



The Catholic Sioux Herald

VOLUME 2.

MARTY, S. DAK. NOV. 15, 1933.

NUMBER 21.

DAKOTA OYANKE IMAHED WOORYAKE

St. Placid Tipi Eciyatanhan Woyakapi

Wayawa wicincana kin šakowin St. Placid Tipi kin ed unpi kta awicaipi. Mission ed owayazan tipi awanyake cin, Sister Rita qa pejuta wicaša kin kici wicincana kin iwan-wicayakapi qa tona tancan hunkapi šni qa zanipi šni scece cin hena wicapahipi qa St. Placid Tipi wakanheja oti kin heciya awicaipi qa tohan ake tancan sutapi qa katinyan wayawapi okihipi kinhan, ake wicincana unma unpi kin heciya kupi qa om unpi kta. Hed unpi kin he icunhan ataya wayawa šni uupi kte šni, tka tohanyan ake on tanyan iyoptapi kte cin hehanyan woonspe kduha škanpi kta. St. Placid Tipi kin hed tankad oškate wan wašte yuhapi qa taku kin owasina tanyan apiyapi. Qa hed wayazanka awanyake cin he Dakota wicincana kin tanyan owicakašniga, qa taku cinpi kta iyececa kin hena tanyan šdodya. Inayapi hce cin he iyeced un.

St. Placid Tipi kin ed tipi nom kagapi kin hena wanna tanyan yušan ayapi, eya tate qa osni kin heon hanihipi. Dakota hokšina kin ticagapi onspewicakiyapi. Okabdaya onspeiciciyapi. Cankajipe wicaša kin he kištanyan ongegena onspewicakiya aya. Hokšina cankajipa onspeiciciyapi kin dena tanyan owicakiyapi kin he išeja okdašnigapi qa he on nina bdihedya škanpi. Ikceya wawokiyapi kinhan ninaš awacinni kte šni tka.

Hokšina Ded Wayawa Tka Qon T'a

November 10th qonhan Yankton

ed Winyan Wakan Owayazantipi kin hed Benjamin Wahashaw ŋa. Benjamin Marty ed wayawa tka dote mahed taku icagapi kin hececa, qa Isanyati tipi kin hetanhan, heon Hotanke tipi kin hetanhan awanwicayakapi. Heon hunku kin kdiyohi qa kdokiyakda, qa Hotan-ke tipi Owayazantipi kin heciya ayin kta cin kinhan hed ŋatapi kta. Ayapi kin he icunhan nina šni oyuspa qa etanhan cagunapoga, qa iši-ca. Pejuta wicaša kin okiyapi okihipi šni. November 1st qonhan Father Sylvester Benjamin Ehake Sdawicayapi Wakiconzapi kin he kiciyušan. Hehan ake masapapi, qa hokšina kin wanna nina kud ya keyapi, heced ake hehan Wotapi Wakan kin kai. Sister Rita qa Sister Cletus kici, qa nakun Enimerica qa Mathew, hokšina kin tankeku qa ciyeku kin hena ko owasina ipi. Minišoše ed oiyowege kin hed wata kin hena wanna iyopte šni, heon Yankton otonwe kin heced iyayapi. Toked okihipica kin hehanyan hokšina kin ounkiyapi, qa wanna tipi kin etanhan unkdikakupi kta unkan hunku kin ekta hi qa hokšina kin Winyan Wakan Owayazantipi kin heciya wanka cin keya. Qa nakun hunkakepi kin eepi kaeš heced nina cinpi kin heon, hanihiya unkuwapi qa unhanketa iyecinka iyopte cin ekta tanyan unkoknakapi qa owayazantipi kin ekta unkaipi. Oomani kin he itoka šni tka wanna asni kte sam iyaya heon ihanhepi kin ed ta. Canwoknake okna wanke cin he Marty ed cankajipa kin he qa Dakota hokšina kin hena kagapi. November 12 qonhan San-

tee ed hapi. Father Cappius, Crofton, Nebraska, ed wicaša wakan waawanyaka un kin he wicahapi wocon kin yušan.

Oomani Tehika Wan

Monday, November 6 qonhan wicincana nom North Dakota etanhanpi, Edna qa Irene Turcotte, qa nakun hokšina wan, Ernest Wilkie, hena North Dakota ekta ehpewicayapi. Belcourt owayazantipi kin hed wicincana kin henaos yapi kta.

Father Sylvester Brother Meinrad kici i. Nina osni qa wa bodbu, nakun wa šma qa canku kin onge okna iyayapi okihipi šni. Canku hce cin okna kupi okihipi šni, heon iyokawinš akam makiyutapi opawinge nom hehanyan ipi qa kitanš Marty ed kdiipi.

Father Hildebrand qa Winyan Wakan kin hena Belcourt ed Mission teca kin ed tanyan uupi qa nakun tanyan wowaši econpi. Heciya Dakota kin mazaska nicapi qa tipi wakan ed woyusote wokajuju kin hena okihipi šni, tka tipi wakan qa Winyan Wakan tipi kin hena ed can aunpi kte cin hena e on wawokiyapi. Hehanyan egeš wowawokiye econpi, qa woawacin wašte kin kdutaninpi. Qa ecaca takuna econpi šni kin isanpa wašte.

November 11th—De anpetu kin Hollow Horn owacitipi kin ed akicita wicayuonihanpi wocon wan econpi. Sicangu oyanke kin etanhan Dakota qeya nakun ed hipi. Makowancaya Okicize kin ed Dakota okicize econpi kin hena wicayuonihanpi. Tanyan wocon tka akšaka ihinhanna kin ed Dakota

kin conana Mass Wośnapi Wakan ed wacekiye hipi. Dakota k'in han-hepi ataya wacipi qa Anpetu Wakan hinhanha kin ed wacekiye hipi kte cin ee ninañ awacinpi śni kin he Father Sylvester nina icante śica. Wicaśa tona heced śkanpi kin hena Mission kin woyute qaiś hayake wicaqu kta awacin śni. Wakantanka cona niunpi okihipi kecinpi ehantanhanś, he Mission kin de towawokiye kin cona niunpi okihipi kecinpi kin he iyececa, ecin Mission kin de wicaśa tona Wakan-tanka etkiya tawoeconpi kdutaninpi cinpi śni kin hena takuna ituya awicayusotin kte śni.

