

Dear Benefactor,

A Note From Father Emmett

Recovering from a broken hip has been a slow process for an impatient person like me. Every problem has a blessing and I guess the blessing I've found during this time is that I have gradually learned the art of slowing down and more importantly, I'm able to ask others to help me.

After leaving the hospital I moved to St. John's Home, well known for its outstanding physical therapy program. I was well on my way to recovery until a couple of months ago when I suffered a serious set back. I tore the rotator cuff on my right shoulder and had to temporarily stop physical therapy. Long, monotonous hours and weeks went by before I could feel the healing progress.

During this difficult time, the Cheyenne elders came up to see me on a regular basis to lift my spirits. I feel better

now than I have for a long time and I'm up and down in the halls with my walker.

I've healed but I still need physical therapy. I expect to be back at the Heritage Living Center by mid-June. Spring has arrived and I can see the beautiful white blossoms of the ornamental crabapple trees outside. I know that my little dog Fergie will be happy to see me come home. She comes up to visit me as often as possible but it's not the same as having me all to herself, especially in the evenings.

I want you to know how much I have appreciated your cards and notes. God bless you all and keep me in your prayers.

Your beggar friend,

Father Emmett Hoffmann

Father Emmett Hoffmann



Maggie One Bear

CHIEF DULL KNIFE'S CHEYENNE GRANDDAUGHTER

by Calvin Ve'kese hema'evo Wilson and Renee Sansom Flood

My relationship with Maggie One Bear, the last surviving granddaughter of Chief Dull Knife or Wohehiv the 'Morning Star,' began in 1977. One night I drove by the Lame Deer Trading Post and saw a Cheyenne girl scrubbing the floor. I said to myself, look how hard she's working and she's so beautiful!

Her name was Roxanna One Bear and she was an orphan living with her grandparents, James and Maggie One Bear. The young beauty was a senior in high school working to save money to go to college. The next day, dressed in my best cowboy shirt, I went to the trading post and bought a Snickers Bar with a dollar, knowing she would have to give me change. When she gave me the coins, I could kind of touch her hand for a second.

I went back every day and bought a lot of Snickers! She was so aloof and shy that I was going in there 4 or 5 times a day before she would even look at me. She was living with her Grandma Maggie in a little frame place, the first house in Lame Deer with electricity. My home at the time was my grandmother's bunk house on our family ranch. I knew that dating "Roxie" without doing it the old way, by asking her family, was going to be impossible.

Maggie, a well known woman in the community. For some reason, I thought this was going to be easy. I told her brother Terry my plan to marry his sister and he turned me down! Talk about being humbled. Here I was - the first practicing Northern Cheyenne lawyer to graduate with a law degree. I had a good job with my tribe but that didn't mean a thing to this honored, traditional family.

The Cheyenne have always been cautious and I had to prove myself worthy.

It took some begging before Grandma Maggie allowed me to marry Roxie. Two years passed before they finally gave us their blessing! After Roxie and I married, we were often blessed to be in Grandma Maggie's presence. The "old woman," as she was affectionately called by her husband, almost never smiled but her people knew her to be a compassionate woman with great

strength of character and moral values, a peacemaker who proudly carried on her grandfather's legacy.

Maggie was born near Kirby, Montana in 1903, the daughter of Jule Seminole, a Cheyenne interpreter for the tribe. Her mother was Mary Dull Knife, the daughter of Chief Dull Knife. Jule Seminole wanted all of his children to get an education. One day, when Maggie was about 6 years old, a wagon pulled up and she and her older sister left home to attend the Riggs Institute at Flandreau, (now



Maggie One Bear was the last surviving granddaughter of the great Northern Cheyenne Chief Dull Knife, known to his people as Wohehiv, the 'Morning Star.'

PHOTO BY RICHARD DESIREY - 1986

known as Flandreau Indian School) on the eastern boundary of South Dakota. They might as well have traveled to the end of the world – and only one of the girls would ever see her family again.

The institute was one of the most modern Indian Schools in the nation, named for the Rev. Stephan R. Riggs, a Presbyterian missionary among the Indians. Maggie and her sister, sitting in the back of a wagon, went over a steel bridge spanning the winding Sioux River and the two frightened Cheyenne girls saw 16 large Victorian brick and frame buildings looming in the distance.

