspe kta cin onkiyapi echantanš onspekiyapi na awacinyanpi kte wiyacin woonspe on na etu hea woospe on. Na le wanl-wancala na akesnašna onspekiyapi kte šni tka tehanhanyan onspewica-kiyapi Tunkašilayapi kin Lakota ho-ksišla na wicincala kin wojupi on na inš tiwane glepi on blinecapi, okihi ya, wawupiya onspepi kta cin wica-kiya echantanš na he hecetu kin toka-ta on oicihipi kte na tanyan owotanla ni ičiayapi woškiniciye yuhapi kte iwi-cakiciyukan yunkan Tunkašilayapi kin hinanna owaštecaka wanji aye on na iyecehci iyebantu yunkan Lakota hokšila kin šunkonajin etkiya, na inš maga etkiya maniyē šni na wowaši wa-onspekiye el igloi šni na inš wicincala (wikoška haikceka kecin) tawacin štunkala gluecetu na wonan onspe-wicakie kin e na inš waawanyanka itancan el igloayin kte tukte ogna iye cin kin ogna wowaši onspeičiye šni kta he?—hiya—takuni aye pica šni. Lena woecon kin iye iyatayela iglahnig kta ca yankē šni. wowaši onspe kte echantanš wancak iyatayela tahnivete kin on capagmiyanpi hu-nagmiyayan kin pawankal ayin kte. Taku onspe kte echantanš iye iyata-yela econ kte.

Tuwe tawacin tanyan sna hec kin lena wowicake kin nakun pteleyela qeyas waakiničin kte šni. Tka he-nanl le wocekiye wan wicaša etkiya otokane yawapi kte cin le ecela on-spewicakiyapi kta unkan on icanl wanunkanpi na kaiynzeyā se wacin onyuzapi kte echantanš Lakota teca kin cante na tancanpi ikokam el owotanla iyatayela kinazopi kte—he iye iyotanš woyawaštepī iwaštepī na wo-kiye kin taku ke eša isanpa yuha tka iyecetu hecehci ikounkipapi kta he. Lecehci wacin onyuzapi kin lila on-glušnapi tanka heca na iyotanš he ogna glušnayan hecetu kte se onko-hanpi echantanš.

Lakota makoce eka Lakota hun-kakepi qeya onpi kin hena Sinasapa wocekiye wowicake tawacin kin ma-hetnaye okahnigapi ni hececa kin wo-wicake wocekiye (šinasapa wocekiye) kin he kawitaya enin na mnicayapi el owoglake ota kagapi he e hec šni tka blinelya wowicala suta on ogna iginhapi na igloayapi kin he eha na neon anpetu iyoni tokel onnyanpi on, Wakantanka ikiyela igloipi kta wo-cekiye on, wošnapi on na tipi wakan el wakan woecon hena on tiwahe ta-wapi el, tipiwakan el na tona ohangle wicavapi wicaša na winyan waštepī iči-yapi kte. Hehanu kin wocekiye kin he cincapi etkiya ihankeya waštepī on ecana—na inš ehaaš ecana tecapi ehanl onspewicakiyapi na wocekiye kin imnayeheci ogna onpi kte kin okahnigapi kte.

Ho, wana Father Jerome wowapi mitawa nehanyehci hanskın kta ke-cani šni tka niye ogna, na tona nita wotanin wowapi waštepī hec kin yawa-pi hecina oyate qeya ob tenan hei owannye, na hena micante on iyepe etkiya cante yewaye qon hena waon-spewicawakiyin na okahnih wicawa-ya wacin on le omankan kin on iwaye.

Onrist etkiya lila wowicake onmiye.

Father Martin, O. S. B.
Nape ciyuzē nakun Brother Giles nakun Lakota makoce el wicaša wa-kan iyuna na St. Joseph na St. Mary okolakiciye tona opapi kin Wakan-tanka wicayawaštepī, zaniya na oigini wicaya ni.

SUPPLEMENT TO THE 'EYANPAHA.'

MARCH 15, 1907.

REV. FATHER MARTIN O. S. B.
Late Superintendent of the
Farm School, Standing Rock,
writes from Pierre, S. D.