Caje Wakan Anpetu Wakan

November 12th—Marty ded Dakota hokśina unpi qa Caje Wakan (Holy Name) Omniciye opapi kin hena yuwitaya de hinhanha kin Wotapi Wakan icupi. Omniciye ceśkikan kin owasina kiçonpi, qa wapaha, akan Jesus Wakanheja kin itowapi kin he tipi wakan kin timahed pazo kdepi. Hokśina unkitawapi omniciye ded opapi kin he nina itanpi, iyepi kin ed taku tanka kin heca. Hed opapi kin he on ikduwaštepi kte cin tanyan okihipi, qa tukte okna togye ocon wan akitapi kta okihipi śni. Father Sylvester he anpetu kin woonspe tawa kin etanhan on hokśina kin wahokonwicakiya, qa Wakantanka wope Inonpa tawa kicaksapi kin le tohanyan tehike cin he kiksuye wicakiya, "Itancan Wakantanka nitawa caje kin ituya ehin kte śni." Wicaśa wan ikcapta ecee qa Wakantanka caje kin ituya eya ecee kin he nagi kin owihanke wannya ninu kte cin heceena śni, tka maka akan niun kin de icunhan taku ota atakuni śni ecee. Wicaśa qaiś hokśina wan wicoie kin dena un ecee kin he tuwena waštada śni, nakon tantanyan wowaśi econ eśa. Wicaśa wanjigji Miisson kin ded wicoie śikśice cin dena unpi ecee kin heon wowaśi etanhan ihpewicayapi. Wicaśa wicoie śice cin dena unpi śni qa wowaśi cinpi kin wicotapi. Tka Wakantanka etkiya wakiunniyanpi kin de awicakehan taku tehike cin heca. Wicaśa qaiś hokśina wan śinasapa heca qa Jesus Caje Wakan kin ahope śni kinhan Christ Wicaśayatapi taakicita ośpaye unpi kin wicekna takodaku wicaknaye sa kin heca.

Marty ded hokśina Caje Wakan Omniciye opapi kin dena eepi: William Youngthunder, Francis Cournoyer, Lawrence St. Arnauld, Raymond Marion, Joseph Cranford, Howard Thomas, Robert Bred, James Cournoyer, Joe Azure, An-

drew LaFontaine, Raymond Dauphonais, Romeo Dauphonais, Peter Delorme, Gabriel LaFontaine, Walter Abraham, Louis Vondal, Harry Trudell, qa Henry Wabashaw.

Tokata Anpetu Wakan, November 19th kinhan, hehan is "Mary Tawakanheja" omniciye kin taanpetupi kta. Omniciye kin de wikośke tanka kin onge opapi. Śinasapa wikośke kin otioyohi Mary, Wakan-tanka Hunku kin, he etanhan woonspe icupi kta iyececa. Qa Mary tawakanheja kin witanśnaun toñan wašte kin hena okna ikduha wacinpi ecee. Wikośke kin dena omniciye kin hed opapi: Lillian DuBois, Lily Foster, Mary Jane Vivier, Cecilia Rousseau, Genevieve Delorme, Mary Louise Vondal, Gwendolyn Cranford, qa Mary Louise LaFontaine. Nakun wicincana wikcemna nom "Mary Tawakanheja" omniciye kin opapi cinpi.

Tate Qa Maka Bobdu Kin

Anpetu Wakan, November 12th qonhan, awicakehan maka bobdu qa Marty ded unpi kin tohinni akik-tonjapi kte śni. Wicokaya wahehan amañpiya aya qa mañpiya kin maka bdu ojuna. Father Sylvester Greenwood ekta Mass Wośnapi Wakan econ kta i. Oomani kin eciyatanhan wokokipe; iyecinka iyopta petijanjan kin yuidepi qeyas nakon takuna wanyagpica śni. Tipi hiyeye cin hena ecekced maka tiyobobdu, qa taku wanjigji Mission kin ded ihangya. St. Placid Tipi kin heciya minicahomni wan kapśon, qa woknake tipi kin wanji ihangya, tiyopa ota kapśon, qa peji itokśu wan kañboke qa conkaśke unma eciyatanhan hinhpaya. Conkaśke ota kawanka qa wapepeka kin conkaśke okañmin kin hena ecekced bowitaya ihan.

Wooyake wan hi unkan Frater Timothy ake wayazanka keyapi. Dakota wakanheja ded wayawapi kin anpetu wikcemna wocekiye wan ekiciyapi kinhan heced ecanna asni kta. Dakota oyate unkitawapi kin hena iśeya wocekiye ekiciyapi kta iyececa, ecin he tokata June kinhan wicaśa wakan kagapi kta qa Marty oyanke kin ded wicaśa wakin yuhapi kta.

WOWAPI WAKAN WOYAKE

Heli wośna itancan kin Israel ed wayasu itancan kin icunhan, wicaśa wan Alcana eciyapi, qa tawicu Anna kici Taku Wakan ohodaya unpi. Anna cinca wanica heon nina iyokiśid ecee un. Anpetu wan Silo ed Itancan tawakeya kin ed i,

hed, ceya qa wacekiye, qa heya, "O Itancan, Wakantanka mitawa! cinca wica wan mayaqu kinhan, Niye ciu kta." Wakantanka wocekiye tawa kin nikicilion qa cinca wan qu, qa Samuel eya cañton.

Samuel waniyetu yamni qonhan, Silo ed wośna tanka kin ekta kai. Hed Wakantanka qu; qa Samuel Itancan tawakeya kin ed waokiya, qa Wakantanka qa wicaśa wicito-kam tanka icaga.

Samuel qa John Baptist henaos woyakapi ed akidececapi. Nonpin hunkake wacekiyapi on wicayuhapi; nonpin nahanñ ciscipina kin he icunhan Wakantanka ed awicaipi qa qupi; qa nonpi oyate kin woahitani on iyopeiciyapi kta on wawahokonkiyapi. Samuel wayasupi ehake kin ee, qa David wicaśayatapi tanka kin hi śni itokam woyaka; John Baptist is waayatapi ehake kin ee, qa Jesus Christ hi śni itokam woyaka. Samuel David sdaya; qa John is Jesus miniakañtan.

Heli cinca śica nom wicayuha—Ophni qa Phinees. Tohan oyate kin Silo ed Itancan kin wokiśnapi kta hipi qonhan, kośka kin henaos hipi qa celpi wayuśnapi kin iyañpayapi qa icupi. Itkokipapi wakeya kin ed nakon wowañteda śni ota econpi. Heli iwañtena iyopewicaya. Toked iyopewicayin kta tka iyeced econ śni.

