

SECOND ANNUAL REPORT
OF THE
Niobrara League of New York,
A BRANCH OF THE
Woman's Auxiliary
TO THE
BOARD OF MISSIONS.

1873-'74.

NEW YORK:
AMERICAN CHURCH PRESS PRINTING COMPANY, 4 ST. MARK'S PLACE.
1874.

MAP OF INDIAN RESERVATIONS.



Total Indian population of States and Territories (exclusive of Alaska), estimated about.....295,000
 Divided as follows:
 Minnesota and States east of Mississippi River.....32,500
 Nebraska, Kansas, and Indian Territory.....70,650
 Territories of Dakota, Montana, Wyoming, and Idaho.....65,000
 Nevada, and Territories of Colorado, New Mexico, Utah, and Arizona.....84,000
 On the Pacific Slope.....40,000
 Total number of Indians entirely subsisted by Government.....31,000
 Total number of Indians subsisted in part by Government.....84,000
 Total number of Indians subsisting themselves by hunting, fishing, depreddating, root-digging, etc., and by vagrant frontier habits, estimated about.....55,000
 Total number of actually hostile and depreddating Indians (included in above figures), estimated at.....8,000
 Total number of Indians supporting themselves on Reservations, and receiving nothing from Government except interest on their own moneys, or annuities from sale of their own lands, estimated about.....130,000
 Total number of Indians belonging to Agencies under supervision of religious bodies, officially reported.....229,396
 Number of Schools on Reservations, officially reported, 278; teachers, 355; scholars, 8,226.

STATISTICS OF RELIGIOUS WORK.

American Missionary Association (Congregationalists)—7 Agencies with 18,341 Indians, 4 Missions, * 1 church—aided 22 Missionaries and teachers; expended in 1873 on religious and educational work, \$3,000. The A. B. C. F. M., has 6 churches in these Agencies.

American Unitarian Association—2 Agencies, having oversight of 1,700 Indians.

Baptist Home Mission Society—4 Agencies, having oversight of — Indians, 6 Missions, 6 Missionaries, — Church Memberships. Amount expended in 1873 on religious and educational work, conjointly with Baptist Church South, \$5,000.

Christian Missionary Convention—2 Agencies, having oversight of about 10,000 Indians, 1 Missionary.

Friends (Northern Superintendency, Nebraska and part of Kansas)—7 Agencies, having oversight of — Indians, — Missions, — Missionaries, — Church Memberships. Amount expended in 1873, \$7,500.

Friends (Central Superintendency, Kansas and Indian Territory)—7 Agencies, having oversight of — Indians, 9

* Wherever it has been found practicable to do so, the existence of Missions and Schools on Reservations and in Indian neighborhoods has been indicated on the above Map; Missions by a cross (†) and Schools by a star (*).

Missions, — Missionaries, — Church Memberships. Amount expended in 1873, \$10,000.

Indian Commission, Protestant Episcopal Church—8 Agencies, having oversight of about 25,000 Indians, 9 Missions, 11 Missionaries, 18 Ministering Women, 17 Teachers and Catechists, 7 Candidates for the Ministry, 709 Church Memberships. Amount expended in religious and educational work in 1873 (from October, 1872, to October, 1873), \$54,069.16.

Lutheran Church—1 Agency, 398 Indians, 1 Mission.

Methodist Board of Missions—15 Agencies, having oversight of 49,864 Indians, 6 Missions, 9 Missionaries, — Church Memberships. Amount expended in religious and educational work in 1873, \$5,000.

Presbyterian Board of Foreign Missions—9 Agencies, having oversight of 48,055 Indians, 8 Missions, 48 Missionaries and Teachers, 1,639 Church Memberships. Amount expended for educational and religious purposes during 1873, \$22,550.55.

Reformed Church Mission Board—4 Agencies, having oversight of 11,372 Indians, 4 Teachers in part supported by Board at an annual expenditure of \$1,000.

Roman Catholic Church—8 Agencies, having oversight of 23,000 Indians, — Missions, — Missionaries, — Church Memberships. Amount expended in religious and educational work in 1873, \$ —.

LIST OF INDIAN MISSIONS OF THE EPISCOPAL CHURCH.

NEBRASKA JURISDICTION,

The Rt. Rev. W. H. HARE, D.D., Missionary Bishop.

TRAINING SCHOOL FOR THE JURISDICTION.—St. Paul's School, Yankton Agency, The Bishop, Principal; Rev. H. St. G. Young, Head Master; with 4 Assistants.

Santee Mission.—Rev. S. D. Hinman, Presbyter in Charge, with 1 Native Presbyter, 5 Native Catechists, and 4 ladies.

Yankton Mission.—Rev. J. W. Cook, Presbyter in Charge, with 1 White Presbyter, 4 Native Catechists, and 2 ladies.

Yanktonnais Mission.—Rev. H. Burt, with 1 White Teacher, 1 Native Catechist, and 3 ladies.

Cheyenne Mission.—Rev. Henry Swift, with 2 ladies.

* **OTHER SCHOOLS IN THE JURISDICTION.**—Emmanuel Hall (Girls' School), Yankton Agency; St. Mary's School, Santee Agency; Boys' and Girls' School, Crow Creek Agency; Boys' School, Cheyenne Agency.

ONEIDA MISSION, Wisconsin. Under Bishop Hare. The Rev. E. A. Goodnow, Presbyter in Charge.

MINNESOTA MISSION. Under Bishop Whipple.

White Earth.—Rev. J. J. Enmegahbowh (Native), Presbyter; Rev. J. A. Gillfillan, Presbyter; with 3 Native Catechists, and 2 ladies.

Mendota.—Geo. St. Clair (Native), Catechist. (Sept. 10, 1874.)

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THE following letter from Bishop Potter was sent, in February last, with a note from the Officers and Managers of the Niobrara League, asking the sympathy and co-operation of the Clergy of New York. It is printed now in connection with this Report by the kind permission of the Bishop.

To the Reverend the Clergy of New York.

Rev. and Dear Brethren: I beg to commend to your attention and sympathy the accompanying note from the ladies of the Niobrara League.