Life at the school was regimented by bells. Bells called the students to hurry and get up, hurry to class, hurry to work and hurry to bed. Maggie and her sister didn't speak English and they were forbidden to speak in Cheyenne or to talk in Indian sign language. From the beginning, Maggie and her sister suffered from an empty, homesick feeling for their family back in Montana. As another Cheyenne student put it, "Walk, walk, walk, that's all we did. We marched everywhere! It was just like an army camp." Their moccasins were taken away and they wore tight, itchy uniforms and hard, laced up shoes.

But Maggie's boarding school days at Riggs Institute ended in personal tragedy. "Grandma told me that her older sister died at that school but they wouldn't even let her see her sister. The family was devastated." Roxie recalls. When Chief Dull Knife's daughter and husband Jule Seminole came to get their dead child, Jule told the headmaster, "You are not going to kill any more of our children!" In deep mourning, they took Maggie and her sister home to the pine hills of Montana. Maggie never forgot this terrible loss. She later finished her schooling at the Government School at Busby, near her home.

In 1921, when the sheltered girl was 18 years old, Maggie married James One Bear and they made their home on a ranch on Rosebud Creek. Despite an era of extreme poverty and malnutrition, well documented in government records as "criminal neglect" by the Bureau of Indian Affairs, Maggie and James had survived the Spanish Influenza that had killed hundreds of Cheyenne people, mostly children and the elderly. But by the mid-1920s, typhoid fever, cholera, diphtheria and the dreaded tuberculosis had gained a foot hold on the reservation.

James kept a garden and Maggie canned vegetables and dried wild turnips. They camped out on the Yellowstone River and hoed sugar beets and helped in the harvesting of green beans and beets throughout Wyoming and Montana. Years later, she described the food she prepared for her family during those hard times. "We ate berries

***"You are not going to kill
any more of our children!"***

—Jule Seminole

and sometimes porcupine, deer and horse meat. It was all dried to keep during hot or cold weather. Some people ate deer and cow livers and hearts raw." Little children licked the sap from box elder trees and chewed the bark. In those days, the water from streams was clean and as in ancient times up to the present day, the Cheyenne left prayer cloths at fresh springs to thank "Maheo," Creator God, for the life-giving water that He had provided during one the worst decades of famine and poverty in Northern Cheyenne history.

James and Maggie were happily married but there were no open displays of affection and hugging. The One Bears raised Roxie and her brother Terry and Roxie affectionately called her grandpa, "Oy Oy." She remembers that "Even though they had beds, Grandma and Oy Oy slept on blankets and quilts on the floor. The old people didn't talk about relationships between men and women and personal

(CONTINUED NEXT PAGE)

things. Grandma always told me, “Be good. People are watching us.”

A personal friend of Maggie’s, the wife of a Chief of the Northern Cheyenne Council of 44, described the strict rules followed by the female members of a chief’s family:

*If you are a chief’s daughter or wife,
then you live according to the chiefs’ rules.*

*You have to live a clean life.
You are watched to see how you are living.*

*Anybody who comes to your house,
feed them, even if you are left with no food.*

*You should not gossip or listen to gossip!
Be kind to all people and control your temper.*

*You will make a trail that others will
surely follow.*

Roxie’s grandmother learned these rules from her mother, Mary Dull Knife. From Chief Dull Knife’s daughter the old stories and teachings were passed down to Maggie and then to Roxie. But Maggie was also a jokester. She made up the funniest things on the spur of the moment that would cause hysterical laughter. She told jokes with a poker face and when she laughed, her shoulders went up and down but her face remained stoic. She never laughed loudly but she made fun of herself and it made people laugh and happy to be with her.

Maggie’s friend, Virginia Toews, recalls that “Maggie’s face, deeply wrinkled, showed that she had worked hard for many years but she loved life! She taught me to laugh at myself and my mistakes instead of dwelling on them. That was an important lesson. Maggie had a certain regal way she carried herself and she was full of vitality in spite of her age.”

Virginia had been trying for years to improve the substandard housing conditions on the reservation. In 1961, Maggie and James wanted a better home. They came into Virginia’s office and the interpreter, Joe Walks Along, explained what a newer frame house would be like. Virginia told him there would be

running water and James asked the interpreter, “Where is the water coming from and where is it going?” Joe and Virginia tried to explain the plumbing system. Maggie sat quietly by her husband’s side, although she spoke well in English.

Virginia remembers that she told the couple the house would have an indoor bathroom. “What! Jim said. “You are going to put a toilet inside the house! Are you crazy?” Virginia tried to explain the word “flushing” but James asked, “Can you take the bathroom out of the house?” She told him that wasn’t possible. James was horrified! “No! No! No!” he said and he got up and Maggie followed him out. Maggie did not complain in public to humiliate her husband. Cheyenne men were private and modest and it did not make sense to James, who was a tidy person, to have such an unclean room inside his house.

