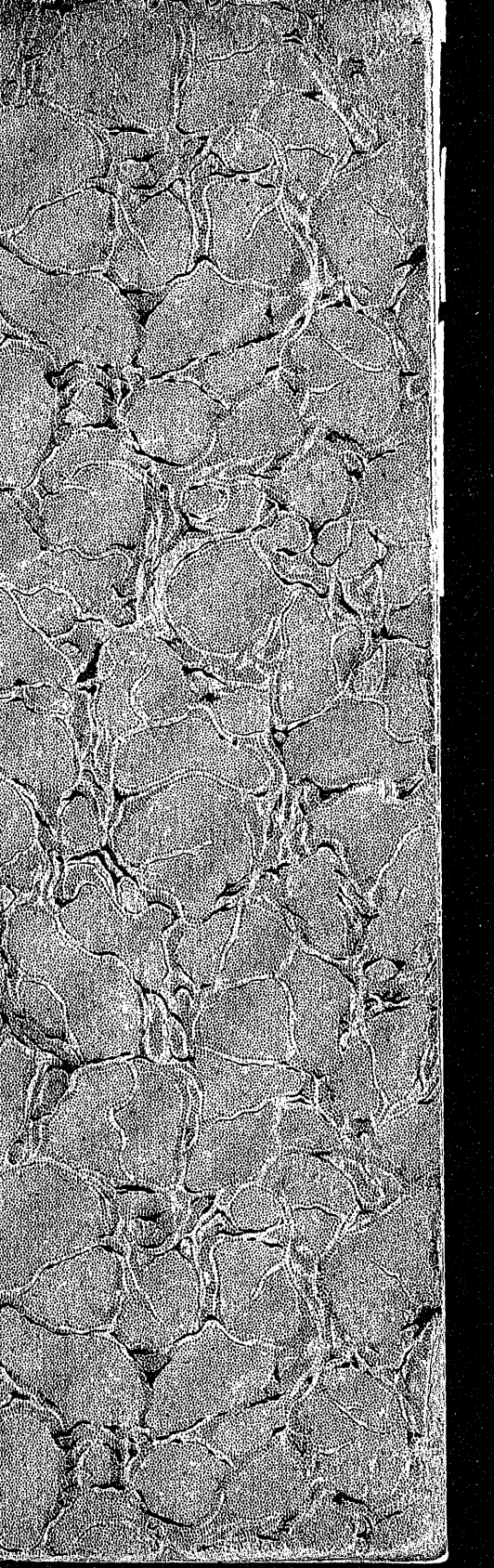


BX
5918
S8A3
1898

Protestant
Episcopal
church in
the U.S.

Miss'y Dist.
U. & S. Dak.