It cannot fail to interest you, and I am quite sure you will take great pleasure in doing all that may be in your power to promote the objects which the ladies have in view.

Very affectionately,

Your friend and Brother,

HORATIO POTTER.

New York, February 25, 1874.

SECOND ANNUAL REPORT
OF THE
NIOBRARA LEAGUE.

1873-'74.

The Niobrara League held the first meeting of its second season on the 13th of November, 1873; and organized by the re-election of the officers of the preceding year.

It held regular meetings on the second Thursday of each month, from November to May, in the Sunday-school room of the Church of the Transfiguration. The Rev. Dr. Houghton placed this room at the disposal of the League and also acted as Chaplain. These and his many other kindnesses, the League gratefully acknowledges.

The membership of the League increased largely during the season, and at its close twenty-seven churches were represented, each by two or more delegates.

The money contributed through the League was paid into the treasury of the Indian Commission, and supplied that body with the necessary amount for the support of five of the ladies working in the Indian field, besides paying the salary of the matron of the Bishop Whipple Hospital and of the teacher at Choteau Creek.

Thirteen boxes of useful and valuable gifts were sent to different parts of the Mission field; some in response to letters read at the meetings of the League, making known special wants; some to the Niobrara store-room to be distributed where the need was greatest. A long list might be made of the articles contributed; it would include a melodeon, an office-desk, a washing machine, bedding and house linen of all kinds, clothing both half-worn and new, materials for sewing-schools, books, pictures, toys, canned fruit and milk and vegetables, hospital stores, etc., etc.

To meet some of these various wants a special fund was raised by the members of the League, and placed in the hands of a Committee of four. This fund provides for sudden and urgent needs without unnecessary loss of time. A special report from its Treasurer will be found below.

Nine scholarships in the Indian schools were taken by Sunday-schools or individuals in the churches represented in the League. This special

feature in Bishop Hare's educational plan was entered into very heartily, and many things needed in establishing the schools were provided.

Many churches have not become connected with the Association, being deterred by the pressure of other claims, and by the magnitude of the work undertaken. To all such the League says, "Join us, and give us what you can, if only the encouragement of your presence and sympathy at our meetings. If you are able, raise the money (\$500) for the support of a sister, or if that is beyond your means give the half (\$250). Pay the half (\$30) or the whole (\$60) of a Scholarship. Provide the materials for a month's work of a sewing-school; that will only take a few dollars and a little time. Give a few garments for one of our boxes, if you cannot fill a whole box yourself. Try and gain for us new members. Give us what help you can, and thus aid, if ever so little, in this important work."

In the course of the next few months an effort will be made to bring into the League all the parishes in the Diocese of New York. We hope for a hearty response from them, and that each will send a little help; a very little from each would enable us to extend the work, and give it a new impulse.

As a branch of the Woman's Auxiliary to the Board of Missions, the League has taken great interest in the work of its sister branches, the Associations for Indian work in other cities. It has been in constant correspondence with these Societies, and has received from them most interesting reports, which have greatly facilitated unity of action. The League having the advantage of being in the same city with the Missionary headquarters, and having for one of its officers the Secretary of the Woman's Auxiliary, and for another the Secretary of the Indian Commission, has enjoyed great advantages in the way of correspondence fresh from the field, and of advice and suggestion from those most familiar with the work and the needs of the different Indian Mission Stations.

In response to an appeal from Bishop Hare, the League undertook the publication of the Dakota Prayer Book, of which a new translation, the loving work of the Rev. Samuel D. Hinman, assisted by the Rev. J. W. Cook, is to be printed this year. The response to this appeal was so liberal, that money enough for a printing press for the use of the training school at Yankton Agency was also provided. When, in April, the members of the League had an opportunity of meeting the Bishop, and of hearing from him an account of his visit to the savage tribes, then in almost open revolt against the Government, they received his thanks for these two most welcome gifts.

Special attention is called to the extracts appended to this report, from letters received from the ladies in the front, giving a glimpse of their lives of hardship, not unmixed with peril, and of their daily work. In justice to these earnest workers and to the work itself, we must say

that these ladies, in their Christian humility, do not themselves give an adequate idea of the trying character of their service, as it is seen and understood by those who overlook it; a service which, given without reserve or thought of self, includes the most menial and painful offices among the sick and wounded, both in their tipis and in the hospitals, includes ministering to the Indian women in their homes, helping them to overcome old and uncleanly habits, giving to the wives and mothers their first understanding of what is meant by decency and good order in the family, imparting to all the knowledge of the SAVIOUR and of His Kingdom on earth, comforting the mourners with the hope of a better life to come; doing woman's highest work among this poor and outcast people, and looking to us in our Christian, happy homes for the ability to do it effectively, and the sympathy and encouragement which will keep their hearts from failing.

A glance at the Map which accompanies this report, will show where our Missions are situated; and a reference to the table below and to our list of workers will give a clear idea of what is being done at each Agency. Within the limits of our Mission we have a population of 25,000 Indians, and only eleven Missionaries and eighteen ministering women to reach the hearts of this great multitude.

That we may by liberal offerings be able to sustain the work already begun, and to extend it during the year, is the earnest hope of the Niobrara League.

HELEN BEACH,

Recording Secretary.

TREASURER'S REPORT.

RECEIPTS FROM NOVEMBER 1, 1873, TO OCTOBER 31, 1874.