The inside walls of their small, old home in Lane Deer were painted blue, a traditional Cheyenne color. Maggie kept her house immaculately clean, despite many grandchildren coming and going. Her pot bellied stove warmed the house and she cooked on an old, black woodstove. James had built the outhouse far in back and away from their home.

Maggie successfully blended her traditional beliefs in the Sundance and sweat lodge ceremonies with the Mennonite religion. Every morning she rose at dawn with her medicine bundle and went out on the front porch, faced east and prayed to God, “Maheo.” During the day, when she was cooking, sewing or cleaning, she would stop what she was doing and pray out loud. She faithfully attended Mennonite meetings and had them in her home.

Maggie’s strong faith helped her through the death of half of her 12 children. Each time an adult child died from disease or an accident, Maggie moved out of the house and into another and gave away all personal belongings. Finally, in 1974, James One Bear, her husband of 53 years, passed away. “I thought she was going to die,” Roxie remembers. “Her hair was

so long she could sit on it, but when Grandpa died, she took a knife and cut off her hair to the shoulders, left it raggedy and wore a black scarf and black clothes. When I left for school in the morning she was crying and when I came home, she was sitting on the porch crying.”

Virginia, a white woman, sat with Maggie after her husband passed and they prayed together. “When Maggie prayed,” Virginia remembers, “she touched the heart of God and love radiated from her. She enveloped me. The communion of spirit and prayer between us – there are no words to describe that sweet fellowship. She experienced terrible tragedies in her life, but Maggie never gave up hope.”

After her husband’s death, Maggie’s devotion to her many grandchildren kept her going. She counseled for tribal reconciliation and upheld the traditional customs of her family while accepting the new. She remained an active member of the Lame Deer Mennonite Church and also enjoyed Indian dancing at powwows well into her ’80s. Her house was always open to everyone.

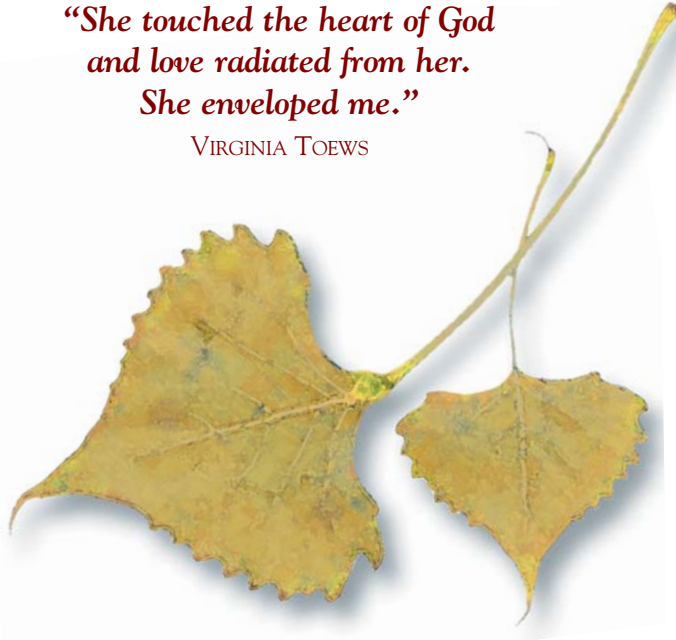
Maggie never had much money but she was rich in love and wisdom. In her last days she held a family meeting in which she expressed her grandfather’s legacy of non-violence and reconciliation. She listened while visitors compared Chief Dull Knife to Gandhi and Dr. Martin Luther King, men like the Cheyenne chief who had led their people through terrible hardships and unbearable conditions.

When Maggie was 83 years old, her family took turns caring for their gentle matriarch.

“I know I’m going to live again,” she told her family. “I’m going to have a new life.” A week or so before she died, Grandma Maggie held Roxie’s hand and told her, “I can die in peace knowing that Calvin will be taking care of you.”

*“She touched the heart of God
and love radiated from her.
She enveloped me.”*

VIRGINIA TOEWS



In her soft-spoken way, Maggie carried on the dignified legacy of her grandfather as described by the Santee Sioux physician and author, Charles A. Eastman: “Dull Knife, the Cheyenne is . . . devoid of selfish aims, or love of gain, he is a pattern for heroes of any race.”