Hanhepi wan, Heli Wakantanka oyanke wakan tawa kin ikiyena iñtinma qa Samuel ija ikiyena wanka. Itancan kin Samuel kipan. Heli hee kecin, inajin qa ed i; tka Heli kipan śni keya, qa ekta kde qa iñtinme śi. De yamni akikde hecetu, hehan Heli Itancan kin hee kipan kin sdodya. Ake eye cinhan Samuel ayupte śi, qa takeyin kta hecinhan anagoptan śi, Samuel eced econ.

Hinhanha kin hehan, Heli Samuel kico. Unkan Itancan taku eciye cin owasina okiyaka; toked Itancan kin iye (Heli) qa cinca nonpin om kakis wicayin kte cin, oyaka; iye kin cinca iyopewicaye śni on, qa cinca kin is sicapi kin heon. Heli de nañon qonhan Wakantanka tawacin kin itokam patuja.

De iyohakam Philistines kin Israelites om kicizapi. Israelites kektopawinge wikcemna yamni (30,000) wicaktepi, ed opeya Heli cinca kin wicaktepi. Wicotakuye canwoknake ekicize ekta aipi kin wicakipi. Heli wonahan kin de nañon qonhan, canakanyankapi akan yanke cin etanhan hinhpaye qa tahu papśon, qa ta.

Philistines kin wicotakuye canwoknake kin Dagon wakagapi ta-

wapi tipi kin ed akipi. Tka Itancon kin otakiya on iyopewicaya; wakagapi tawapi kin makata hin-
haya, maga tawapi kin hitonkana
ojupina, otonwe tawapi kin ma-
košice on ihangwicakiyapi, eced
Philistines kin wicotakuye canwo-
knaka kin Israel ekta icicam kde-
yapi kta iyokipipi.

Samuel, Heli iyohakam wayasu
tohe kin okna on. Oyate mniciyapi
qa woahntani kin wicakicipazopi.
Qa nakun woahntani on iyopeiciyapi
kinhan, Itancan kin Philistines na-
pepi kin etanhan ewicayaku kta ke-
wicakiya. Oyate kin akihan iči-
yapi qa woahntani okdakapi. Wa-
kantanka woohiye kin wicaqu, qa
omaka ota makoce ataya wahba-
yena wanka.

NOVEMBER

Wicanagi Onšikapi De Wi Tawapi

Wicanagi Onšikapi unkeyapi can
he tuwe e he unkapi he? Okoda-
kiciye Wakan kin waonspeunkiyapi
kin eciyatanhan, tona wocekiye
okna tapi tka woahntani ciscina wan
ecekna koyag iwankapi kin hena
oun wan Purgatory eciyapi e ed to-
hanyanked kakijapi qa hehan Ma-
hpiyata yapi ecee. Wicanagi wan
Wakantanka itokam wiyuškinyan
un kta ehantanhanš tokaheya
woahntani owasina etanhan ikduska
kta qa nakun icišniyan econ qa on
wokakije kiciyanke cin hena etan-
han ikduškin kta. Wicanagi ikdu-
ska Oun (Purgatory) ed wicanagi
woahntani on kakijapi kin hena Wi-
canagi Onšikapi kin eepi. Wakanpi
Małpiya ekta unpi kin hena qa ma-
ka akan wocekiye ed sutaya najin-
pi tawocekiyapi kin hena on wica-
nagi kin dena tokakijepi kin wica-
kiciyuptecepina okihipi. Qa taku
wan tanyan sdodunyanpi kin he
tuwe woahntani tanka wan ikoyag
ta ehantanhanš Wicanagi Oikduska
Oun kin etu kaeš i šni ecee, tka
ee wakanšica ti tokakije owihanke
wanice cin hed yin kta on yašicapi
ecee. Wicanagi qeya anpetu wan
ed Małpiyata ipi kte cin hena ecee-
na wocekiye on owicaunkiyapi un-
kokihipi.

Tohan unkitakuyepi kin qa unki-
takodapi kin wanji ta can cante
unšicapi qa nakun unceyapi ecee.
Wokiksuye Anpetu can wicahapi
kin ed wahca eunknakapi ecee. Tka
ištaminihanpe qa wahca unkitawa-
pi kin hena on Wicanagi Oikduska
Oun ed tokakijepi kin hena yuaop-
tetupi okihipi šni. Wocekiye unke-
yapi kin hena ee, Sipto Yuha Wa-
cekiyapi, Mass Wošnapı Wakan
econpi kin icunhan wicakiksuyapi

kin he, qa he taku wan cinpi kin ee.
Tona wanna unkitokam iyayapi kin
hena owicaunkiyapi kta ehantan-
hanš woniya eciyatanhan wocan-
tkiye yuha owicaunkiyapi kta. He
okna eceena owicaunkiyapi unko-
kihipi.

Wicanagi Onšikapi kin hena wo-
cekiye on owicaunkiyapi qa koda-
yewicaunkagapi unkokihipi. He-
ced anpetu wan unkišeya Wicanagi
Oikduska Oun (Purgatory) ed un-
kakijapi kinhan, iš hehan, Wakan-
tanka toyanke kin heciyatanhan
ounkiyapi kta. Wakantanka ice-
unkiciciyapi kta. Cardinal Bora-
nius wicaša wan wakanyan ikduha
qa tin kta eciyatanhan woyaka.
Owanka okna wanna tin kta wanke
cin he icunhan wakanšica kin ed hi
qa iyutanye wacin qa wowicada
ihpekiye kiye wacin. Wicaša kin
de toni kin ataya ihunniyan Pur-
gatory ed Wicanagi Onšikapi unpi
kin hena wocekiye ewicakiciciya.
Oiyokpaza etkiya etonwan yanke
cin he icunhan iknuhan małpiya
ekta ounyanpi qeya wokoyake wi-
yakpa unpi qa wakanšica kin kiza-
pi wanyaka. "He nituwepi e na
miyecijinpi qa omayakiyapi he?"
eya iwicawanga. "Wocekiye qa wo-
ikdukakije on Purgatory ed wica-
nagi qeya owicayakiye qa etanhan
niwicayaye cin he unkiyepi. Cunn-
ciyapi qa Małpiya etkiya unkani-
yanpi kta on unhipi."

Okodakiciye Wakan kin, Novem-
be wi kin de icunhan Wicanagi
Onšikapi kin hena wocekiye ewi-
cakiciciyapi kta on okanyan ewi-
cakicikide. Heced ito, tona wanna
unkitokam iyayapi kin hena wo-
kiksuye wan eawicaunkiciconpi
kta, qa woasnikiye owihanke wanice
cin he Wakantanka wicaqu kta icc-
unkiyapi kta.