Offering at the Anniversary meeting in Church of the Transfiguration.....	\$151 13
Church of the Transfiguration, for Mission at Choteau Creek.....	600 00
Church of the Ascension, for support of one lady.....	500 00
Church of the Holy Communion (of which for half support of one lady, \$250; to constitute the Rector a Life Member, \$100).....	372 00
St. Mark's Church, for half support of one lady.....	250 00
Sunday-school of St. Luke's Church, Rossville, S. I.....	15 50
Church of the Holy Apostles, two scholarships.....	120 00
Calvary Church, towards support of one lady.....	378 00
Grace Church, for salary of one lady.....	300 00
Christ Church Mission Sunday-school, one scholarship.....	60 00
“ “ A member, towards scholarship.....	30 00
St. Michael's Church.....	24 47
Trinity Chapel, towards support of one lady.....	250 00
St. Bartholomew's Church, towards support of one lady.....	371 00
Sunday-school of Zion Church, towards scholarship.....	30 00
Mrs. J. J. Astor, one scholarship.....	60 00
Mr. D. A. Cushman, three Life memberships.....	300 00
Mrs. Samuel Wetmore, one scholarship.....	60 00
Miss M. S. Mortimer, one scholarship.....	60 00
St. Stephen's Church, <i>special</i> , towards stone for Minnehaha's grave.....	10 00
Mr. D. A. Cushman, <i>special</i> , for rewards.....	10 00
Part of proceeds of Children's Fair, Prospect Park House, Catskill (per Mrs. Nash).....	50 00
Contributions for Dakota Prayer Book, etc. (see opposite page).....	1,849 62
Annual subscriptions and donations.....	337 25
Honorary Memberships.....	57 00
	<u>\$6,245 97</u>

DISBURSEMENTS.

Paid Bishop Hare, Mr. D. A. Cushman's gift.....	\$10 00
“ for printing, stationery and postage.....	32 25
“ into the treasury of the Indian Commission.....	6,203 72
	<u>\$6,245 97</u>

R. C. ROGERS,
Treasurer.

CONTRIBUTIONS FOR DAKOTA PRAYER BOOK, ETC.

Grace Church, New York.....	\$900 04
Church of Incarnation, New York.....	122 58
Church of Holy Apostles, members.....	65 00
Church of Ascension, members.....	55 00
Calvary Church, members.....	50 00
St. Thomas' Church, Sunday-school.....	33 50
Church of Annunciation, members.....	30 00
Church of Holy Communion, members.....	18 00
St. Stephen's Ladies' Aid Society.....	10 00
St. Michael's Church, members.....	3 00
Wm. Astor, Jr., per Miss Morris.....	150 00
Miss Fanny Morris.....	100 00
J. J. Astor, for printing press.....	50 00
Miss Ediza Jay, Mrs. N. E. Baylies, Miss Howland, each \$25.....	75 00
Geo. Betts, W. W. Astor, Mrs. J. J. Astor, each \$20.....	60 00
Mrs. Geo. Pell, a friend (per Mrs. Gracie), Miss M. S. Mortimer, Samuel Wetmore, each \$10.....	40 00
Mrs. John Warren, Miss Mary S. Jones, Miss Minturn, Miss M. C., Miss S. Lawrence, Miss E. M. Cotheal, Mr. A. J. Cotheal, Miss M. A. Tomes, a Lady, Mr. Williams, Mrs. Boerum, each \$5.....	55 00
Per Miss Morris.....	4 00
Mrs. Havemeyer.....	2 50
Miss Fanny Cotheal.....	1 00
Mrs. Loyd Aspinwall, per Mrs. Astor, for printing press.....	25 00
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	\$1,849 62

CONTINGENT FUND

of the "Niobrara League," for special objects mentioned in the letters from the Missionaries and Sisters at the different stations under the jurisdiction of the Right Rev. Bishop Hare, and also at the White Earth Reservation, under the Right Rev. Bishop Whipple. This fund is independent of the general subscriptions for the Niobrara League.

RECEIPTS FOR 1873-'74.

Church of All Angels.....	\$12 00
Zion Church, through Mrs. Gardner.....	10 00
Sunday-school of the Ascension.....	11 15
Contributed by individuals.....	193 94
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	\$227 09

EXPENDITURES.

Box for Mrs. Selby at White Earth.....	\$56 27
Box for Bishop Whipple Hospital.....	30 15
Box for Mrs. Hunman, Santee Mission, including Washing Machine.....	34 00
Box for St. Paul's School, Yankton.....	89 67
Freight on boxes.....	14 25
Balance on hand.....	2 75
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	\$237 09

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 Mrs. Sidney Webster,
 Mrs. Nelson Wright,
 Mrs. Wisner,
 Mrs. Julius Wadsworth,
 Mrs. Williams,
 Miss Sarah Wisner,
 Mrs. John Warren,
 Mrs. Chandler White,
 Mrs. Samuel Wetmore.

APPENDIX.

Extracts from the Second Annual Report of the Missionary Bishop of Niobrara.

"Nor would I forget how largely we have experienced the Divine goodness in the affectionate place which God has led so many of His people to give in their hearts to a Missionary work once an outcast. To those women in Boston and Philadelphia who nursed its *infant* life, and to the Dakota League of Massachusetts, and the Indians' Hope in Philadelphia, into which God has made their efforts to develop, and to the Niobrara League in New York, and the Providence, Fairfield County, and Baltimore Indian Aid Associations, all engaged in the work in the field feel that they owe a debt which, I know, they could not trust me, as I cannot trust myself, to express.

"Their gifts have put up our buildings, their own fingers have provided covering for our scholars, their bounty has made the Niobrara store-room so rich a treasury of needful things that it has been able to contribute largely to *all the Missions*, and all that they have done has been marked by a heartiness and sympathy which have multiplied the value of their benefaction a hundred fold."

Extracts from the Third Annual Report of the Indian Commission to the Domestic Committee of the Board of Missions.

ASSOCIATIONS OF CHRISTIAN WOMEN.

Special reference was made in the last Report to the active interest taken in the Indian work by several Leagues and Associations, which are connected with and form part of the WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS. That interest has been continued during the past year with loving vigor and with gratifying results.

"The problem presented by such interest, on the part of large numbers of Christian women, in this department of the Church's Missions, is not difficult to solve. The thought of the wrongs and neglect, of which as a nation and a Church we have been so long suffering these Indian Tribes to be the victims; the knowledge that a real Missionary work, marked already by substantial fruits and giving much promise for the future, is now in progress among considerable bodies of them; the consciousness that quite a number of their own Christian sisters have willingly offered themselves for work in the Indian field and are now earnestly

engaged in this labor of love on the distant frontier : such considerations we might expect would have—as, we thank God, they are having—a powerful effect in begetting in the hearts of Christian women that practical sympathy which so many of them already are manifesting in behalf of the efforts for the temporal and spiritual improvement of the Indian race.