Maggie One Bear died October 8, 1986,

when the golden aspen and cottonwood leaves covered the hills of her beloved reservation. Before she was gently placed into the earth, Maggie’s face was painted with sacred red paint and the Chief’s honor song carried away the spirit of the last traditional granddaughter of Chief Dull Knife to join her relatives in their ancestral homeland.

Soaring Eagle’s Legal Address

A legal address is important for a public charity like Soaring Eagle. It recognizes our nonprofit organization as a Legal Entity in the event of a physical change in location due to a change in city zoning laws or a natural disaster. The use of our Post Office Drawer is an important part of our complete legal address.

For all legal documents such as wills, annuities, trusts etc., the use of our full legal address is important. We urge that you keep your attorneys, financial advisors, executors and accountants fully informed of our legal address:

Soaring Eagle, a Public Charity
745 Indian Trail • P.O. Drawer 879
Billings, MT 59103-0897



Pat Russell, Father Emmett and Fergie with the Jeep Cherokee that Pat generously gave to the Heritage Living Center.

How to Leave a Lasting Legacy

Famous men and women leave legacies of leadership, but if you are a compassionate person who understands that giving brings a special happiness, you, too, can pass on a legacy that will be remembered for generations. In addition to leaving an estate to your heirs, there are a number of giving options that can have a lasting impact.

With help from caring donors who believed in Father Emmett and his life's work, he founded Soaring Eagle, a nonprofit charity and built the Heritage Living Center, an assisted living home for 40 Cheyenne elders. Although Father is a retired priest, Soaring Eagle is not affiliated with any religious or political organization. Most importantly, we do not receive federal funds. Father Emmett's Cheyenne charity is completely reliant upon public donations.

Gifts of money to Soaring Eagle, as well as stock, real estate, and life insurance, even newer model automobiles are all possibilities limited only by the generosity and imagination of the donor.

Last year, Pat Russell, a dear friend and long time donor, drove her Jeep Cherokee all the way from Michigan to Montana to give the car to the Heritage Living Center. Two months after her husband of 53 years passed away, she wanted to see if she could make the trip alone. She and Dave had traveled to all 50 states but he drove and she was the navigator. The Montana trip brought back fond memories of their many trips together.

While Pat was with us, she stayed in our guest room and enjoyed meals with the elders.

A staff member took her on a site-seeing tour of the Northern Cheyenne Reservation that most non-Indians never get to see. The jeep Pat gave us has already been used during snowstorms for emergency transport of elders to hospitals over 125 miles away. By giving us the vehicle, Pat left a wonderful legacy of saving lives for which we are deeply grateful.

If you have a passion for good works and are interested in a gift of stock or life insurance that you don't need, or have funds in a 401(k) plan or IRA, listing Soaring Eagle as a beneficiary in your will is a wonderful way to help the Cheyenne elders for years to come. Your bequest can provide double tax savings; first your charitable gift is deductible for estate tax purposes and second, Soaring Eagle will not have to pay income tax on your legacy gift.

Give yourself the happiness of leaving a legacy that can provide good health and a safe, warm home for many Cheyenne elders in future years. Please consider Soaring Eagle in your will.

A SOARING EAGLE ANNUITY OUT-PERFORMS A CERTIFICATE OF DEPOSIT. LET'S COMPARE...*

Soaring Eagle Annuity		Certificate of Deposit
\$20,000	Contract Amount	\$20,000
8.5%	Rate of Return	3.3%
\$10,137	Charitable Deduction (Yr. 1)	\$0
\$512/yr	Taxable Income	\$660/yr
\$1,700/yr	Gross Annual Income	\$660/yr

*Illustration is based on a person 82 years old. Soaring Eagle Annuity Contracts are irrevocable resulting in a large contribution which can greatly reduce income taxes. The CD is based upon a current two year rate.

Hurry and Beat the July Deadline!

"I have my checkbook in front of me and my pen is in my hand." John Brin meant business when he left this message on Father Emmett's answering machine. Kim, our office manager, called him right back. John said he'd been thinking about investing in a Soaring Eagle Annuity for some time because he admires Father Emmett's work for Cheyenne elders. "My heart is with him," he said.

John was glad that he'd called just in the nick of time. According to the American Council on Gift Annuities, **interest rates will be going down .2% to .8% after July 1, 2008.** "Wow!" he said. "With these new annuity rate changes, the older I am, the more it would have affected me."

