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THIRD ANNUAL REPORT

OF THE

Niobrara League of New York,

A BRANCH OF THE

Woman's Auxiliary

TO THE

BOARD OF MISSIONS.

1874-'75.

NEW YORK :

AMERICAN CHURCH PRESS PRINTING COMPANY, 76 EAST NINTH STREET.

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From the Address of the Rt. Rev. the Bishop
of New York, to his Convention,
September 29, 1875.

THERE ARE NOW THREE LADIES' AUXILIARY ASSOCIATIONS IN THE CITY. ONE, AUXILIARY TO THE DOMESTIC COMMITTEE, HAS BEEN ENGAGED FOR SEVERAL YEARS IN SENDING RELIEF TO MISSIONARIES AND THEIR FAMILIES WHO ARE AT WORK IN REMOTE PARTS OF OUR OWN COUNTRY. ANOTHER ASSOCIATION, MORE RECENTLY FORMED, SENDS AID TO OUR FOREIGN MISSIONARIES AND THEIR FAMILIES; AND STILL ANOTHER, "THE NIOBRARA LEAGUE," FORWARDS AID AND COMFORT TO THE MISSIONARIES AMONG THE INDIANS.

THESE ASSOCIATIONS OF LADIES DO GOOD, NOT ONLY IN THE SPECIAL WAY WHICH THEY HAD IN VIEW IN UNITING FOR WORK, BUT BY THEIR FREQUENT MEETINGS; AND, BY THE COMMUNICATIONS THEY RECEIVE FROM THE DISTANT MISSIONARIES WHOM THEY HAVE CHEERED BY THEIR OFFERINGS AND BY THEIR LOVING MESSAGES, THEIR INTEREST IN MISSION WORK IS KEPT ALIVE AND ACTIVE, AND NATURALLY EXTENDS ITSELF IN THE CIRCLES IN WHICH THEY MOVE, THUS HELPING TO KEEP THE WHOLE CHURCH WELL INFORMED AND DEEPLY INTERESTED IN HOME AND FOREIGN MISSION WORK.

THIRD ANNUAL REPORT
OF THE
NIOBRA RARA LEAGUE.

1874-'75

The Niobrara League held the first meeting of its third season on the 13th of November, 1874; and organized by the re-election of the officers of the preceding year.

The League held regular meetings in the Sunday-school room of the Church of the Transfiguration, on the second Thursday of each month, from November to May. Its membership increased during the season, and at its close thirty-four churches were represented by delegates.

The money contributed was paid into the Treasury of the Indian Commission, and provided for the support of four 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.

Two sewing machines and thirteen boxes of clothing, bedding, sewing materials and other useful articles were sent to various Mission stations; and in response to special appeals, the sum requisite for the purchase of two cows and a pony was collected and sent.

The eight scholarships supported last year have been continued, and two more added to the list.

A special contribution was made for the Oneida chapel, at a period when that enterprize was suffering for lack of encouragement, and for this timely help, grateful acknowledgment was made to the League.

The effort made to extend the work of the League through the Diocese of New York, has been only partially successful; a few parishes gave a hearty response, others promised future assistance, but the majority left the appeal of the League entirely unanswered.

The printing of the Dakota Prayer Book, for which funds were provided by a special effort of the League in 1873-74, is nearly completed. The Rev. Mr. Cook spent some time in New York supervising the publication of this much-needed work, and it will soon be ready for use among the thirty-five thousand Indians who speak the language.

Specimen pages (containing a portion of the Communion Office in the Dakota, with the corresponding part in English), are printed with this Report.

The printing press, with all things needed in connection with it, has been purchased, and is now in operation at St. Paul's School, Yankton Agency. The special effort of last year to obtain funds for the above purposes, made the whole amount of money contributed through the League larger than the amount given during the current year, but, for general purposes, the contributions for this year have been larger than the last, in spite of the universal depression noticed by all who raise money for charitable enterprises.

The increasing interest in the League is largely due to the monthly meetings, which have been addressed from time to time by Bishop Hare and others of the Niobrara Clergy. These meetings are open to every one, and all who are interested, or wish to be interested in Indian Missions are invited to attend them. The business meeting is very brief, and the remainder of the hour is devoted to the reading of letters from the ladies in the various Missions, to the discussion of plans of work and of topics of general interest.