The University of Chicago
Libraries



DURRETT COLLECTION

Regards of

Bishop Hare

THE GROWTH OF THE CHURCH IN THE
MISSIONARY JURISDICTION OF SOUTH DAKOTA



Addresses

• • Relating to • •

The Growth of the Church in the Mis-
sionary Jurisdiction of South Dakota,

• • From • •

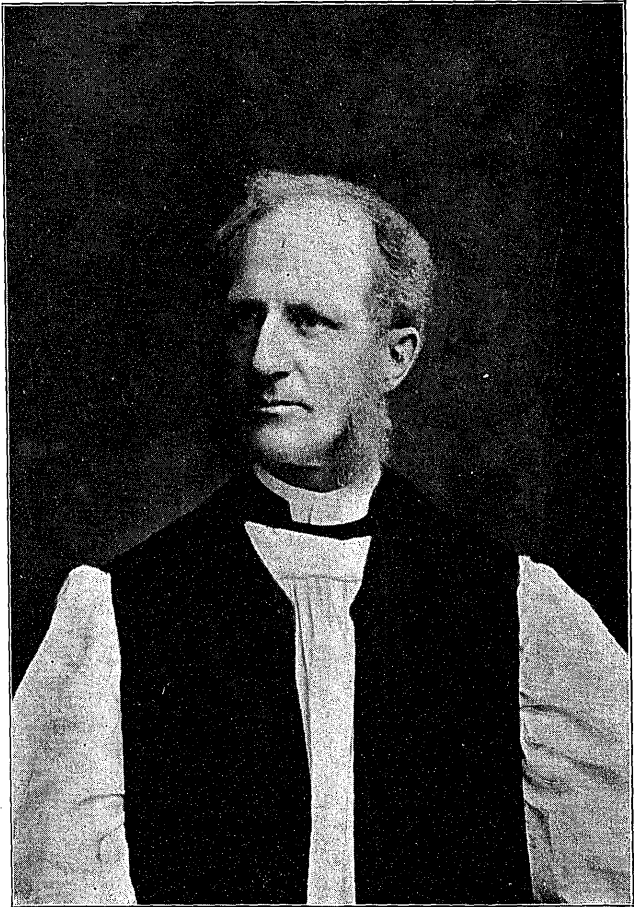
June, A. D. 1860,

• • to • •

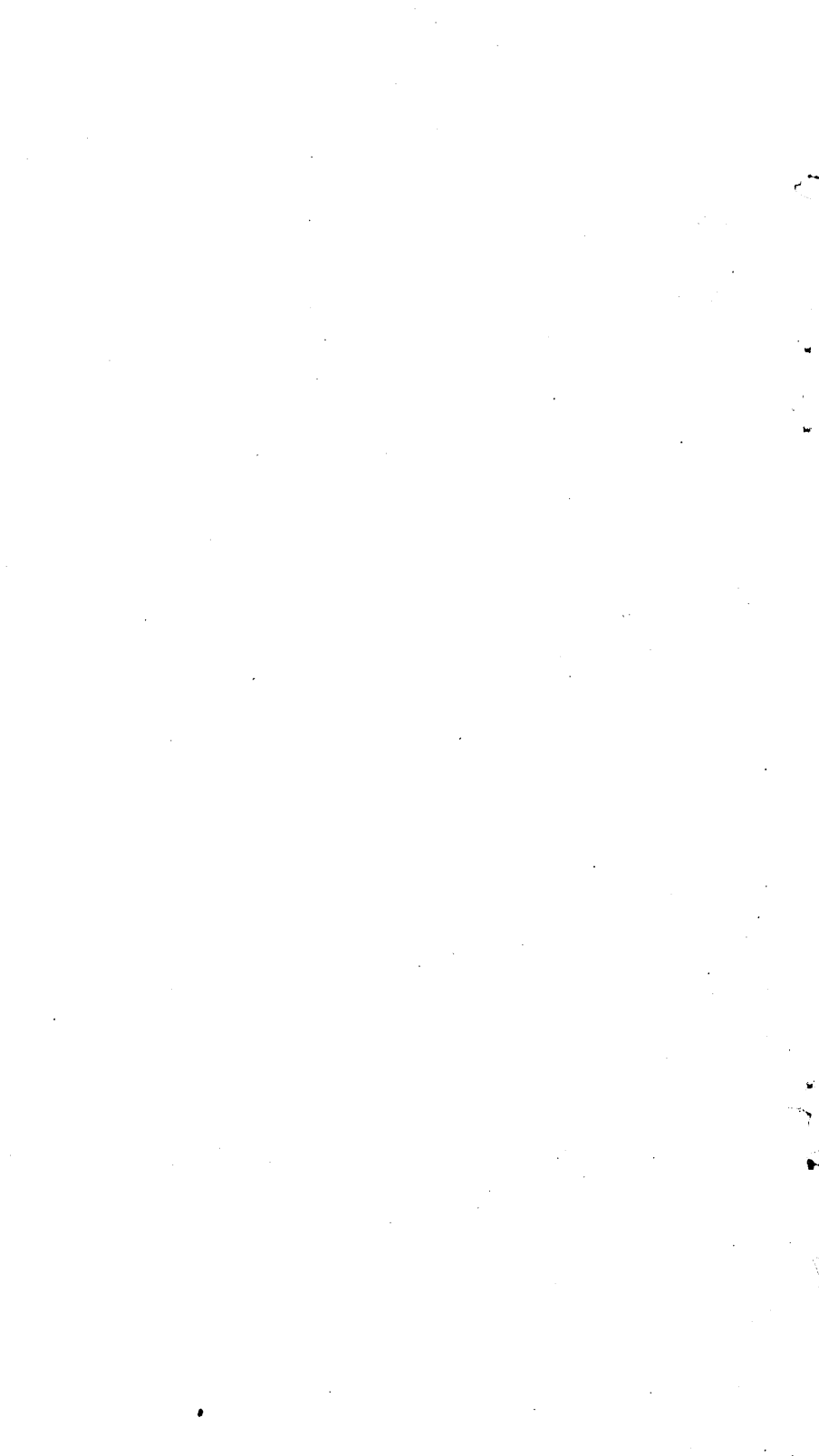
June, A. D. 1898.