John is a no-nonsense, 86 year old Navy veteran who was wounded in the Pacific Theater during his 5th campaign in World War II. After recovery state side, he worked as an engineer for the next 40 years with a large company and he invested well. John's \$28,000 Soaring Eagle Gift Annuity will provide him with a 9.9% guaranteed annual rate of return on his investment for life and an immediate charitable tax deduction of \$14,463.

In addition, he will receive quarterly interest payments of \$693, which equals \$2,772 a year. When John passes away, the remainder will become a gift to Soaring Eagle for the care of Northern Cheyenne elders at the Heritage Living Center.

If John hadn't locked-in his guaranteed Soaring Eagle Annuity before the deadline on July 1, 2008, his annuity would have provided a much lower rate of return on his gift for life, as well as a much lower tax deduction.

If you are interested in a Soaring Eagle Charitable Annuity, (\$5,000 minimum) please contact Kim Flagen in our office at 406-256-8500 and she will be glad to send you a no-obligation proposal.



Your Gift Lives On

Please use one of the following sample forms of bequest:

A. (Whatever is left after other bequests have been granted) "All the rest, residue, and remainder of my estate, I bequeath to Soaring Eagle Public Charity, a corporation created under the Laws of the State of Montana, located at Billings, Montana."

B. "I give, devise, and bequeath to Soaring Eagle Public Charity, a corporation created under the Laws of the State of Montana, located at Billings, Montana, _____% of my estate."

C. "I give, devise, and bequeath to Soaring Eagle Public Charity, a corporation created under the Laws of the State of Montana, located at Billings, Montana, the sum of \$_____."

D. "I give, devise, and bequeath to Soaring Eagle Public Charity, a corporation created under the Laws of the State of Montana, located at 745 Indian Trail, P.O. Drawer 879 in Billings, Montana, 59103, the sum of \$_____ for the Wall of Living Memories Fund, to care for Cheyenne elders, the principal of which shall remain in perpetuity."

These are sample forms only. Consult your attorney when preparing any legal document.

DETACH, MOISTEN GLUE STRIP AND SEAL

SOARING EAGLE ANNUITY

YES, I'm interested in a Soaring Eagle Charitable Gift Annuity. Please send me more information.

Name _____

Address _____

City _____ State _____ Zip _____

E-mail _____

Birth date(s) of annuitant _____

Annuity Amount \$ _____

Minimum annuity amount \$5000
(up to 2 names/birth dates allowed per annuity.)

This is a non-binding proposal. Upon receipt of actual payment for an annuity, a formal contract will be mailed. For more information call (406) 256-8500.



NON-PROFIT
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FOR GIFTS OF STOCK:

The Dain Rauscher name and numbers have changed. So if you want to give stock, RBC Dain Rauscher is now:

RBC Wealth Management
DTC #0235 Acct. #308-16890

The agent and phone number remain the same:

Bill Tierney 1-800-284-3245

Also, please call Kim Flagen (406) 256-8500 at Soaring Eagle so your stock gift can be acknowledged.

Could Spring really be here?

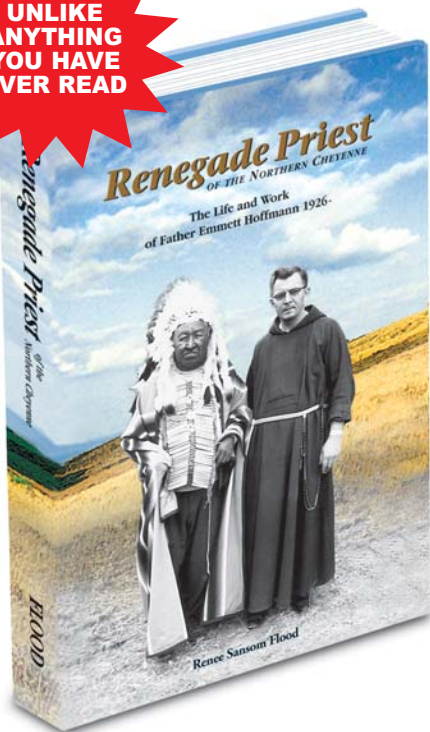


Renegade Priest of the Northern Cheyenne

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Father Emmett Hoffmann 1926-

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of success is unequalled in the history
of the 20th century Catholic Church
in the American West.

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Soaring Eagle

Important Days We Want to Remember in Our Prayers

You are in our prayers each day and we want to remember your loved ones on their special days as well.
Please print the name(s) you want remembered and return in the envelope provided.

Name _____

Date of Birthday _____

Name _____

Date of Birthday _____

Deceased _____

Date of Death _____

Deceased _____

Date of Death _____