PIERRE, S. DAK. FEB. 7, 1907.
Rev. Dear Father Jerome:

Although a little late I come—as I have promised you before, to thank you for your kind words of farewell you addressed to me through your worthy Paper, the Eyanpaha, in its November number. I appreciate very much the good things you said in regard to my work among the Sioux Indians of the Standing Rock Reservation during the last 22 years. But, if any success attended my labors, I must share the merits of it with my faithful co-laborers, the priests and sisters and other good people, who faithfully from the very beginning have borne with me the heat and the burden of the day, and who have patiently persevered with me under the most difficult hardships and discouraging trials. To them goes out in the first place the gratitude and sympathy of my heart for ever. Then I must not forget those zealous missionaries, who had prepared the way before me. Amongst them, you, Dear Father Jerome, and your faithful companion, Brother Giles, are certainly entitled to a great deal of credit for the missionary and educational work done in the Standing Rock country in early days—as you erected the first church, a brick building at that, no easy task in those Pioneer days—at Fort Yates or Standing Rock Agency—not to forget the other pious missionaries, priests and brothers from St. Meinrad, who have since gone to their reward, but will continue to be intercessors for the poor people to whom they ministered during the best portion of their lives. May the merciful Lord be their abundant reward! Some of their names are still household words in many good christian Indian families, and the records of the Mission show to how many they have opened the gate of heaven by holy baptism and the other Sacraments of the church, when God's holy Angels certainly did not fail to enter for their benefit and to their credit in the Book of life. They were men, who did their work unnoticed by the world, mostly also unseen by the eyes of men, but the more the lights thereof will shine in heaven, and even on earth it is not forgotten. I had the picture of some of those early missionaries in my room, and more than once, to my great surprise, would men of the world, of whom I never expected it, and who in general did not seem to pay much attention to religion, point to this or that picture, and say: "Father, here is

a man, that was not known to the outside world, was not a great lecturer or preacher, did not perform any famous deeds to catch the eyes of men, but went simply to and fro among these poor Indians teaching and baptizing, don't you think he was a greater man and has done more good for God's Church and his Kingdom than many who have a name in history?" And I had to say: "Yes and Amen." May their memory live long in the hearts of the Indians, who still remember their sacrificial life amongst them. I also must and will not forget the helping hand extended to me from the beginning in the position which I held in connection with the "Dear Old Farm School" by many employed in the Government Service and other good friends. To them also I owe a just tribute of thanks. May He, Who readily rewards a cup of water given to the way-side beggar, abundantly repay their kind services to me.

You rightly remark, that my efforts were not always fully appreciated by some of the Standing Rock people. To my great sorrow I must testify to the truth of these words, but I hope that many will have their eyes opened by this time, and will try to profit by their past mistakes and wrong judgments. I hope in particular that those whites, (Mixed-bloods) and Full-blood Indians whose grievance and complaints it was at times, that there was too much religion and prayer in my school, will learn differently by and by if not all at once, when can hardly be expected, when poor reasoning and perhaps also some prejudice prevails. Suffice it to say, that I conducted in this regard the school as much as possible strictly Governmental lines as Inspectors would give me credit for it more than once. I had not more prayers or religious practices in the school than there should be in any good Catholic Indian family. All denominations, which have anything of religion left in their profession, must concede, that if we do not train the children religiously in their young and tender years we might just as well tear down our churches and be done with it for all future. Persons who will say children should be allowed to grow up without religion, only to choose what or how much they want of it, when they are grown up, have not the least idea of what religion is or of what it should signify in a man's life. Show me a man who claims to be educated and has perhaps even in his own youth received religious training, who will say there was too much religion taught and praying done here and there, and you will not be mistaken to take him to be of that sort, who on account of their lives must wish of necessity, that

there was no God, no religion, no prayer, no responsibility nor accountability to a Higher Being. The false reasonings of the head are in this case prompted by the moral corruption of the heart. His conclusion and argument may be used fearlessly and without mistake, wherever we meet with such assertions, at least my own judgment never proved erroneous in such cases and with such persons. Even a great many sensible Non-Catholics will admit, that not too much religion can be taught in Indian Schools. Why are of late special appeals made to the churches on the part of certain societies and conferences for more active religious work among the Indians—would that not mean it should be done principally among the children and young people—the hope of the future? Why has even the Government of late years made rather generous allowance for religious instruction in Indian Government Schools? When I left Standing Rock I remarked that the people I left behind, might clamor yet for more prayer and religious instruction. I do not know, whether my prophecy will be fulfilled or not, but strange to say, the first Indian I met since I left the reservation, complained to me bitterly that his child whom he had in a near by non-reservation school did not receive any religious instruction and could go to church very seldom. He very earnestly requested me, that I should see the Superintendent and the parish priest of the place about it. Now this man was not geographically so well situated as the Standing Rock Catholic Indians were all along, that he could send his child conveniently to a school, where religious instruction and practice were assured, therefore he did the next best thing and sent his child to a non-reservation school on the promise of the agents sent out by that school, that the child would have a chance to be properly instructed and go to church and the sacraments regularly, although this promise was evidently poorly kept or at least not carried out according to his wishes and expectations. May our people take a lesson from such cases. There would evidently not be too much praying and religion for this one particular Indian in any of the schools.