These meetings during the coming season will be held on the *first* Thursday of each month, at 11 A.M.; this day and hour being thought most convenient by the majority of the delegates; and the League will again be deeply indebted to the kindness and sympathy of the Rev. Dr. Houghton, for the use of the Sunday-school room of the Church of the Transfiguration for its meetings.

The letters, published with this Report, are especially commended to those interested, as they give an idea of the needs of the various Missions, as well as of the progress of the work.

HELEN BEACH,

Recording Secretary.

Copies of the Report of the Niobrara League for 1873-74, containing a map of the Indian country and other matters of interest, can be procured at the Bible House.

The Regular Meetings of the Niobrara League are held on the first Thursday of each month, at 11 o'clock, in the Sunday School Room of the Church of the Transfiguration. All ladies interested in our Indian Missions are cordially invited to attend.

TREASURER'S REPORT.

RECEIPTS FROM NOVEMBER 1, 1874, TO OCTOBER 31, 1875

DISBURSEMENTS

DISBURSEMENTS.	
Paid for Printing, Stationery and Postage.....	\$122 50
" into the Treasury of the Indian Commission.....	5,251 70
	\$5,374 20

R. C. ROGER

Treasurer

¶ *Then shall be said or sung, all standing, Gloria in excelsis; or some proper Hymn from the Selection.*

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then the Priest (the Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

¶ *Collects that may be said after the Collects of Morning or Evening Prayer, or Communion, at the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances

¶ *Hehan Gloria in excelsis, he owasin najinpi, qa eyapi qaiš ahiyayapi kta ; qaiš Wokalinige etanhan wakiconzapi Odowan wanji unpi kta.*

WANKAN Wakantanka wowitan yuha nunwe, qa maka akan wookiye, wicašta ekta wicota-wacin wašte. Unniyatani, unniyawaštepi, ohounnidapi, unniyaonihanpi, wopida unniçupi nitowitan tanka kin heon, O Itancan Wakantanka, mahpiyata Itancan, Wakantanka Ate Iyotan-wašaka.

O Itancan, Cinca hecedan-icage cin, Jesus Christ ; O Itancan Wakantanka, Wakantanka Tacincadan tawa, Ateyapi Cinhintku, maka etanhan woalitani yutokan iyeyaye cin, onšiunda miye. Maka etanhan woalitani yutokan iyeyaye cin, wocekiye unkitawapi kin eyaku ye. Wakantanka Ateyapi etapa kin en idotanke cin, onšiunda miye.

Nišnana niwakan heon ; nišnana Initancan ; nišnana, O Christ, Woniya Wakan kin kici, Wakantanka Ateyapi towitan kin en iyotan wankan yaun. Amen.

¶ *Hehan Wošnakage cin (Bišop en yanke cinhan) Woyawaste kin de un hdewicaye kta.*

WAKANTANKA tawookiye, wookalinige owasin isanpa kin, nicantepi qa nitawacinpí kin, Wakantanka qa iye Cinhintku Jesus Christ Itancan unyanpi toksape qa towastedake kin en niyuhapi nunwe. Qa Wakantanka Iyotan-wašaka toyawaste kin, Ateyapi kin, qa Cinhintku kin, qa Woniya Wakan kin, niyepi opeya, ohinnian un nunwe. Amen.

¶ *Wocekiye kin dena, Hanhanna, qaiš Ḥtayetu, qaiš Okodakiciyapi econpi en Wacekiyapi, iyohakam Wicašta Wakan kin iyokipi qa cin kinhan, etanhan eye kta.*

O NŠIDAYAounkiya miye, O Itancan, wounki-dapi qa waceunkiyapi kin dena en, qa nitaokiye tacankupi kin wiconi owihanke wanice cin iyahde wicayaye kta ; hecen wiconi tepica en unyakonpi kin,

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

CHRIST CHURCH, CROW CREEK.

Dec., 1874. I have hosts of little visitors every day, and I have not a thing to entertain them with. My own picture books were all used up long ago, and those which have been sent are all needed at the Mission School. I would like anything with pictures, Chatterbox, Infant Magazine, etc; also, some picture puzzles; the children are very fond of those on square blocks, forming pictures when put together. Such things could be sent by mail, in small packages. I would also like an arithmetical frame, with balls for counting. We have to teach Indian children more by their eyes than their ears. My first sewing school here was a success. I expect

nine to attend next time. Some gave the same excuse for not coming that they do for not attending church and school: "They do not know how."