INYAN ŠA TEHIKA ISANPA WAŠTE

Hekta wi wanji ecetu qonhan wi-
caša wan kiunni qa deced wooyake:
Wicaša wan iyecinka iyopta wan
okna kaptanyan; wayazanka oti
wan ekta ahipi unkan pa kin ekta
nina šicaya kiunni keyapi. Anpetu
tona wiconte qa wiconi kin he iyoke
okna un; hałonta ciscina wan on
itoqeyaš kaška najin kin he iyece-
ca. Pejuta wicaša kin pomnamna-
pi. Ehake oape conana kinhan
wanna hałonta kin psakawahin
kta. Tohinni akisni kte šni kin
tanin hca. Wicaša kin iknuhan wa-
cinksam hinkda, he icunhan wicaša
wakan wanji wanyaka cin keya.
Eced econpi. Wicaša wakan kin ed
hi qa Wakiconzapi kin hena kici

yuecetu kin he icunhan pejuta wi-
caša itancan kin ed najin. Wicaša
wakan kin wikdi wakan iwicaun kin
he ed pejuta wicaša kin kištanyan
abdes najin. Woecon wakan kin
kdušan, qa wicaša wakan kin ki-
kda. Pejuta wicaša kin tokeya mas
akipapi heced iyaya qa winyan
wayazanka awanyake cin hanhepi
kin opta iš hehan awanyaka. Ohan
tokeca aye cin hena awo eknag aya.
Kata isdodye kin he ake un iyuta
ecee, unkan iknuhan kate cin aki-
sni aya; tka tuktekted tapi kte cin
itokam nakun hececa ecee. Waya-
zanke cin eyašna tanyan aye sceca
ecee— hehan ta ecee. Oape kin
wanjigjina sam iyaya yanka, qa
unhanketa nina ištınma. Hinhan-
na eciyatanhan, ececa kate šni. Ista
kamdaye qa iha, qa wayazanka
awanyake cin wokida, docin keya!

Pejuta wicaša itancan kin hi
qonhan kiunni kin wanyake qa nina
inihan; qa he anpetu kin sam tan-
yan aya; nina docin qa kate cin hu-
kuniyaya. Pejuta wicaša kin ake po-
mnamna. Wowinihan. Woape to-
keca kin heca. Takuna eye šni
okde qa wapošan ko kičon, iye-
cinka iyopte cin okna iyotanke qa
wicaša wakan ti kin ekta i.

"Father," eya, "wicaša waya-
zanka wan bduha kin he taku on
apiyaya he? Hena taku hecinhan
onge wacin tka. Onge wiyopeya-
yin kta duha he? Wicaša kin de
tin kta wanka kta; maka akan tu-
kte wowašake kaša on asni kta oki-
hi šni tka. Hececa qeyaš de hin-
hanna kin tanyan. Kate cin aki-
sni, qa nakun wota. Wacinksapa,
qa ecaca tuktena yazankda šni. He
woape tokeca kin heca kepin kta.
Pejuta qeya on apiyaye cin hetan-
han bduha kinhan, okinihanyan wa-
un kta!"

Wicaša wakan kin pejuta wicaša
kin itoqeyaš iyotanke šni, qa hehan
wikdi wakan kin hena wiyopeyapi
kta yuhapi šni keya; qa nakun
Ehake Sdawicayapi Wakiconzapi
kin he taku kin eced okiyaka. Qa
wicaša wan tin kta wanke qa waki-
conzapi kin de kiciyušanpi can tu-
ktekted itokapi kin he okiyaka. Pe-
juta wicaša kin he Šinasapa heca
šni, heon tiyatakiya kde cin he
icunhan Father taku okiyake cin
hena nina awacin. Heced tonkin
wowiyukcan kin de on pejuta wi-
caša kin Ošpaye Wowicake kin ekta
icicam akipi nin unkecinpi kta.

"Unkan wanna hena yamni ed
ounyan, wacinyanpi, qa aepi, qa
wacantkiyapi—dena yamni: tka wa-
cantkiyapi kin he iyotan tanka"
(Cor. xiii. 13).

S'ina Sapa Wocekiye Taeyanpaha.

(The Catholic Sioux Herald).

Printed and published on the 1st and 15th of each month, by St. Paul's Catholic Indian Mission, Marty, South Dakota; with the approval of the Right Rev. Bernard, J. Mahoney, Bishop of Sioux Falls.

Entered as 2nd class matter January 21st, 1932 at the Post Office at Marty, S. Dak., under the act of March 3, 1897.

Subscription price—\$1.00 per year.

EDITOR:

Rev. Sylvester Eisenman, O. S. B.

Translator: Llewellyn Selwyn.

UNITED STATES IMAHED WOCEKIYE KIN SAM KUD YA HE?

(Catholic Tribune etanhan)

"Dehan America oyate kin onge woiwange kin de nina awacin unpi, he icunhan William Lyon Phelps, August wi imahed Delineator wuwapi kagapi kin ed woayupte kin he kaga. Wicaša wan wiyukcan wayupike qa Šinasapa heca šni kin taku eye cin he taku wan kiksuye unkiyapi. Old St. Mary Tipi Wakan, 9th Street and Wabash Avenue, Chicago, ed hinhanna eciyatanhan wihiyayena yamni han Mass Wošnapī Wakan econpi. Nina wicota wacekiye hipi. Samaritan wicaša qa tawowicada eciyatanhan Wotanin Wašte kin ed woyakapi kin he yawapi kin icunhan tecapi wicota wacekiye hipi kin nina anagoptan yankapi. Wicota wacekiye hipi kin etanhan iyuhanna kinnid Wotapi Wakan icupi. Dena cta Chicago ed Oškate, World's Fair, kin ed hipi qa ħemani okna tehan-tanhanhan ahi. Oomani kin otehan-tu kin on owasina owanyake kin ekta nina watukapi. Tka okihipi kin on wacekiye ipi qa nakun Wotapi Wakan icupi. Wowicada wan awicakehan niun qa wowidag-yapi wan hed wandakapi. Chicago otonwe kin ed Šinasapa tipi wakan hiyeye cin hena ed he hinhanna kin hecekcēd wicota wacekiye ipi. Šinasapa opapi kin Anpetu Wakan hinhanna can, nakun tiyata qaiš otonwe tokeca wan etu qeyaš, anpetu siće qaiš wašte, tecapi qaiš kanpi kaša nakun, ohinni Mass Wošnapī Wakan kin ed yapi ecee. Heon, awicakehan, Šinasapa Okodakiciye Wakan opapi kin hena iyepi kin ed wocekiye kin sam ta aye šui, tka e taku niun qa on nipi kin hee."