It was very strange and painful to me to hear at times such complaints about too much praying etc. from Catholic families that wanted and pretended to be leading christians among their people, and made a great many demands on the priest in the line of unnecessary sick calls and other troublesome requests, that were often uncalled for, as to assist at funerals, where no distance or inclemency of weather or season would be taken as excuse by these people in favor of the priest. They seemed in such cases

to understand alright, that religion should form the principal part in their lives, but had not the good sense to understand, that it should also be uppermost in the minds and hearts of their children at all times, if the services of the priest should do them any good in their after years and especially at the hour of death.

Every body engaged in the Indian work pretends to be helping to make a good citizen of the Indian, but if we do not form his conscience rightly in his young years, he will never be a good citizen. Conscience is the true moral sense of right or wrong or the correct conviction of right and duty. The right kind of conscience is a very necessary thing for an Indian.

Because he has no conscience therefore the Indian, like other people, does often not try to make an honest living, but is always intent on beating or overreaching somebody, takes to gambling, drinking, thieving, divorce, and all those bad things and excesses, that persons are apt to indulge in, that have no sense of duty. And here it is exactly, where the work of religion comes in. Let religion do its part unhampered, and by and by the Indian's conscience and sense of duty will be better cultivated. Let us hear what Archbishop Ireland has to say on this point. In his great oration on Conscience—The mainstay of Democracy, delivered on May 13, 1897 before the Chamber of Commerce of the city of Cleveland, Ohio, the great St. Paul Prelate said: "Conscience is the voice of the Mighty God speaking to the soul. . . . And religion it is, that binds the soul to God, bringing down to the soul the sense of the love and the power of God and lifting up the soul into the embrace of God. A people without religion is a people without God, a people without God is a people without conscience, and a people without conscience is a people incapable of the sacrifices that sincere and earnest patriotism imposes. Even pagan Rome understood that country and religion stand or fall together. Its battle-cry was for altars and hearthstones." Profoundly true are the words of the Hebrew prophet: "The nation and kingdom that will not serve Thee shall perish. . . . Our hopes for America rise from our trust in the religious convictions of her people. The enemies of God and of religion are the worst enemies of the country; be there no place for them in America."

As a future citizen the Indian will be a part of our people, and should therefore come to us as the friend, not the enemy of our country, that is as a religious, God serving and God-fearing being.

If we want the Indian to be a good citizen, we want him also to be a patriot

— a lover of this country in the truest sense of the word. According to the words quoted above he cannot be that very well without religion, which he should be allowed not only to pick up here and there piece meal, in disconnected fragments, but in which he should be systematically trained from his youth as he is in any other thing which he is expected to know and learn. Why should we deny and refuse religion the most important factor in a man's life, what we readily grant every other branch, trade or profession man wants to learn. We readily concede and consent, that if a child is to acquire proficiency in this or that knowledge, he has to be drilled and trained in it theoretically and practically, and this not only once or at intervals, but for a long time. If the U. S. Government wants the Indian boys and girls to become industrious, adept and proficient in farming and housekeeping and other pursuits of civilized life, thinking this to be a very good thing for them for their future selfsupport, comfort and right mode of living, do in this case the authorities wait till some nice morning the Indian boy sees fit to walk out to the barn or field to place himself at the disposal of the Industrial Teacher, or the young dusky maiden would make up her tender mind to profit at liberty and according to choice by the instruction of the Cook or Matron—no—there is no waiting, these things are not left to the choice or good pleasure of the pupil, he has to put his shoulder to the wheel and learn to work, he has to learn things by doing them at once. Nobody of sound mind would dispute for a moment the correctness of this proceeding. But, should then the chief concern of man, his religion, be the only thing about which we should feel so delicate and timid and distant as it were, to bring it squarely and directly—before the mind and heart of the young Indians, who are more in need of its blessings, benefits and helps than of anything else. It is a great mistake to feel that way about this most important matter, and the more so to act upon this erroneous supposition. May the Indian parents in the Sioux country be more and more penetrated by the true spirit of the Catholic religion, and have a true lively and active faith, that will make them see, that true religion is something more than only meeting together and talking much, but that it is a living thing, that should take a firm hold on their daily lives to bring them nearer to their God by prayer, Holy Mass and the sacraments of the church and make them better men and women in their families, in the church and in their dealings with others; then they will understand that it is the most precious gift also for their children to have, that it never can be imparted too soon or too early to them in their young years, and that they can never have too much or even enough of it.