William Hobart Hearne
Bishop of So. Dakota



Protestant Episcopal church in the U. S. C.
" South Dakota, Missionary district of.

✓
Prot. Epis. Ch. Miss. — S. Dak.

Addresses

• • Relating to • •

**The Growth of the Church in the Mis-
sionary Jurisdiction of South Dakota,**

• • From • •

June, A. D. 1860,

• • To • •

June, A. D. 1898.

H. D. 1898,

The Mitchell Printing Company,
Mitchell, South Dakota.

Box 5918

.S8A3

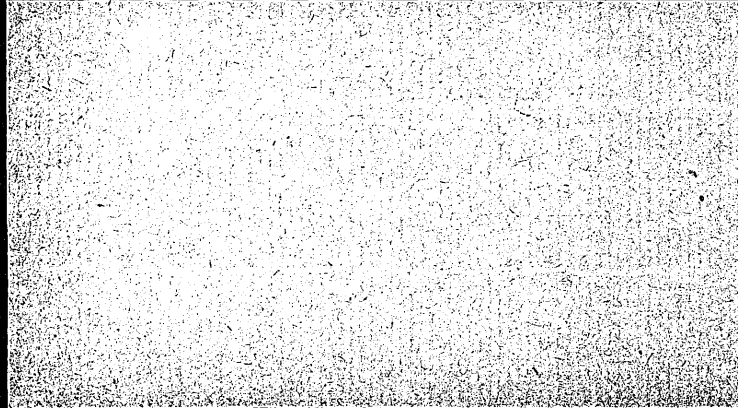
1898



Published by
Order of the Convocation,
September H. D. 1898.



NOTE. Copies of this Pamphlet can be obtained from the Registrar, the Rev. W. J. Wicks, Springfield, South Dakota, by remitting two cents in postage stamps for each Pamphlet.



467680

CONTENTS.

- I. Annual Address of the Right Reverend William Hobart Hare, S. T. D.,
at the Convocation held at Aberdeen, South Dakota, September
14th and 15th, A. D. 1898.
- II. Historical Sketch of the Growth of the Church in the White Field of
South Dakota.
The Rev'd John H. Babcock.
- III. Historical Sketch of the Growth of the Church in the Indian Field of
South Dakota.
The Rev'd Joseph W. Cook.
- IV. Commemoration Sermon of the Twenty-fifth Anniversary of the Be-
ginning of Bishop Hare's Work in South Dakota.
The Right Reverend Mahlon N. Gilbert, D. D.,
Bishop Coadjutor of Minnesota.
- V. Addendum.

D 3262

THE BISHOP'S ANNUAL ADDRESS.

DEAR BRETHREN OF THE CLERGY AND LAITY:

Our field of work is so extended and so diverse in its elements, embracing, as it does, work both among the white people and the Indians, that it is only once in three years that representatives of all the field can be gotten together in Convocation and take counsel together for the advancement of the cause committed to our trust. This, therefore, is a Convocation of more than ordinary significance. It is always a pleasure and an inspiration to meet each other and to mingle in thought and feeling. I trust that a more than ordinary blessing from the good Spirit may be vouchsafed to this gathering, and in this confidence I salute you.

REMOVALS BY DEATH.

The Church in South Dakota has been singularly afflicted during the past year in the removal by death of two of its most prominent laymen, namely, Thomas H. Campbell of Huron, and Hugh J. Campbell of Yankton. Both of them were communicants of the Church; both of them Wardens of their respective congregations; both of them members of the Chapter of the Cathedral; both of them personal friends of mine, whose companionship and counsel I often sought, and in whose companionship and counsel I found both pleasure and profit. They gave of their services without stint as members and as officers of their respective congregations, and I earnestly pray that, though their personal presence has been taken from us, their example may remain a living power.

DELEGATES TO THE GENERAL CONVENTION.

The General Convention will assemble in Washington, D. C. Wednesday, October 5th.

A standing order of the House of Deputies reads as follows:

Resolved, That one clerical and one lay delegate, to be chosen by any convocation of all the clergy and representatives of the laity, convoked by the authority of the Bishop of any missionary jurisdiction within the limits of the United States, shall have seats assigned to them in this house, with similar privileges to those of deputies, except that they shall have no vote on any question or matter, and that this shall be a standing order of the House.