Woiwange kin de eciyatanhan Dr. Phelps toked eye cin he yawa-po:

"Wicoiceage kin hena iyohi ed, ohinni wicaša qeya wocekiye kin ta keyapi ecee. Wicaša kin dena owasina tapi, šni ehantanhanš, iyepi kin wanna owicaše kin etkiya yapi, de icunhan hokšina qa wicincana, wica qa winyan kin hena tukted yapi kta iyececa kin hena ecekcēd yapi qa wacekiyapi."

"Great Britain qa America wita—Protestant (Okodakiciye Šinasapa hecapi šni) oyate tamakocepi kin hena ed dehan Šinasapa Okodakiciye Wakan kin anpetu iyohi icaga."

"Wocekiye wan sam ta keunki-yapi kta ehantanhanš taku wanji hed unkiksuyapi kta. (Ecin Okodakiciye Šinasapa hecapi šni woce oknayanya wowicada yuhapi kin sam kud yapi, ninaš wacekiye yapi šni, qa omniciye kašya ehanna wocon oknayan Baptist, Methodist, Congregational, qa Presbyter-ian 'wowicada woeye' hena ko eciyatanhan sam kud yapi.) Ošpayeton unpi kin etanhan e tokaheya wohunke šni kin hiyu šni, tka oitan-canyan unpi kin hetanhan. 'Pastor' eyapi kin he Latin iapi okna taħcašunka awanyaka he kapi. He on tohan taħcašunka awanyake cin waciničiya okihi šni can, ošpaye unpi kin toked ħanpi kta tanin šni ecee. Tohan wacekiye ipi can maka akan wokpatan wicoħan oyakapi ecee naħonpi kin on, unhanketa wancag eeš tiyatana yankapi qa hinhanna wotanin wowapi ed wooyake iyececa yuke cin he yawapi ecee."

"Toka un,—wocekiye tawowica-dapi kin sam sni aya keyapi kin he icunhan—Šinasapa Okodakiciye Wakan kin sam icage cin hehanyena šni tka nakun taku ota ed sarpa wašte aya he?"

"Šinasapa Okodakiciye Wakan kin taku wan nitamazaska kin ikipi e ničupi. Maka kin de akan wocekiye kin he taku ihankeya tanka qa tokapa kin he wicadapi qa nakun on waonspekiyapi. Oyate kin wocekiye onspewicakiyapi — taku hakamyena qaiš wocekiye ee kiya tohinni on waonspekiyapi šni."

—C. D. T.

Dr. Phelps eciyapi wan cajeyatapi kin de Šinasapa heca šni.

WAOTEHI ON WOKAKIJE KIN DE

Wicaša wakan wan Anpetu Wakan han wowahokonkiye econ qa decēd wicoie eya: "Waotehi on wicakakije cin de ed Wakantanka nape kin un." "Wanna waniyetu ota, oyumniyan unqonpi, kagišnišniyan waunyusotapi, woimagaga henana

kin owasina onuwan unqonpi, tohanyan unkokihipi kin woimagaga eceena ed unnipi, Wakantanka ed eunwacinpi šni, wakanheja unkita-wapi kin yuška iyewicaunyanpi qa iye toked cinpi kin škanwicaunki-yapi; ho, heced, wanna Wakantanka taku kin dena owasina iwatuka. Wakanheja witkotkoka iyececed dehan unkapsinsintapi."

Wicoie kin dena tohanyan wowicake kin he owasina tanyan sdod-unyanpi. Mazaska oti kin hena enanakiya inajin, wicaša wowaši cona unpi kin yuwocan yazapi se ahiyaya, wicaša kin wanna abdezapi qa iwanyagya manipi. Tipi wakan kin hena anpetu wikcemna wacekiyapi qaiš wocekiye unma kin hena econpi can tiowicajuna. Wakantanka isiha qa nakun wakanpi kin hena wicitokam yapi, qa woiyopeye kin de yutokanpi kta icekiyapi. Maka cancan qa woakipa on wica-onšike cin otakiya tanin. Dena wowaonšida wan unkicantepi kin ed icašya qa heon onšikapi kin wocantkiye yuha owicaunki-yapi. Waniyanpi woyazan qa makošice kin hena nakun tanin qa icaga. Dena unyuwacin ksapapi, qa woonspe tannin qon he onspeunki-yapi, "Jehowa kokipapi kin he wosdonye otokaheya kin hee."

TIWAHE 295 HENAKECA OWICAKIYAPI

Davenport, Iowa—August wi kin icunhan Davenport ed Šinasapa wanonšidapi kin tiwahe opawinge nom sam wikcemna nanpcinwag sam zaptan henakeca owicakiyapi. Hed (\$4210.00) mazaska kektopawinge tom sam opawinge nom sam wikcemna henakeca yusotapi.

Šinasapa Okodakiciye Wakan kin makowancaya decēkcēd wawokiya. Wooyake ptececa kin de wanji tka deše ciscina. Okodakiciye Wakan kin he, wowicake kin he, "Can wowicake" kin, Wanikiya unkitawapi kin heya cajeyata, qa can wan etanhan waskuyeca wašte icage cin he.

WAKANTANKA TAWICAŠA KIN EHANNA WOECAN WAN WAŠTE YUHAPI

Wakantanka tawicaša kin ehan-na wocon wan wašte kin de econpi ecee. Anpetu kin hena ed wocekiye wan ohinni yuha unpi qa maka kin de akan wošape ekna unpi kin icunhan hetanhan wocekiye kin dena yuha iyoko oknakna maħpiya kin ekta hoyeyapi ecee. Tuwe wocon kin de onspeičiye qa econ ecee kinhan he etanhan teħišniyan waskuyeca wašte ota icu kta.

—St. Philip Neri.

The Catholic Sioux Herald

English Section

ITEMS OF INTEREST AT MARTY

Activities at St. Placid Home

Seven little school girls have been moved to St. Placid Home. The doctor and Sister Rita, who is in charge of the infirmary, have picked out certain girls who were not quite strong enough to attend school full time, and they are now staying at St. Placid Home and receiving special care and treatment until their health improves to such a degree that they can go back and join the rest of the crowd in school. But in the meantime they are not going without school entirely, but they will attend sufficiently so that they can make their grades. The little girls at St. Placid Home have a fine playground and everything is just as nice for them as it can be. The nurse in charge understands little Indian girls very well, and knows just what they need. She acts as a real mother to them.