A.

BISHOP WHIPPLE HOSPITAL.

April 14, 1875. Since the hospital was opened, fourteen months ago, there have been one hundred and thirty patients treated, and sixty-five persons have been inmates of the hospital in attendance on their sick, or babies too young to be taken from their sick mothers, making in all one hundred and ninety-five persons who have been cared for in some way in the hospital.

Last summer we had very few patients, which will probably be the case again this summer. During this season the people can supply themselves with fish and berries, and exchange those articles with the whites of the Reserve for flour, and have a comfortable living; and acute diseases are not so frequent as in winter. The hospital was said at the first to contain twenty beds; that included all the beds in the house for wards and private use, although it was not so stated. The wards were intended to hold eight beds each, but they could not be gotten in. We tried seven, but then they were so close together that a chair could not be put between them, so we keep only six in a ward, unless crowded.

Of the number of patients treated, at least two-thirds have been scrofulous ulcers, and eventually scrofulous consumption, and some have been here for three months at a time. Whenever a case has been curable, and the patient has remained long enough, we have been successful in treatment; and we have been very successful in infant's diseases. I think we have more babies than adults. We have had three "accidents." One a man very badly shot in the arm; one a woman with a dislocated shoulder, and one is now in the house, a man who cut off his great toe, and made a large wound across the top of his foot when chopping wood at his sugar camp. He is doing very well. He can speak some English. I am teaching him to write and add numbers, and to read verses in the New Testament, and to recite Ojibwa hymns. I have prayers twice a day in the wards in Ojibwa. If there is any one who can sing, we have a hymn. Always the Creed, Versicles, Lord's Prayer, and Collect for Grace in the morning; and in the afternoon the same, with the Confession and the Collect for aid against Perils. We have had but six deaths. This may seem a small number where there is so much scrofulous consumption, but these people know very well when they are beyond medical aid, and generally leave the hospital to die among their friends. Sometimes they come to receive some transient relief, and are farther gone than they think, and die here. As a general thing incurables do not come, or if they come do not remain long at the hospital. With two exceptions,

the deaths that have occurred here were those brought in known to be dying by their friends, that they might be properly cared for after death, I think.

M. L. S.

YANKTON AGENCY.

April 30, 1875. During the past year we have had in Emmanuel Hall thirty-five girls as scholars, though never more than sixteen at one time. If you could see how much these girls improved while with us, in their personal appearance, care of their clothing, work and general deportment, I am sure you would feel with us that we have grand encouragement and promise of success for the future. I have said so much to them in regard to their *clandestine* way of leaving when they were tired of school, that several have come to me for permission to go home, which I never refuse, and I seldom remonstrate when they make known their wish to leave, feeling it impolitic to do so. The housework is carefully systematized, the girls being detailed in couples; two in charge of the dormitory; two to set the tables and wash dishes at each meal, and two in the laundry, though in the kitchen we have but one; each has her work in regular rotation for a week, Monday being the day for a change of duties. We are greatly pleased with their success in the laundry, for which Miss C. can claim all the credit, some of them doing up the starched clothes as well as we could desire; they are as cheerful and happy a set of girls as you would wish to see, singing from the time they awake until bedtime, and seldom or never grumbling at anything they are told to do; prompt and cheerful obedience has always been the rule of the house, and after the first week, no girl thinks of objecting to any work imposed upon her.

We find it difficult, and in some cases impossible to keep the girls neat and tidy in their dress; they are rough and reckless in play, and, to make matters worse, most of the dresses sent out are of such miserable thin material that they scarcely pay for the making up. It is a rare thing to find a dress made of durable material, and if the ladies could only see the patching and darning necessary to keep the girls respectable, I am sure they would feel that better material, though more expensive, would prove cheaper in the end. Of the dresses sent, it is the exception always to find one that fits and is well proportioned; a short sleeve is a very common fault, some are cut too low in the neck to be remedied, while others are short in the shoulder, etc., etc. The majority of dresses sent are out of proportion, to remedy which I have a plan to suggest. The second-hand garments which come in the boxes sometimes, usually fit very nicely, and require but slight alteration; when the ladies are cutting a dress for an Indian girl (of fifteen for instance) let them fit the waist to a white girl of that age of average size, with the exception of making

a little larger around the body, and in that way, I think the trouble will be remedied.