Now, Dear Father Jerome, my letter has become much longer than I intended to make it, but it gave me a

chance to talk through you also to the readers of your valuable paper, and give some instructions and explanations to people with whom I was so long and whose welfare is still near to my heart.

Yours very sincerely in Christ

FR. MARTIN, O. S. B.

I shake hands with you and Brother Giles, and all the Rev. Missionaries in the Sioux country, and with the members of St. Joseph's and St. Mary's Societies wishing them God's blessing, health and prosperity.

KYLE, S. DAK.

Mitakolapi:

Oglala oyanke hekta October 28, '06 heehan apikiyapi tka oitancanpi onglataniinpi šni heon lehanl onyaotaninpi.

Nelson Shaugreux itancan. Vincent Thunderbull iyokine. Jacob between Lodge wowapi kaga. Vincent T. Bull mazaska awanyaka. Wm. Garnette Sr. iapi awanyaka. Henry P. Morrison wocekiye eya. John Young Bull-bear nurse. Albert Redhorn " Henry Bull Bear na James Killistwo wicahapi awanyakapi. Joseph T. Bull tiyopa awanyaka. Thomas Wolfskin Belt wiyokine aya.

Jacob Little Chief, Ambrose Hernandez, Daniel White Lance, John Stabber, Richard Garnette, Chas. W. Face Ben Jarvis, Martin Shaugreux, Louis Bullhead, na Moses Runs on, oghiglepi.

Pejutaħaka omniciye kin tayunka kecannipi tka nahanhei ni onkan mani ye Wakantaħka awanonyakapi lakaš taku econqonpi kin tanyan iyopte onyapni, na taku iwanonyakapi kte cin oyasin tanyan ablesya econ onspeonkiciciyapi heon hianhiya onkupi tka; cin canku tehike cin hena el oyasin okiciya onkiyayapi, na wanji yance cin he tanyan hiyahe onkiyapi na heon prayela maonni na le cagna onkigloupni na ontanyan onkupi. Eya cin koška na inš winyan wanjikji inahni taku econpi hena wajikji onnpapi canke hena inš canku wan tehi wankatuya can el wocanze yuhapi onmapi etkiya tka tuwe toka hecin he tanyan. Tona omami qon inawicakta canku tehi oyasin el nece škan he on tona oninai inahni qon nena wana kitan se wacintanka canku kin ogna yapi el opeya manipi, canke St. Joseph omniciye kin tokel onkupi qon he kitanla tanyankel onkupi na lehanl Christmas el wowiyuškiu onyuhapi.

Koška lena Yatke Šni Okolakiciye opapi, wi akenom nehanyan.

Chas. Thunderbull, Joe Horn Cloud, Jacob Little Chief, Albert Red Horn, William Garnette na James Killis Two.

Koška lena wocekiye nitawapi el yeksuyapi wašte.

Tipi wakan on lena Wamnyanpi wicakahnigapi:

Albert Redhorn, Wm. Garnette, Sr. Eaglehorn, Jacob Little Chief, George Apple, Ambrose Hernandez, Emilia Tibbets, Sussie Bienes, Emily Palmer, Rose Janis, Lucy Brokenleg, Clara Afraid of Left Hand.

William Garnette, Sr. chairman of Committee.

Hehanl lena Christmas on wamnyanpi wicakahnigapi. Joe Horn Cloud, Henry Hunter, John Spotted Horse.

Mrs. Wolf skin belt Mrs. John Apple, Louisa Shaugreux.

St. Joseph mazaska awanyake kin wamnyan.

Tunkašila okine Vincent T. Bull kahnigapi.

St. Joseph opa iyohi \$1.00 tipi wakan kicon kia. Lena cante wašteya na iyokipiya ongluštampi. Rev. Father Theodore Henry, S. J. hecetu onkicilapi.

Ehanni South Dakota ra North Dakota oyate kin tohanl Oklala oyanke el hipi can wicoħan wašte onkpazopi ece tka. Lehanl tokaħanpi iyececa. Eya wicawaba heca šni tka Eyanpaha el tokel lehanl onpi kin nawicohonhu šni on tokaš tohanai oyasin tokel iglakaka iyayapi ce? (Tawacinpi kin.)