“The Commission esteem it a privilege to put on record here the names of the Associations in which, thus far, this sympathy has embodied itself in organic form. They are as follows :

- THE DAKOTA LEAGUE OF MASSACHUSETTS.
- THE INDIANS' HOPE ASSOCIATION OF PHILADELPHIA.
- THE NIOBRARA LEAGUE OF NEW YORK.
- THE PROVIDENCE INDIAN AID ASSOCIATION.
- THE FAIRFIELD COUNTY INDIAN AID ASSOCIATION.
- THE BALTIMORE INDIAN AID ASSOCIATION.

“These Associations, as already stated, are all identified with and constitute portions of the *Woman's Auxiliary to the Board of Missions*. But entire liberty of action is a characteristic of each in its respective sphere, and hence the methods of work adopted by them are various, each one selecting for itself the plan whereby it can most effectually secure the desired object. The end aimed at by all, however, is the same ; viz., the furnishing of means wherewith the Indian Commission are largely assisted in fulfilling their obligations to the laborers in the field, and the furnishing of liberal supplies of clothing and other useful articles, for distribution at the Mission Stations, and to the scholars in the Indian Schools. Thus in a two-fold way, which includes both the work and the workers, is efficient aid rendered by these Associations.

“During the past year these Societies, already united by the bond of a common interest, have been drawn still more closely together, in a sort of intercommunion, by increased frequency of correspondence between their respective Secretaries, relating to the plans and method of work in which the Associations are severally engaged. The knowledge thus gained by each, of what the Sister Societies are doing for an object which interests all, has been of no little value in stimulating and strengthening Christian sympathy.”

Extracts from the Second Annual Report of the Woman's Auxiliary to the Board of Missions.

WORK FOR INDIAN MISSIONS.

“The work in aid of our Indian Missions, while in amount it falls somewhat below the contributions thus made to the Domestic field, in one sense far exceeds that in aid of all the other Departments of the

Board, since a large proportion of the offerings made in this direction, is paid at once into the treasury of the Commission, and the balance, even if it takes the form of "specials," proves no less a positive help in the end, since it saves expenditures that must else be met by a serious drain upon the funds received in other ways.

"In round numbers, the Indians' Hope of Philadelphia reports for the year the sum of \$4,700; the Dakota League of Massachusetts, reports \$3,700; the Niobrara League of New York, \$4,300; the Indian Aid Association of Baltimore, \$1,000; the Indian Aid Society of Providence, \$725; the Ladies' Parish Aid Society of Grace Church, Providence, \$500; and the Indian Aid Association of Fairfield County, Connecticut, \$850—making an aggregate, with sums contributed from time to time by Societies not connected with either of the above organizations, of not less than \$16,000, given directly to the disposal of the Indian Commission. In addition to these offerings, especial mention should be made of the \$1,850 raised by the Niobrara League, to defray the expense of a new edition of the Prayer Book to be published in the Dakota tongue, and of a printing press for the Mission at Yankton Agency; and also of the noble contribution of house-linen, clothing, etc., for the complete furnishing of St. Paul's School, Yankton Agency, by the Dakota League, the cost of material amounting to the generous sum of \$2,175. Many valuable boxes have also been provided both by the other large Associations mentioned above, and by parish Societies not united with them; so that the gifts of this nature add very greatly to the more direct assistance rendered to the work through the regularly appointed channels of the Board.

"Should criticism be provoked by the statement last made, regarding the assistance thus given to one particular Department over and above the rest, it seems necessary only to refer to the Report of the Committee on Woman's Work (*Proceedings of 1871*, p. 15) and quote, as an answer to the criticism, the words there used in the suggestions offered—'The Central Committee to have power to undertake any special work, *such as that, e. g., among the Indians.*' And lest any should fear that this special field is becoming too widely known and too extensively aided, we would call attention to the following extract from a private letter, written within the last month from one of our most noted summer resorts:

"A strange thing has struck me, that, out of twenty-five Church people from New York and Boston who have been here in the course of the season, *not one* had heard of the Woman's Auxiliary to the Board of Missions, or *knew anything of the work of the Church among the Indians.*'"

Extracts from Letters read at the Meetings of the Niobrara
League, from Ladies in the Indian Field.

YANKTON AGENCY, SEPTEMBER, 1873.

I am getting my Indian girls under better discipline; they in every way serve me well, are apt to learn, do thoroughly what I set them to do and are very susceptible to praise. M., my first girl and mainstay, has achieved wonders, and I am getting quite fond of her. She cannot speak a word of English and had only been doing the rough work. She now makes very excellent bread and biscuit, and starches and irons nicely. C., a half-breed, speaks English perfectly and is my interpreter; she is thirteen, and has learned to make nice bread and cookies, and is now sitting at the table making a pretty scarlet plaid dress for herself. I feel I cannot yet leave them to themselves. I must always be with them, to direct, often to entreat, sometimes to scold. They are very like little children—in many things as artless and confiding.

Poor old F. came to-day with a sad story. She has just buried her nephew and her daughter, is all alone in the world, and comes to us for help and sympathy. Everything about her betokens the deepest grief; her long black hair that is usually braided is hanging a tangled mass. It is pitiful to see her, yet she is only one of the many who come to us almost daily for comfort and help.

M. E. D.

November 6, 1873. Our sewing-school has commenced. We had last week fifty-one and to-day sixty-one. I cut two dresses and some suits for little boys. All seem much interested in their work, and come with clean hands and faces, dressed in their best.

C. M. K.

November 19, 1873. I find them in every way a wonderful people; in language fluent and poetic, ever drawing images from nature, simple and natural as children, pleased with trifles if offered kindly, tender and affectionate, with strongest love, and when aroused strongest hate, and withal so confiding that you find them in your heart before you are aware. I never weary of them, and all their little talk and ingenuousness is to me charming.

Every day from our stores are given the rations of tea, rice, crackers, bread, candles, and dried fruit, for the sick, and sometimes cornstarch, arrow-root, or farina.

M. E. D.

December 8, 1873. To-morrow the school will close for the Christmas vacation of one week. I have been more encouraged this term about this school. There has been an average daily attendance of ten—three of my best boys will enter the Bishop's boarding-school after Christmas.