We would be glad to have more material for dresses sent, as we wish the girls to cut and make garments for themselves, though we cannot do entirely without ready made clothing, as we have to take in pupils at a moment's warning, and must have something on hand with which to clothe them. Another want is stout stockings for girls, 10 inches and over. We have not had any such since I came, over a year ago.

S. M. H.

YANKTON AGENCY.

April 30, 1875. I feel that it is no more than right that each lady should give some report of her work to the organization that devotes so much time to these Missions, and yet for myself I do not know where to begin, or what to say.

In the past year a large amount of clothing and material has been taken out of the store-room, the larger part during the Convocation, last August. The Missionaries of the different stations were here at that time and boxes were packed for their stations, including Red Cloud's and Spotted Tail's. At intervals since then, boxes have been packed and sent. The supply of unbleached muslin has just been equal to the demand, but I have had but one piece of bleached muslin to divide among all.

I have not been able to supply the demand for dresses for school-girls, nor material to make them of. Would it not be better if the money were put into some material stronger than calico. Heavy domestic gingham for instance. Calico wears quickly, tears easily, and takes the same time to make as something more durable.

In bedding, I have been able with a little delay, to supply all demands, also in towels, though sometimes I have given out the last white one. The wind and water are very hard upon all fabrics here. We are waiting anxiously for the new Prayer Book, for very few have any. With them I think the interest in the Services must increase. Since the new hymnals, the singing has become general, and if the responses could only be the same, it would add greatly to the beauty of the Service.

Sunday mornings the church is well filled, two hundred or more present. This is better than I dared to hope, with our Bishop and Mr. Cook both absent. The Indian Deacon has done nobly. One of our Catechists, a candidate for Orders, is employed in the school and is a very faithful teacher. His whole heart is evidently in his work. He has a wife and one child and his house is neatly kept. Another Catechist has a wife and two children. Both these women are making rag carpets and each has ten or twelve pounds of rags cut and sewed. St. Paul's School is a

capital place to make rags for them. Time would fail if I should tell you of each Catechist. Though progress is slow, and results oftentimes discouraging, yet the work is advancing. For the past we may thank God, and for the future take courage, as whoever plants and waters, God alone can give the increase.

A. I.

ST. MARY'S SCHOOL,

Santee, August 13, 1875. The experience of the past year has proved that in spite of all obstacles we have kept our number of scholars at fifteen, and whoever visits our school remarks the spiritual and practical results we have gained.

The very girls who after the first few weeks rebelled against me and went home, but soon returned promising to obey, have not only learned to obey, but to love me, and it has not been difficult to teach them. They are very exact in their work. You cannot imagine how much help and comfort these girls have been to me and how thankful I am for the progress in the work for which I have left my happy home. I do not lose sight of my girls during vacation, they come and see me and some of them spend every Sunday with me.

C. M. K.

YANKTON AGENCY.

October 7, 1875. Perhaps a few words about an Indian in whom I am much interested may not be tiresome to you. The same one was mentioned I think in the *Spirit of Missions* for August, as the brother of William Carpenter, one of the school boys. He is a man of middle age, and was baptized last June by the name of Paul. I was much touched, for he seemed to realize the importance of the step he was taking, and when he returned from the font he bowed his head or knelt and remained in that position through the singing that followed.

It was a trying time, for it was just at the gathering of the tribe for their great annual heathen festival—the sun dance. It has been customary to dress the candidates for Baptism in citizen's dress and cut their hair, thus separating them in a measure from their former life. On some of the Reservations are Missions of other Christian bodies (there is one here), and members of them do not scruple to charge us with buying the Indians with clothing. This man had heard them, and when it was proposed to him to have his hair cut and change his dress, he replied, "No, I do not wish to change my dress yet or cut my hair till I have off my blanket." He wished to be baptized, and after a time make the change. To-day the Indian Minister came to me for a suit of clothes. Paul is ready for them, and says he did not wish any one to think that he had been bought or hired to be baptized. Such instances are rare enough to be very cheering to us.