Eya hena lila wowacin wašte yuhapi tka iglataniinpi cinpi šni, tka hecetu šni; woawacin wašte luhapi on oniwaste pi qon hena ipila šni onkipazopi ye. Hecel pilaonyayapi kte na wicoħan wan lececa onyuhapi Lakota oyate kin wionštecapi; ne tohan kinnan onkayuštampi kta he? Ohinni sutayehei le onyuhapi ece wana onkayuštampi iyececa na pa yuwaukal onkikicuppi kte, na taku onkiwaste pi kta onspeonkiyapi hena el eontonwanpi kte. Wicaša wakan wicunyunapi kin hena cante wicunkiyapi na onowicunlapi kte na tewicunhilapi kta; tka tohanl wanji u can tapeto kwazo onqonpi na wicoie ekta šni onkeyapi kte heci wionštecapi na kohan woksize onyuhapi kte hecin. Tokaca taku šica eš wašteonkiyapi šni he? Tona taku wanji wašte eyapi can naonpapi ece le onkotanyanpi šni tka, takomni sutaya onyuhapi. Ho, ito, omaka teca kin letan piya onkiyayapi kte na wacin tankaya onškanpi kte na tohanl wankicikiyakapi can nape suta onkociyuspapi kte; hekta onkupi wanjikji nape onkicizupapi qon hel onkitawacinpi kin tani nape inkpala tokecela onkociyuspapi, he wašte šni yutins ya "haw kola," ins (wicaša wakan) "haw ate," onkeyapi wicoħan wašte kin istece šniyan onpi wašte.

Nitakolapi wanji

JOE HORN CLOUD.

Fort Totten, N. Dak. Feb. 24, '07. Eyanpaha:

Hukuya St. Michael's en St. Joseph omniciye onpi kin hekta womnaye onyuhapi kin he \$84.06 henakeca tka Christmas woceon en wokiksuye tanka onyuhapi qa mazaška kin \$79.05 henakeca onyusotapi qa he etanhan \$9.15 iyaye heon Eyanpaha en obdaka wacin.

JOSEPH MATONI, Wowapi kaga.

Alfred Bordeaux, Louis (Mato) Bordeaux cinca, na Nellie Spotted Tail, Sintegleška takojakpaku, Wm. Spotted Tail cunwintku, St. Francis Mission tipi wakan el wakankiciyuzapi. Wicota oksantanhan wanyak el hipi na wowiyuškiu tanka.

White Clay Dist. Pine Ridge, S. D.

Oyate kin le Oyate Watogla eya caje unyatapi qon wana lehantu kin heya caje unyalatapi šni kin wašte kte ecanmi, tka Paha Canwegna yanka omniciye eya caje unyalatapi kin wašte kte. Omniciye lecala heuncapi hekta January 6, 1906 hetanhan Sinasapa omniciye unkiicuppi na wana lehantu kin olowan na wocekiye ko tanyan onkonspepi na omaka teca nape kiciyuzapi na wicaša 64 lena timahel unyankapi, na Miniwanica Wakinyanputinninbin kiciwanokonwicakiciyapi, na lila wowiyuškiu tanka unyuhapi, na lena tokata omaka teca heciya woiciconze yuhapi.

No Water	\$ 8.50
Sam Fast	8.50
Paul Loafer	5.00
Tankatila	5.00
Taškokpa	4.00
Kills-alone	5.00
Tom No-water	3.50
Robert Goodhorse	3.50
Lone Wolf	5.00
Ataya	\$48.00

Ho henakeca. Woiciconze yuha hena tokata kin he el hena on wowiyuškiu yuhapi kta hecel cinpi na hecel econpi zaniyan wi 12 yapi kta cinpi kin heon. Ho hecel, mitakuyepi, wocekiye onyeksuyapi uncinpi.

PAUL LOAFER.

MAZASKA AWANYAKA WANJINA.

Cannon Ball, N. Dak. Feb. 14, 1907.	
Basil Struck Many	\$1.00
Mr. Iron Road	.50
Mrs. Iron Road	.50

Nitakola

PAUL FAST HORSE.

Ehantan yanke kin	\$147.25
Dehan ataya yanke kin	\$149.25

Fort Totten, N. Dak. Feb. 24,-- Isidore Ciga (Mazakahompi cinhin-ku.) miniwakan yatke kte šni iqi-conza.