Our tree, with the best fruit we can give it, will delight the eyes and hearts of the children on Christmas eve. We regret that no graceful greens can be found near here ; we have only a coarse, dull cedar which it is almost impossible to weave.

A. M. B.

February, 1873. I have quite a class in knitting ; those who have their quilt finished begin to knit, and it is a pleasure to teach them, they learn so readily, and seem to like me, showing it by obedience, which is not the strong side in their character.

It is quite a picture to overlook the room, beginning with the darkest faces, the cheeks painted red, forehead and chin orange and green, jet black hair parted in the middle, the parting colored also red, with a pound's weight of brass in the ears and the whole beauty wrapped in a red or green blanket. My eyes stop in their wanderings on a dark figure, the hair hanging uncombed over the not clean face. I ask her to push the hair behind her ears, but she tells me she is in mourning for a dear one, and it seems as if untidiness and uncleanness pay due respect to the dead. Again I notice a few quite civilized girls, with well-brushed hair and lighter skin, in neat calico dress, understanding English, though not one will venture to speak the language.

C. M. K.

February, 1874. Our scholars [in St. Paul's School] are learning to speak English, and often astonish us with a whole sentence, in a diffident way, and with an accent peculiarly their own. I do not think they love the language, and they will always speak their own when possible. Of their books they never seem to tire. I am giving lessons on the organ to four ; two of them are very proficient, and have already mastered the first principles. They are exceedingly fond of music, and as I write I hear their voices, with the organ, singing some of the chants of the Service. An Indian is their organist, and plays very nicely.

M. E. D.

YANKTON AGENCY.

August 21, 1874. Emanuel Hall opened March 20, 1874, with the admission of four pupils, who, with the two already in the house, formed the modest number of six with which to begin our efforts towards establishing a school for girls in this place. From one, a half breed who had been in the Mission about two years, and who spoke English without difficulty,

I expected no small assistance in the care and training of the other girls, not only in the actual work, but as a leader and example. I found her indolent and careless in the extreme, slighting her work, and in many ways setting so bad an example to the others as almost to destroy the good effect of anything we could say to them ; we tried patience until it ceased to be a virtue ; we promised wages, but all expedients failed, and she finally took matters into her own hands by leaving the school and going to her sister, who is married and living near us, and who has since disciplined her severely. Her departure was a great disappointment.

A little one, nine years of age, taken at her own request, a remarkably bright, industrious child, we grew very fond of, and it was a sorrow when she ran away to attend the "sun dance," in company with a girl of fifteen, the most capable of the six ; they left May 28.

Another, a very bright child, growing tired of civilized ways, left a few days after the others. Another, a pure Indian, is with us still ; she is rather slow, but very obliging, and being short and stout, is harder to keep in clothes than any of the others. The dresses which come from the East are made with waist and skirt separate ; it would be much better if they were attached. Two sisters, from the tribe of Spotted Tail, are very nice girls ; the younger is particularly bright in her studies and in her work ; her progress in music would be remarkable in a white child ; she has had but few lessons, yet reads without difficulty ; her sister makes up in willingness and good nature what she lacks in ability ; she makes excellent bread, with which she keeps the school supplied. A girl of fourteen and one of nine entered together in June ; they were quarter breeds ; and let me say in connection with them that the more white blood these people have the more devotedly attached they are to flashy jewelry and showy personal adornments ; it is a singular fact that of the full-blooded Indians who have entered this school, only one has had upon her person the slightest approach to jewelry (and that one wore a simple bead necklace), they seeming to consider the discarding of all such things one of the necessary conditions of their admission into civilized life.

During the first half year of the school there have been admitted thirteen pupils, of whom six are now with us. As soon as cool weather begins we expect to take in our full number, twenty. We trust that all who are interested in the Lord's work will remember that we need help in order to carry out our plans.

CROW CREEK AGENCY,
DAKOTA TERRITORY.

March, 1873. I am in school every day ; the school is not very large, but the scholars are regular in attendance, and take so much interest in their lessons that it is a pleasure to teach them. Some are married women who bring their babies with them. Wednesday afternoon we

have sewing-school ; none of them can sew well, but they are taking great pains. Most of them put the point of the needle from them and push it through. Last Sunday, at Service, there were about forty present all so quiet and reverent. Those who have any best clothes wear them then. S——, an old woman, is one of our regular attendants. It was a long time before I could get her to come, and then she was full of complaints : *it made her bones ache to sit still* ; the next Sunday *the singing hurt her head*, but now she is always there, and all her family come. The Yellow Man is always at Service. He says he made up his mind five years ago that Christianity was the only hope for his people, and in that time he has made a number of visits to Santee, always returning with a new desire that a Missionary should be sent to his people. He has learned the LORD's Prayer and the responses to the Litany, and always joins in them. After Service I went to see Yellow Man's wife ; she was badly burned last November. I take or send her a good meal every day. I think she is improving ; she always looks up with a bright smile when I go in.

A. P.

June, 1874. There has been a great change in the state of things here, which has come on slowly and imperceptibly. Two years ago there was not an Indian house on the Reservation ; now there are over a hundred. Many men have put on white men's clothing, and are cultivating the ground. We had a delightful Dakota Service yesterday. Wixi, one of the two principal chiefs, was present with many of his young men. He has begged for church and school at his camp. The Bishop has decided to build a chapel immediately, and I expect to live there this winter. I shall probably go as soon as a house is built. The camp is seven miles above the Agency, and I shall be quite alone there. Mary Tipiskawin and her husband, a half-breed, will live in the house with me. It has always been my wish to live in the midst of the Indian women, for I think I could help them to make their homes comfortable. I shall have day-school, sewing-school, and shall visit among the Indians.

We have been very successful with our sewing-school here, though, like all the stations, we are in need of materials. We want muslin and calico, yarn, knitting-needles, thread, thimbles, needles and scissors. Fourteen of my girls have been piecing bedquilts, and they have taken all the pieces of calico we had. I find the women readily learn to knit, though they require assistance in shaping a stocking. Work and workers seem to be increasing. I think we are already years in advance of where we would have been had not a Bishop been sent to us.