The work on the two cabins at St. Placid Home has been going along nicely though the wind and the severe weather has delayed it somewhat. Our Indian boys are given the finest kind of an opportunity to learn how to construct a house. The carpenter instructor takes special care to teach the boys step by step how to plan and carry out their work. These carpenter boys consider themselves especially favored, and enjoy their work much more than if they were simply helpers.

Former School Boy Dies

Little Benjamin Wabashaw died November 10th in the Sisters' Hospital at Yankton. Benjamin had been in school at Marty, but he had bad tonsils, and being from Santee Reservation, he was under the jurisdiction of Winnebago. So his mother called for him and took him home, intending to take him to the Winnebago Hospital to have his tonsils removed. On the way home he contracted a severe cold that developed into pneumonia, and other complications set in. The doctor seemed unable to help him. Father Sylvester gave Benjamin the Sacrament of Extreme Unction on November 1st. Then comes a sick call by telephone, saying that the boy is sinking fast. So Father Syl-

vester drives over again and gives him Holy Communion. Sister Rita and Sister Cletus, together with Emmerica and Mathew, brother and sister of the little boy, went along. The ferry boats are not running, so the trip was made by way of Yankton. We did everything we could for the little boy, and were about to leave the house, when the mother came out and said that the little boy wanted to be taken to the Sisters' Hospital. She, herself, and the father of the boy urged the request so strongly, that he was put into the car carefully, made comfortable, and driven slowly to the hospital. He did not suffer from the trip, but it seems that it was already too late, for the boy died the same evening. His coffin was made in the carpenter shop at Marty by the carpenter instructor and his Indian boys. The funeral took place November 12th at Santee. Father Cappius pastor of Crofton, Nebraska, took care of the funeral.

A Difficult Journey

Two school girls from North Dakota, Edna and Irene Turcotte, and a boy, Ernest Wilkie, were taken to North Dakota, Monday, November 6th. The two girls will go to the sanitarium at Belcourt for special treatment.

Father Sylvester and Brother Meinrad, who made the trip to North Dakota, encountered severe blizzards, deep snow drifts, and blocked roads. They could not follow the regular route, but were compelled to take a detour of two hundred miles in order to get back to Marty again.

Father Hildebrand and the Sisters at the new Mission at Belcourt are getting along nicely and working hard. The Indians up there have no money to pay Church dues, but they are bringing in wood that is needed for the Church and the Sisters' house. This helps some at least, and it shows their good will. It is certainly a whole lot better than doing nothing at all.

November 11th. — An Armistice Day celebration was held today at Hollow Horn Hall. A few Indians from the Rosebud Reservation were present. Special tribute was paid to the Indians who fought in the

World War. But the otherwise pleasant memory of the celebration was marred by the fact that only a few of our Indians showed up for Mass the next day. Father Sylvester was very much displeased to know that our Indian people think more of stomping the floor than they do of coming to Church. The Mission does not feel like giving food and clothing to people who act like that. If they figure they can get along without God, that means they can get along without the Mission, because the Mission is not going to waste anything on those people who will not do their duty towards God.

Holy Name Sunday

November 12th—The Indian boys of Marty who are members of the Holy Name Society received Holy Communion this morning in a body. They wore their badges, and the Holy Name banner which bears the face of the Child Jesus was displayed in the front of the Church. Our boys are proud to belong to the Holy Name Society, and it means something to them. It is an incentive to them to be better boys than they would otherwise be. Father Sylvester talked especially to the boys in his sermon for the day, reminding them of the seriousness of an offense against the Second Commandment of God, "Thou Shalt not take the name of The Lord, Thy God in Vain." A person who curses and swears is not only in danger of losing his soul for all eternity, but even in this temporal life he suffers many losses. Nobody wants anything to do with a man or boy who curses and swears, no matter how well they do their work. Men have lost jobs right here at the Mission, just because of this terrible practice. There are always plenty of good men waiting for the job who do not curse or swear. But the injury to God is the serious thing. The Catholic man or boy who does not reverence the Holy Name of Jesus is a traitor in the army of Christ the King.

Following is the list of the Holy Name boys at Marty: William Youngthunder, Francis Cournoyer, Joseph Cranford, Howard Thomas, Robert Bred, James Cournoyer, Lawrence St. Arnauld, Raymond

Marion, Joe Azure, Gabriel LaFontaine, Raymond Dauphonais, Romeo Dauphonais, Peter Delorme, Andrew LaFontaine, Walter Abraham, Louis Vondal, Harry Trudell, and Henry Obershaw.

Next Sunday, November 19th, will be the day for the "Children of Mary," the society for some of the older girls. Mary, the Mother of God, is the ideal for every Catholic girl, and the children of Mary strive very hard to imitate her virtues. The following school girls belong to this society: Lillian DuBois, Lily Foster, Mary Jane Vivier, Cecilia Rousseau, Genevieve Delorme, Mary Louise Vondal, Gwendolyn Cranford, and Mary Louise LaFontaine. Twenty other girls are aspirants to the "Children of Mary."

The Dust Storm

The dust storm of Sunday, November 12th, was the worst one that anybody at Marty can remember. By noon the sky was dark, and the air was filled with dust clouds. Father Sylvester went to Greenwood to say Mass. Traveling was really dangerous; even with lights on, it was impossible to see but a short distance ahead. Besides filling all the buildings with dust and dirt, some real damage was done about the Misison premises. At the St. Placid Home the windmill was broken, one of the sheds was utterly destroyed, doors were blown off, and a hayrack was picked up by the wind, carried over the fence and left upside down. Fences are blown down, and Russian thistles have collected in every nook and corner.

We have just received word that Frater Timothy is sick again. The Indian children are making a novena for him now, that he may have a speedy recovery. All of our Indian people, too, should pray for him, because he has been appointed to come to Marty after he is ordained a Priest next June.

CONVERT WRITES OF CONSOLATIONS IN CATHOLIC FAITH

Baltimore.—(NC)—The comfort and consolation which a convert to Catholicism finds in the doctrines of the communion of saints and the commemoration of the souls in Purgatory are strikingly set forth by William Force Stead, a former Anglican clergyman, fellow at Oxford, and chaplain at Worcester col-

lege, Oxford, in an editorial written for the current issue of "The Baltimore Catholic Review."

Mr. Stead studied at the University of Virginia, and then went to England, where, in 1916, he entered Ridley Hall, Cambridge. He was ordained for the Anglican diocese of Hereford in 1917, served in the World War as chaplain with the American army, and afterwards served for two years at the Anglican church in Florence. He was appointed chaplain of Worcester college in 1927, and became a fellow in 1930. He was received into the Catholic Church two months ago at the priory of the Holy Ghost, Blackfriars, Oxford. He was confirmed on September 8th by Bishop Couturier of Alexandria, Canada, aboard the steamship Ansonia. He is now a resident of Elkridge, Md.