A. I.

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

NIOPRARA 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.
George W. Paypay (Native), Catechist.
Miss Emily J. West.

St. Mary's School.
Miss Clara E. 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.
George Dowanna, (Native), Teacher.

Chapel of the Holy Faith, Wapashaw Village.
A. Duncan Graham, (Native), Catechist.
John B. Wapaha, " "
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.

St. Paul's School. (Boys.)
The Bishop, Principal.
Rev. H. St. G. Young, Head Master.
Peter C. Wolcott, Teacher.
Philip Deloria, (Native), Teacher.
Mrs. M. E. Duigan, House Mother.
Mrs. W. A. Draper, Associate.

Emmanuel Hall. (Girls.)
Mrs. W. S. Hall, House Mother.
Miss S. Fanny Campbell, Associate.
Miss Amelia Ives, Associate.
Miss E. C. Pitt, Associate.

Chapel of St. Philip the Deacon—White Swan.
James W. Robbins, Teacher.
George Quinn, (Native), Catechist.

Chapel of the Holy Name—Choteau Creek.
Miss Louisa L. Buchanan, Teacher.
Battiste Defond, (Native), Catechist.

Chapel of the Holy Comforter—Point of the Timber.
Edward Ookiye, (Native), Catechist.

PONKA MISSION—P. O. Address, Ponka Agency, Dakota.

Richard Gray, M.D., Catechist and Teacher.

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

Christ Church—Upper Camp.
W. S. Hall, Catechist and Teacher.
Sister Anna Prichard.

Girls' School at the Agency.
Miss Olive M. Roberts, House Mother.

Lower Camp.
Edward Ashley, Teacher.

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

Rev. H. Burt, Deacon in charge.

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

Boys' School. Two miles from the Agency.
Rev. R. A. B. Ffennell.
John Kitto, (Native), Catechiste.

Mackenzie's Point.
Rev. Henry Swift.

UPPER BRULE MISSION—P. O. Address, Spotted Tail Agency, Dakota, *via* Cheyenne, Wyoming Territory.

Rev. Wm. J. Cleveland, Presbyter in charge.
Miss Mary J. Leigh.
Sister Sophie C. Pendleton.

MINNESOTA MISSION.

Under Bishop WHIPPLE.

White Earth Reservation—

Rev. J. J. Enmegahbowh (Native), Presbyter.
Rev. J. A. Gilfillan, 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.

The Woman's Auxiliary to the Board of Missions.

MISS MARY A. EMERY, *Secretary.*

MISS SARAH L. KEARNY, *Assistant Secretary.*
21 BIBLE HOUSE, NEW YORK CITY.

THE Woman's Auxiliary to the Board of Missions, is composed of the members of the different Woman's Missionary Associations in the various parishes throughout the land, and also of such women as are individually aiding the Missionary work of the Church in parishes where no Missionary Societies have yet been organized. In several Dioceses—under the direction or with the approval of the Bishop—ladies from different parishes, appointed by their Rectors, meet monthly during the working season of the year, to compare methods, to report progress, and to arrange in Committee for the more successful prosecution of work in aid of the various Missions of the Church. The following are the most important of such Diocesan Organizations.

Diocese of New York.

COMMITTEE ON WORK FOR DOMESTIC MISSIONARIES.

Mrs. JOHN WARREN, *President.*

Miss MARY E. HAMILTON, *Vice-President.*

Miss ALICE SANDFORD, *Recording Secretary.*

Miss MARY A. EMERY, *Corresponding Secretary.*

Rev. A. T. TWING, D.D., *Treasurer.*

With *Delegates* from each Parish Branch engaging

in Domestic work.

STATED MEETINGS.—First Wednesday in each month, from November to May inclusive, at 2½ o'clock P.M., in the Vestry Room of Grace Church, Broadway, near 10th Street.

COMMITTEE ON WORK FOR FOREIGN MISSIONARIES.

Miss CORNELIA JAY, *President.*

Mrs. JAMES A. SCRYMSEER, *1st Vice-President.*

Miss FANNY SCHUYLER, *Recording Secretary.*

Miss MARY A. EMERY, *Corresponding Secretary.*

Rev. RICHARD B. DUANE, D.D., *Treasurer.*

With *Delegates* from each Parish Branch engaging

in Foreign work.