A. P.

LOWER BRULE AGENCY,
DAKOTA TERRITORY.

February, 1873. I am writing with a number of Indians in the room.

An Indian woman has just come in with a sick baby. We tried to wash it, but found it impossible, because the mother would not take off the wraps which enveloped it. It was tied up in an old shawl and a buffalo robe, and was so heavy I could hardly lift it. Some of our scholars are very bright, but they are so dirty. As soon as a box arrives from the East I am going to try and have them clean and tidy in school at least. One boy only comes with a clean face.

L. S.

March, 1873. We have very few Indians around us now; they have nearly all moved to the camp below. The wild Indians have been lurking around for some time. I don't suppose they mean us any harm, but the prospect of being scalped, or being run out of the house at night, is a very unpleasant one. We have fifteen regular scholars still; two of them, young men of twenty-three and twenty-seven, are just learning to spell. I am studying Dakota now.

L. S.

PONKA MISSION.

January, 1873. I have done very little visiting lately. The weather has been intensely cold, and the school and attending to the calls for medicine, clothing, etc., fill up the only part of the day when I could go out. I have just been interrupted by an Indian woman who has begun a patchwork quilt, and now brings her sister-in-law, who has caught the contagion, to ask for more pieces of calico and spools of cotton. This woman and her husband are trying very hard to improve their manner of living. Their house is quite clean and tidy, and their walls are decorated with numerous pictures from the *Children's Guest* and *Harper's Weekly*. On my last visit there, a sort of wall-pocket made of pasteboard attracted my notice. On it were colored pictures of fruit, which on examination proved to be the labels from cans of preserved fruit, neatly cut out and pasted on. The husband wears a large cameo bracelet, which folly I laughed at the other day, when he said in apology, "Yes, it is true, that Ponka men do like to wear the same ornaments that white women do." He is so persevering in his efforts to learn English that he attends school with the boys nearly every day. Our oldest boy, the son of a chief, at first felt it incompatible with his station in life to do any manner of work; but now he cuts wood and carries it to the different rooms quite as a matter of course, and this morning smilingly asked if he should build a fire in the school-room.

The other evening I had occasion to reprove one of the boys for some breach of good manners, and was amused to hear J— say in Ponka, "White notions are good." Has any one mentioned J's talent for modelling in clay and putty horses, dogs, hogs, etc.? He really does it surprisingly well. A wagon has just arrived bringing a box for Mr. D., containing Christmas gifts for all of us. The two little girls are sitting

at the table dressing and undressing a doll which has just come for them. One informs me with bright eyes, she can "comb head." Every article of its apparel is being minutely inspected. M. G.

January, 1874. The Indian C. came as usual to school this morning, and became the happy possessor of a bundle of useful things from——, in Baltimore—tin pans, cups, a coffee-pot, knives, forks, spoons, etc. It is quite delightful to me to see a Ponka's stolid dignity tipped over when he gets taken by surprise. His delight was very manifest, and I seized the opportunity to point to the offending bracelet, and was rewarded by the assurance that he would not wear it again; he would give it to his wife. So I suppose it will appear at the next mothers' meeting.

WHITE SWAN,
YANKTON AGENCY.

June, 1874. Our school closed about two weeks ago. The attendance was very small at the last. We are having very hot weather, and the children think it much pleasanter to play than to attend school. Last Sunday was such a stormy day that we did not expect any one to attend Service; but to our surprise twenty-seven came in the morning and thirty-seven in the afternoon. L. C.

September, 1874. This has been a sad day for our little flock at White Swan. Our faithful sexton, a communicant of the Church and a noble example of Christian faithfulness and fortitude in the midst of a heathen and stiff-necked people of his own blood and kin, was buried to-day. He leaves a wife and two little girls, and though the poor woman, in the midst of her bitter grief, tried hard to follow his directions and make a stand against the still prevalent heathen custom of giving away everything when a member of the family dies, she has not been able to help herself, and the old women and boys from far and near, gathering at the house of the deceased, like vultures around a carcass on the plains, have carried away everything except the bare log cabin, the wagon and two horses. By God's wise providence bereft of her husband, she is, by the force of barbarous Indian custom, left really destitute—almost homeless—in the world. May the prayers of many of her sisters in CHRIST at the East ascend to the throne of God on her behalf, and may our Heavenly FATHER, in His infinite mercy, give her grace to bear this chastisement and sorrow, so that it shall redound to His glory and her eternal good.

W. J. C.

SANTEE MISSION, NEBRASKA.

November 12, 1873. You do not know what a comfort the sympathy and prayers of our friends at the East have been during this time of trouble [the small-pox epidemic]. We have all been wonderfully preserved

from serious illness. For some time after the breaking out of the disease we did not know that it was small-pox, and were much less careful than we should have been ; sometimes coming from the bedsides of the sick and taking the children in our arms without changing our clothes. Now all the patients but one are convalescent. Mr. Cook, who has been with us for the last five weeks, leaves for home to-morrow. He and Mr. Hinman have been indefatigable, and have won as they deserved the gratitude of some who did not look very kindly on them or their Church before.

November 14. We went to the hospital to-day to carry some gruel; everything looked comfortable. Some of the patients were lying on cots, others who were nearly well were sitting on the floor near the stove. Of course all Mission work has been suspended, except the care of the sick. We have grown quite expert in making gruel. One week we did little else than make gruel and carry it. M. G.

ST. MARY'S SCHOOL, SANTEE AGENCY.

June, 1874. We opened our school on the 8th of March with six girls, which were all that we could accommodate at that time. But we had so many applications, and were so sorry not to be able to gratify their wishes, that we soon found a way out of our dilemma. The school-room, being very large, was divided by a partition, which gave us a well-ventilated room, with windows on both sides, holding three double beds. The work is done by the girls. Each of them knows her work for the week, and if you could hear them chatter and laugh, you would think they took pleasure in it. It was not so at first, and it was very difficult to make them understand that order and system are, after all, the only ways to make the work easy and the house comfortable. They see it now, after three months of teaching. The girls are happy, eager to please, obedient and daily improving. I give all directions in English and am already well understood, though they do not speak it. They sing English hymns ; their "good night" sounds very sweet each evening, and their "hm" is gradually changing to "Yes" and "No." It is not only house-work my girls do; they have their regular school hours now morning and afternoon.