So Many Reasons

"Becoming a Catholic has brought the greatest happiness into my life that has ever befallen me," Mr. Stead says in his editorial. "And yet, when my friends ask what led me to resign my comfortable position as chaplain and fellow of an Oxford college in order to join the Catholic Church, it is not easy to reply: I feel bewildered and confused simply because there are so many reasons. Let two, which happen to be appropriate to All Saints' Day and All Souls' Day, suffice for the moment.

Saying that every Christian, whatever his denomination, expresses a belief in the communion of saints when he recites the Apostles' Creed, Mr. Stead states that "wholesome, beautiful and reasonable as the doctrine is there is no reality in it, nothing concrete and substantial to get hold of, outside the Catholic Church."

"I grew up as a Protestant Episcopalian," Mr. Stead continues. "I was never taught to observe the festivals of the saints, nor ever thought of asking them to pray for me. The result was that the saints were no more to me than faint, insubstantial figures in the far away and long ago."

"I wonder," he writes, "whether those who have always been Catholics realize how splendid it is to have such friends as Saint Peter and Saint Paul, Saint Francis, Saint Catherine, and Little Flower? I now have no shyness or hesitation in asking the saints to

pray for me, and, if my prayers are feeble, yet I have at hand these great masters of prayer as my friends.

Mother-Love of Church

"There is another reason appropriate to the present time; it is the charity, the real mother-love which the Catholic Church extends to the poorest and humblest of its departed children. As we advance in years, we find with increasing frequency how our friends and inmost members of the family circle drop away. We accompany them to the grave, the funeral rites are read, we pay them our last respects, and if we are not Catholics, as I know from my own experience, we leave our loved ones in the grave with an aching sense that there is nothing more that we can do. But surely if the life beyond is continuous with this life, our departed friends, as a rule at least, are not ready to enter at once into the full splendor and awful holiness of God; they are pilgrims upon whom our prayers may fall as the dew of Heaven, they are hungry and thirsty for the divine ministrations of the Sacred liturgy. (Holy Mass especially). And these blessings they receive from the Catholic Church.

"All other communions (Protestant religions) seem to leave their loved ones at the graveside, but the Catholic Church, like a devoted mother, never forgets or neglects its children, even when their days on earth are ended. This is so familiar to those who were born within the fold, that it may seem too obvious to mention. But it is new to me and delightful and inspiring; what is more, it is so clearly right. There is something very touching in the dead man's mute appeal. 'Of your charity pray for the soul' of such a one, and how sublimely the Church answers by divine grace and inspiration, sending forth its blessing out of time into eternity."

NOVEMBER

The Month of the Poor Souls

Just whom do we mean when we speak of the Poor Souls? The Church teaches us that the souls of the faithful who die with the stain of venial sin must suffer for a time in a place called Purgatory before entering Heaven. A soul must be absolutely clean, that is free from all sin as well as the

punishment due to sin, before enjoying the sight of God in Heaven. The souls suffering for sin in Purgatory are the Poor Souls, and the intercession of the Saints in Heaven as well as the prayers of the faithful on earth can shorten their time of suffering. Of course we know that the soul of a person who dies in mortal sin does not even get to Purgatory, but is condemned to the everlasting punishments of Hell. Our prayers can help only those souls who some day will merit Heaven.

When our friends and relatives die we feel very sad and shed many tears. On Memorial Day we place flowers on their graves. But tears and flowers will not lessen the suffering of our loved ones in Purgatory. It is our prayers, our rosaries, our remembrance of them at Mass that help them, and that is what they need. Spiritual help is the only real way to show our love for those who have gone before us.

We can make friends for ourselves among the Poor Souls by helping them in prayers. And some day when we are suffering the agonies of Purgatory they, in turn, will intercede for us before God's throne in Heaven. Cardinal Boranius tells of a certain holy man who was dying. As he lay on his deathbed the devil tempted him to despair. During his entire life this man had prayed to the souls in Purgatory. In the midst of darkness he suddenly saw thousands of heavenly spirits clad in shining armor fighting the evil one. "Who are you who defend me?" he asked. "We are those souls," was the answer, "whom by your prayers and penances you have released from Purgatory, and we have come to conduct you to Heaven."

During this month of November, dedicated by the Church to the Poor Souls, let us make a special remembrance of our departed ones, asking God to grant them eternal rest.

SOME SCHOOL COMPOSITIONS

My First Year at Typing

This year was the first year I ever took typing and I certainly like it very much. When I first sat down at the typewriter I felt very nervous and uneasy and kept examining the machine. And while I was doing this I kept thinking to myself. "This is going to be easy." I read the instructions over very

carefully and got a little light on the subject. My next difficulty was keeping my eyes on the chart and off the keyboard. And yet I'm having a very hard time keeping my eyes off the keyboard, but it is getting easier for me although I sometimes look and find my fingers striking the wrong keys. And now that I have had a little experience at typing I know that typing is not as easy as it seems.

Anna Marion—Tenth Grade.

—o—

Busy Days at St. Placid

After vacation, we carpenters had some very important work to do. Father bought a farm about a mile and a half from the Mission to make a kind of hospital and refuge for homeless babies.

Father Abbot arrived here and blessed the place and gave it the name of "St. Placid Home." We are very thankful to Father Abbot for this.

About a week after we arrived from North Dakota we began to work. First we had to lay the foundations for two cottages. This was very interesting work and we had to keep our minds on it or we would make mistakes and get our foundations out of line.

After we got the foundations finished we began to work on one house. We had some very fine days to begin with but it grew cold as our work progressed. We got the first house finished on the outside and almost finished the second when we had a snowstorm and we had to stop. Naturally we all felt bad about this and we are waiting again for the sunny days in which to complete our work.

Peter J. Delorme—Ninth Grade.

—o—

My Favorite Study

The study I dreaded most became my favorite. I am very much interested in Latin. We are studying the second declension now.

I like the study, because it is different from all the studies I have had, and also it will help me much in English. Most of all I like it because it is the language of the Church.

We have a team in Latin. We have had several races. Most of the races, our side won. but sad to say, we were defeated twice lately. Next time we'll try our best and hope we win.

Irene DeMarrias—Ninth Grade.

"Working in the Kitchen"

I worked in the kitchen during this past summer. There were three of us girls stationed there. One girl looked after the storeroom supplies, one had charge of the Sisters' Refectory, and Sister Mary Clement and I did the cooking.