STATED MEETINGS.—First Friday in each month, from November to May inclusive, at 2½ o'clock P.M., in the Free Reading Room of Calvary Chapel, 23d Street, near Third Avenue.

NIOBRAWA LEAGUE.

(COMMITTEE ON WORK FOR INDIAN MISSIONS.)

Mrs. JOHN JACOB ASTOR, *President.*

Miss HELEN BEACH, *Recording Secretary.*

Rev. R. C. ROGERS, *Treasurer.*

With *Delegates* from each Parish Branch engaging in Indian work.

STATED MEETINGS.—First Thursday in each month, from November to May inclusive, at 11 o'clock A.M., in the Sunday-School Room of the Church of the Transfiguration, 29th Street, near Fifth Ave.

Diocese of Long Island.

WOMAN'S MISSIONARY ASSOCIATION OF THE DIOCESE OF LONG ISLAND.

Mrs. JOHN A. PADDOCK, *President.*

Miss PHEBE HAGNER, *Secretary.*

With *Delegates* from each Parish Branch engaging in Missionary work.

STATED MEETINGS.—Second Thursday in each month, from September to June inclusive, at 1 o'clock P.M., in the Chapel of St. Peter's Church, Brooklyn, State Street, near Bond.

Diocese of Pennsylvania.

COMMITTEE ON WORK FOR DOMESTIC MISSIONARIES.

Mrs. JOHN FALLON, *President.*

Miss M. G. CONNELL, *Recording Secretary and Treasurer.*

Miss ANNA BLANCHARD, *Corresponding Secretary.*

With *Delegates* from each Parish Branch engaging in Domestic work.

STATED MEETINGS.—Last Tuesday in each month from October to May inclusive, at 12 o'clock M. in the Sunday-School Room of St. Mark's Church Locust Street above 16th Street.

COMMITTEE ON WORK FOR FOREIGN MISSIONARIES.

Mrs. WILLIAM BACON STEVENS, *President.*

Miss E. CLEMENT, *Recording Secretary.*

Miss MARGARET A. LENNIG, *Corresponding Sec'y.*

Miss LIZZIE WHEELER, *Treasurer.*

With *Delegates* from each Parish Branch engaging

in Foreign work.

STATED MEETINGS.—First Monday in each month, from October to May inclusive, at 11½ o'clock A.M., at 1653 Spruce Street.

INDIANS' HOPE.

(COMMITTEE ON WORK FOR INDIAN MISSIONS.)

Mrs. WILLIAM WELSH, *President.*

Miss SARAH NEWLIN, *Recording Secretary.*

Miss MARY LEWIS, *Treasurer.*

With *Delegates* from each Parish Branch engaging in Indian work.

STATED MEETINGS.—Last Monday in each month, from September to June inclusive, at 11 o'clock A.M., in the Sunday-School Room of the Church of the Holy Trinity, 21st Street and Walnut.

Diocese of Massachusetts.

DAKOTA LEAGUE.

(COMMITTEE ON WORK FOR INDIAN MISSIONS.)

Mrs. MARY D. BURNHAM, *President.*

Miss HARRIET E. CARYL, *Vice-President.*

Mrs. ALBERT H. HOYT, *Corresponding Secretary.*

Miss GRACE H. HAMLEN, *Recording Secretary.*

Miss ELLEN C. CLARK, *Treasurer.*

With *Delegates* from each Parish Branch engaging in Indian work.

COMMITTEE ON WORK FOR FOREIGN MISSIONARIES.

Composed of *Delegates* appointed by their Rectors from thirty-two parishes of the Diocese.

Mrs. ALBERT H. HOYT, *President.*

MEETINGS called at irregular intervals by the President, after consultation with the Bishop of the Diocese.

STATED MEETINGS OF THE DAKOTA LEAGUE.—Second Wednesday in each month, from October to June inclusive (excepting that each quarter the Meeting is held on Wednesday in Ember week), at 3 o'clock P.M. Place of Meeting designated each time by special notice.

LADIES INTERESTED IN MISSIONARY WORK ARE CORDIALLY INVITED TO ATTEND THESE MEETINGS.