Thursday is mothers' meeting and sewing-school. The Indians live so far from the Mission-house that it is surprising to see the number attending, notwithstanding the hot weather. Thirty women and girls, all neatly dressed, most of them with intelligent faces, sitting on benches, or on the floor (their favorite seat), all sewing, and very well too.

C. M. K.

August, 1874. The rising bell rings at six o'clock. Each of the large girls has her work for the week. Two of them sweep the sitting and

dining-rooms ; two assist in the kitchen getting breakfast, and one sets the table. After breakfast, prayers. I read a Psalm, we sing an English hymn, and close with a petition to our Heavenly FATHER to help us in our labor of love.

The work has been done by the girls, with the assistance of an Indian woman on Monday with the washing. The ironing has been done in two days ; two girls ironing in the morning and two in the afternoon. The floors of the bedrooms are washed every Friday before nine in the morning. The rest of the house is cleaned on Saturday.

The girls make the bread by turns, and there is much emulation among them about it. We dine at half-past twelve and have supper at six o'clock, then prayers ; the dining-room and kitchen are put in order, and the rest of the evening given to play, fancy work, singing of Dakota or English hymns or reading. We play Blind Man's Buff and Stage-coach, and it is surprising to see how quickly the children understand. I wish very much for some quiet games for the winter evenings, and for picture books for the younger children, to amuse them and give them an idea of the world outside the Indian Territory. My girls have learned five English hymns. You will find them in the Prayer Book, 179th, 143d, 139th, 172d and the 82d Selection of Psalms. We hope, with God's blessing, and the liberal gifts of our American sisters, to build up a Christian settlement here in Santee.

C. M. K.

August 19, 1874. We are having vacation now and only four of our girls are with us. At the close of school there were eight. The four larger girls slept in the dormitory up-stairs and took turns in the work of the house out of school and sewing hours. — is the most advanced in her studies of the school girls. She reads and writes very well in Dakota. She understands a great deal of English, but cannot be persuaded to speak it, though she always interprets for us when asked to. She is very bright and cheerful, and I have never seen her in the least ill-tempered or sullen. L. is still a good, faithful girl and a great comfort to us. She speaks English quite well and is improving in her studies. When she came here from Ponka, a year ago, she did not understand Dakota ; but now she can talk as rapidly apparently as any of the Santee girls. During the vacation she has been sewing, almost constantly, when not doing some other work. We have trouble to persuade her to take any recreation. A white woman, who works for Mrs. H——, has hired her to make some clothing for her, and she is doing it very nicely.

Most of our girls sew very well. Three of them have made dresses for themselves with little help besides the cutting. All the girls, even the smallest, sew in the schoolroom from 2 till 4 p. m. unless they are doing housework. For a few weeks before vacation the little ones were sewing

carpet rags. There was quite a competition among them in the matter of balls.

People sometimes ask us if we do not have a great deal of trouble because of their uncleanly habits. We do *not* at all. It is seldom that we have to speak about untidy hair or hands, or unfastened shoes. They learn habits of neatness very quickly. The large girls, without being requested to, often comb the hair of the smaller ones; and each of the larger girls undertook the bathing of one of the little ones on Saturday afternoons. I may have asked them once when Mrs. Hinman was ill and I had not time to attend to it myself, but I think they *liked* to do it because they saw that L—— always bathed little A——.

There is much less trouble in governing them than there would be with the same number of white girls. They are docile and affectionate, and are as much pleased with a kiss or caress as children *usually* are. But for all that some of them have serious faults. They cannot always resist the temptation of pilfering, and do not always tell the truth; but truthfulness and honesty are things they *must* learn, and little by little they will learn, with patience and love on our part, by God's blessing.

The perseverance of one of our girls in gaining admission deserves notice. She was not one of those first selected, but for weeks she came almost every day, and if asked what she wanted, would reply that she had come to stay. Finally her perseverance was rewarded, and she did stay, and has always been one of our best girls. When vacation came she wanted to stay with us, but went home with her grandfather. After two weeks she returned, and is with us now.

Our two youngest girls are about seven years old, the next one nine, and the next about eleven. They always make their own beds, sweep their dormitory and the school room, wash the floor, etc., and when they sometimes have to be sent to do their work a second time, usually do it pleasantly. As all children know, it is not easy always to be pleasant under those circumstances. They love to play with dolls and enjoy their play houses and play tea parties very much as certain little folks at the East do.

Rev. Daniel Hemans' little baby died the week after Easter. When Miss W—— had dressed it in clean white clothes and brushed its soft black hair and laid it on a tiny bed she had arranged for it, it looked so sweet and peaceful that the children could hardly believe it dead. One of them touching it wonderingly said, "Can't breathe," and when I prepared to leave the room asked if it was going "to sleep there." I felt glad that they should have seen death in so attractive a form, for the Ponkas, if not other Indians, hastily wrap their dead in a blanket and hide them from their sight as soon as possible. Indeed, we have unwrapped the head and face of their dying to give them at least a *chance* of life.

M. G.

WHITE EARTH RESERVATION, MINNESOTA,
BISHOP WHIPPLE HOSPITAL.

February 10, 1874. The hospital was opened to-day ; one woman received ; three women and one child are expected to-morrow.

March 23, 1874. We do not have many in the hospital at a time, but those in it are very ill and helpless. Lung fever is prevalent, and many seem tainted with scrofula ; some have most unsightly ulcers requiring long and patient treatment.

April 15, 1874. I had a little boy of six brought in yesterday in the last stage of consumption ; his baby brother was buried this morning. There is another boy of fourteen here in a rapid decline. Poor children, my heartaches for them. If I only could help them. Consumption carries off scores of children here.

May 2, 1874. Thanks for the things sent. It is very kind of the Ladies of the League to furnish all that they have for us. We will try to work effectually for the sick Indians as their representatives.