The first thing we would do in the morning after breakfast was to straighten and tidy things up. Then we would begin preparing the dinner. There were about sixty children who remained here for their vacation. I think it is a great honor and pleasure to be able to cook. I thank God that I can at least prepare a meal without any coaching.

Florence Frederick—Tenth Grade.

—o—

STONE BEARING GOLD RUSH DAY LEGEND

Deadwood, S. D. — The Thoen stone has been removed from Pierre to the Adams Memorial hall in Deadwood and is on exhibit with other historical Black Hills objects in this fast growing collection, it was announced by D. M. McGahey, curator.

It was 100 years ago in 1833 that seven men left their eastern homes and headed into the gold country, according to the legend carved on the sandstone slab found by Louis Thoen, a Spearfish mason, in 1887, on Lookout mountain, which overlooks the town from the east. His brother, Ivan, was with him, and they were taking out the slabs for building purposes. Noticing some scratches on one of them, they took it home and washed it clean.

On one side they found this legend, cut with a pocket knife: "Came to these hills in 1833. Seven of us. Del Lacompt, Ezra Kind, G. W. Wood, T. Brown, R. Kent, William King, Indian Crow all dead but me. Ezra Kind killed by Indians beyond the high hills. Got our gold. June, 1834."

On the other side are these words: "Got all the gold we could carry. Our ponies all got by the Indians I have lost my gun and nothing to eat and the Indians hunting me."

The stone is about 14 inches square and about two inches thick.

Mr. Thoen displayed the stone at his house for a time, it was then taken to the Spearfish Normal school and later to Pierre. Through Mrs. Andrew I. Hansen, White-wood, daughter of Louis Theon, the

stone has been loaned to the Adams Memorial Hall.

The above article shows us how people will leave their families and dear ones, face tremendous hardships, and sacrifice their very lives, for a bit of yellow gold. People are doing this very thing yet today. They will foolishly risk everything, even the salvation of their immortal souls, for the little golden god that they have set up for themselves and which they worship. What miserable creatures are the gangsters and the bank robbers, who pursue their search for gold by leading a life of crime and living constantly in the dread fear of violent death. When they die they will all admit that they were the world's greatest fools.

Every thief, even those among our Indian people, belongs to this same crowd. The guilt of the crime and the unhappiness it brings upon them does not hold them back. The wretched shame of a term in prison does not stop them. They are fools, who simply do not learn their lesson. What will their end be?

TWO AGED INDIANS LITERALLY LAST OF VANISHING TRIBE

Washington, D. C. — There are two candidates for a new "last Man's club," two aged California Indians, each the last survivor of his tribe and the last on earth who can speak the language of a vanished people.

One, a woman nearly 90, is the last of the coast Gabrielinos. The other, a man nearly 100, is the last of the Tules.

They have been "discovered" in California by John P. Harrington, Indian expert of the Smithsonian institution. In a real race against death, Harrington is gathering from these two old people all he can of the language and lore of their lost tribes.

Harrington is hastily recording on paper and phonograph records as many as possible of their almost extinct words and phrases. Their songs also are being recorded. Many California tribes already have disappeared, literally without trace.

It is quite true that the falling off of the Indian race has been caused to a great extent by wicked white people who sought the lands of the Indians. Many of these wicked people had no thought for

the welfare of the Indian; in fact they were actually glad if an epidemic of some kind came along and cut down the number of the Indians. Our own Sioux Indians know what it is to live with white people of this kind. In our own neighborhood there have been whites who have not hesitated to use every kind of trickery and dishonesty to take away from the Indians their lands and money. At times government officials have been partners to these acts of 'civilized robbers.' Dishonest lawyers have done their ugly share in helping the thieves. Our Indians would do well when dealing with white people to use their heads a little and find out for themselves just who is honest and who is dishonest, just who is a friend of the Indian and who is his enemy. Our Indians will do well to avoid in business matters and otherwise those who are not honest with them. For instance, it is not always that white man who promises the Indian the highest price, who will prove in the long run to be his friend. When you lease your land to a white man make sure that he can pay the price that he promises. It would be better to take less from an honest man who will pay.

And beware of the white man who teaches you and your children the way to crime. The "nice fellow" type who carries a flask of whiskey in his pocket and offers you a drink, is not a friend of the Indian. Your neighbor who would teach you to use dishonest methods, is not the friend of the Indian. Remember at all times that there are some white men just as there are some Indians who are full of tricks. And remember that there will be only a few good white people who will care at all when your tribe is reduced in number to the last half dozen survivors.

REFRESHING THE MIND

The famous musician, Franz Joseph Haydn, was the son of a poor wheelwright at Rohrau, Lower Austria. His father played the harp, to the music of which Haydn's mother would often add the sweetness of her charming voice. This it was that first awoke the musical talent of the great composer.

One day, when he was in company with several distinguished musicians, the question arose as to the best way of refreshing the mind when wearied with mental labor.

"For my part," said one, "I find nothing so effective as a glass of good wine."

"When my ideas begin to fly," said another, "I quit my work and go into company."

"And how is it with you, Haydn?" asked one of his companions.

"I take my Rosary," he answered modestly, "which I always carry with me. After a few decades I always feel refreshed both in mind and body."

THIS DEPRESSION

"The finger of God is in this depression," said a pastor in his Sunday sermon. "For a number of years now, we have been running wild, being extravagant, swimming in pleasures, spending every leisure moment in amusement, forgetting God, allowing our children to grow up in too much liberty and modern looseness; and now Almighty God is tired of looking at it. Like naughty children, we are being whipped."

How true the words are, we all know; with banks crashing about our ears, and armies of unemployed marching on all sides, folks are taking notice and being more careful. Churches are thronged during Novenas and other devotions, flocking to the feet of God and His Saints, begging that the rod of discipline be lifted; earthquakes and other misfortunes have moved us to show heartfelt sympathy by sending help to our stricken brethren, and animal plagues and disease epidemics show their hideous faces, and sober us, teaching us the old truth, "The fear of God is the beginning of Wisdom."

THE NATURE OF GOD

A notorious freethinker once met a plain countryman going to Church. He asked him where he was going.

"To Church, sir," was the reply. "What do you do there?"

"I worship God," said the man.

"Pray, tell me," proceeded the freethinker, "is your God a great or a little God?"

"He is both, sir."

"How can He be both?"

"He is so great, sir, that the heaven of heavens cannot contain him, and He is so little that He can dwell in my heart."

And the freethinker later declared that this simple answer had more effect on his mind than all the volumes of learned men.