I have summoned this Convocation in pursuance of this standing order, and one of our duties will be the election of two delegates as therein provided for.

COLLECTIONS FOR OUR GENERAL MISSIONARY WORK.

The Missionary force in all parts of the South Dakota field and elsewhere, is able to pursue its work with quiet strength largely because the Board of Managers made, as usual, its appropriations for the year ending August 31, 1899.

Let us not forget that the Board has taken this action, not as a self-constituted body, but as the representative of the whole Church, and under general instructions given it by the representatives of the whole Church, its Bishops, and its clerical and lay delegates, assembled in the General Convention and in the General Board of Missions. The responsibility for raising the money with which to make good its appropriations does not rest therefore upon the Board alone, but upon each diocese and upon each of our congregations and upon each member of our congregations, as being represented in the body which elected and instructed the Board.

It is with good reason, therefore, that the Board calls upon me as the Bishop, to inform it what part of the whole appropriation South Dakota will probably be able to be responsible for, and with equal good reason I may ask each one of the clergy who has a cure to let me know what amount the Board may, as far as he can judge, expect from his cure; and with equal reason may each clergyman approach his congregation and its several members.

OUR OBLIGATIONS TO THE BOARD.

These I feel to be very great, and I trust that the regularity with which the Board makes annual appropriations to South Dakota, and then regularly, quarter by quarter, remits the amount appropriated, will never be allowed by us to lead us to take its appropriations as a matter of course.

The Woman's Auxiliary in many of its branches, especially the Indian Hope of Philadelphia, the Niobrara League of New York, the Dakota League of Massachusetts, and the Connecticut branch—still continue to our work their ministering care, and the General Secretary, Miss Emery, her never-failing, helpful sympathy. To the Mission their gracious and effective help is simply essential. To God, I am sure, it is like the gift sent to St. Paul by the Phillipians—"An odor of a sweet smell, a sacrifice acceptable, well pleasing." I know of no better mode of showing our gratitude than the extension of our sympathies beyond our own field, even as the Church at large has extended its sympathy to us. As you know, I have spared no pains to form in our people the habit of expecting collections to be made for all the great charities of the Church. Some success has attended the effort, as appears from the fact that last year there were only six dioceses in the land in which, severally as many as a hundred congregations contributed to our General Missionary Society, and

South Dakota, feeble though it is, was one of the six. South Dakota has taken her place alongside such great dioceses as Albany, Connecticut, Massachusetts, New York and Pennsylvania.

The secret of our remarkable record is this, that so many of the clergy have been faithful to their duty as laid upon them in the law of the Church.

"The Ministers of this Church shall diligently instruct all in their cures concerning the missionary work of the Church at home and abroad, and offer suitable opportunities for contributions from time to time for the maintenance of that work."

God bless the people who have responded to the appeal of the clergy, and give us grace still to press on the work of His dear Son.

CATHEDRAL CHAPTER.

The organization of the Cathedral Chapter provides for

"Three or more Honorary Canons being presbyters of the district elected by the Convocation on nomination of the Bishop, one of whom shall retire annually—the order of retirement of the first chosen being determined by lot."

I now nominate to this Convocation for these places the Rev. Messrs. Edward Ashley, J. W. Cook and G. G. Ware.

The Cathedral Organization also makes provision for

"Four lay male communicants," who shall be elected by the Convocation on the nomination of the Bishop, one of whom shall retire annually—the order of retirement of those first chosen being determined by lot."

I nominate for these places, Mr. H. D. Walrath of Watertown; Mr. J. A. Smith, of Flandreau; J. W. Campbell, of Huron, and E. H. Van Antwerp, of Yankton.

RURAL DEANS AND ARCHDEACON.

The meeting of Convocation is the time of appointment of these officers, and I take advantage of this opportunity to announce the appointment of the Rev. W. H. Sparling, as Rural Dean of the Eastern Deanery, and of the Rev. Ed. Ashley as Rural Dean of the Niobrara Deanery, and of the Rev. G. G. Ware as Archdeacon of the Black Hills Deanery.

EXAMINING CHAPLAINS.

I ask the following brethren to act as my Examining Chaplains for the ensuing year:

The Rev. Messrs. J. H. Babcock, J. W. Cook and Thos. L. Fisher.

STANDING COMMITTEE.

For the Standing Committee I appoint the Rev. Messrs. J. H. Babcock and W. H. Sparling, and Messrs. G. W. Lewis and R. W. Folds.