July 28, 1874. Every Sunday there is service in the Church, but almost entirely in Chippewa ; occasionally the Psalter is read in English ; the sermon is always in Chippewa. In the afternoon, Service in English is held at the school-house at the Agency. I was sent for this morning to visit a very sick man ; his son came for me. It pleases the people more to go to their houses than anything we can do. Last week the wife and child of a chief were patients, and another wife applied for admission for her child. It is quite a triumph for the hospital for the chiefs' families to come. They have thought it "very good for other Indians," but a chief should not come.

July 29. Some cloth for sheets, towelling and soap would be acceptable. I want to give to those women who are neat in their houses sheets and towels, and teach them to adopt white people's mode of cleanliness. Soap is something they seldom have, and they often ask for it. I am going to try and teach some of the women to make it ; but one great difficulty will be the want of grease, as they do not have much meat. Still they can make small quantities.

August 14. Yesterday I was sent for to see a sick child ; the Indians thought it dying. I could not refuse to go to them in their distress, so walked there and back, a distance of four miles, returning in a heavy thunder storm.

October 12. Our hospital has been almost full of patients. As some go, others take their places. We have now three women, one a helpless paralytic whom we hope to benefit, one a poor scrofulous woman I am afraid beyond cure, and one with lung fever. Also two girls and one little boy,

three very small children and a baby; the mother of the last four is with them. Our two wards hold fourteen in all, and then they are crowded. The attic has just been finished off, divided into rooms, and plastered. Into one room I am going to put two beds, so as to put men up there if at any time when both wards are filled with women and children, as at present, a man should apply for admittance. How thankful I am to have so many patients. I know you will sympathize with me.

M. S.

ONEIDA INDIAN MISSION, WISCONSIN.

September 25, 1874. The Indians are still manfully at work on their new church; they are now digging out for the basement. We are all hopeful, and look to our Heavenly Father to put it into the hearts of some of His faithful ones to help us in due time. The church building is the one great and important feature of our work here now. We have undertaken to build under the most solemn promises of help in the great work which when we began we knew was too large for our weak hands to manage alone. We have been working on now two years, and scarcely any help from any source has been sent us. Help us in this great work and in such a way as may not lessen the aid going to the more important Missions further West.

E. A. G.

The Missionaries, Catechists, Teachers, School and Mission Stations, at present in the Indian Field, are indicated in the accompanying List.

NIOBRARA MISSION.

The Rt. Rev. WILLIAM HOBART HARE, D.D., Missionary Bishop, residing at Yankton Agency, Dakota.

Standing Committee—Revs. S. D. Hinman, J. W. Cook; Messrs. T. S. Clarkson, A. Pepe (Native).

SANTEE MISSION—P. O. address, Santee Agency, Nebraska.

Rev. Samuel D. Hinman, Presbyter in charge.

Church of Our Most Merciful Saviour.

Rev. Samuel D. Hinman.
Geo. W. Paypay (Native), Catechist.
A. D. Graham, "
Mrs. S. D. Hinman.
Miss Emily J. West.

St. Mary's School.

Miss Clara M. Kerbach, House Mother.
Sister Mary Graves, Associate.

*Chapel of Our Blessed Redeemer,
East Bazille Creek.*

Rev. Dan'l. W. Hemans (Native), Presbyter.
Johnson Red Owl (Native), Catechist.

Chapel of the Holy Faith, Wapashaw Village.

John B. Wapaha (Native), Catechist.
Paul J. Manikiya, "
"

YANKTON MISSION—P. O. Address, Yankton Agency, Dakota.

Rev. Joseph W. Cook, Presbyter in charge.

Church of the Holy Fellowship.

Rev. Joseph W. Cook.
Rev. Luke C. Walker (Native), Deacon.
David Tatiyopa (Native), Catechist.
Edward Ookiye, "
"

St. Paul's School. (Boys.)

The Bishop, Principal.
Rev. H. St. G. Young, Head Master.
Walter S. Hall, Teacher.
Philip Deloria (Native), Teacher.
Mrs. M. E. Duigan, House Mother.
Mrs. W. A. Draper, Associate.

Emmanuel Hall. (Girls.)

Miss S. M. Robbins, House Mother.
Miss S. Fannie Campbell, Associate.
Miss Anna M. Baker, Associate.
Miss Amelia Ives, Associate.

Chapel of St. Philip the Deacon—White Swan.

Rev. Wm. J. Cleveland, Presbyter.
Mrs. W. J. Cleveland.
Matthew Leeds (Native), Catechist.

Chapel of the Holy Name—Choteau Creek.

Miss Louisa R. Buchanan, Teacher.
Baptiste Defon (Native), Catechist.

Chapel of the Holy Comforter—Point of the Timber.

Salos P. Walker (Native), Catechist.

YANKTONNAIS MISSION—P. O. address, Crow Creek Agency, Dakota.

Rev. H. Burt, Deacon in charge.

Christ Church—Upper Camp.

Rev. H. Burt.
Sister Anna Prichard.

Girls' School.

Sister Olive M. Roberts, House Mother.
Sister Sophie C. Pendleton, Associate.

Lower Camp.

Edward Ashley, Teacher.
George Quinn (Native), Catechist.

LOWER BRULE MISSION—P. O. address, Crow Creek Agency, Dakota.

CHEYENNE AGENCY MISSION—P. O. address, Cheyenne Agency, Dakota.

Rev. Henry Swift, Deacon in charge.

Boys' School.

Miss Mary J. Leigh, House Mother.
Miss M. A. Hays, Associate.

WISCONSIN MISSION.

Under the charge of Bishop HARE.

Oneida Agency—P. O. address, Oneida, Brown Co., Wis.

Rev. E. A. Goodnough, Presbyter.
Mrs. Goodnough, Teacher.

MINNESOTA MISSION.

Under Bishop WHIPPLE.

White Earth Reservation—

Rev. J. J. Enmegahbowh (Native), Presbyter.
Rev. J. A. Gillfillan, Presbyter.
Samuel Madison (Native), Catechist.
Charles Wright, "
Gaas Johnson, "
Mrs. M. L. Selby, in charge of Hospital.
Mrs. Laura Crafton, "
"

At Mendota—

George St. Clair (Native), Catechist.