VISITATIONS.

I have made visitations and held services to the full amount of my physical strength, and have, during the year, celebrated the Holy Com-

munion 42 times, preached and made addresses 187 times, and confirmed 467 persons.

CANDIDATES FOR HOLY ORDERS.

These are J. S. Budlong, Herbert Welsh, Joseph Good Teacher and Percy Phillips, the last three being Indians.

ORDINATIONS.

In St. Thomas' Church, Sturgis, S. D., Ascension Day, May 26, 1898, I advanced to Priest's Orders, Frederic North Tummon, Deacon, presented by Archdeacon Ware.

In the Church of Jesus, Rosebud Agency, S. D., May 29, 1898, I ordained Deacon, Dallas Shaw, presented by the Rev. A. B. Clark.

CLERGY.--ADDITIONS AND REMOVALS.

I have received, on Letters Dimissory, the Rev. W. H. Willard Jones, from the Bishop of Iowa; the Rev. George Greene from the Bishop of the Platte; the Rev. H. Nelson Tragitt from the Bishop of Connecticut; the Rev. T. C. Emlin from the Bishop of Milwaukee. By these accessions two very important cures have been filled: Webster and Milbank by the Rev. Mr. Tragitt; Watertown by the Rev. Mr. Emlin.

I have given Letters Dimissory, which have been accepted, to the Rev. W. J. Cleveland, to the Ecclesiastical Authority of Central Pennsylvania; to the Rev. Edmund T. Simpson, to that of Oregon; and to the Rev. William Walton, to that of Duluth.

I have deposed the Rev. T. Howell Richards, and the Rev. Jacob Dyk, both Deacons.

CONFIRMATIONS.

NIORARA DEANERY.

Rosebud Mission.		St. Barnabas..... 3
Oct. 9, 1897.	Advent..... 4	Faith 2
	Calvary 5	Trinity..... 1
	Mediator..... 4	
	St. Thomas..... 1	Pine Ridge--Agency District.
" 10, "	Ephpatha 2	Oct. 15, 1897. St. Julia's..... 1
	Ascension 1	St. Luke's..... 1
	Whirlwind Sol-	St. Mark's..... 1
	dier's..... 1	" 16, " St. Phillips..... 7
	St. Phillip's..... 1	St. Paul's 5
	Holy-Innocents.. 2	" 17, " Epiphany..... 4
	St. Luke's..... 2	Messiah..... 2
	Epiphany..... 1	Holy Cross..... 11
	St. Barnabas.... 1	St. George's..... 2
" 11, "	Church of Jesus.. 3	" 18, " Holy Cross..... 5
	St. Andrew's.... 7	" 19, " St. George's..... 3
	Calvary..... 1	
	St. James..... 1	Standing Rock Mission.
		Nov. 7, 1897. St. Elizabeth's... 4
Pine Ridge--Corn Creek Mission.		St. Thomas..... 5
Oct. 13, 1897.	Inestimable Gift. 6	Nov. 8, 1897. 2
		Good Shepherd.. 2

Cheyenne Mission.		Holy Faith..... 6
Nov. 13, 1897.	St. John's..... 1	Blessed Redeem- er..... 3
	Calvary..... 3	Holy Faith..... 5
	St. Paul's..... 6	" 21, " Blessed Redeem- er..... 12
Sisseton Mission.		" 22, " St. John's, Ponca, 6
Nov. 17, 1897.	St. John the Bap- tist..... 4	Yankton Mission.
" 18, "	St. Mary's..... 9	April 24, 1898. Holy Fellowship. 3.
	St. James..... 5	" " " 23.
		St. Phillip..... 12
Flandreau.		Rosebud Mission.
Mch. 19, 1898.	St. Mary's..... 13	May 28, 1898. Ephphatha..... 35
Santee Mission.		" 29, " Church of Jesus. 14
April 20, 1898.	St. John's, Ponca. 6	" 30, " In private,..... 1
	Most Merciful Savior..... 9	280

EASTERN AND BLACK HILLS DEANERIES.

July 4, 1897.	Groton..... 1	May 15, 1898.	Rapid City..... 9
Nov. 15,	Gettysburg..... 1		Sturgis..... 9
" 19,	Milbank..... 5	" 17,	Spearfish..... 11
" 21,	Webster..... 8	" 18,	Spearfish..... 3
" 22,	Mellette..... 4	" 22,	Deadwood..... 18
Dec. 19,	Huron..... 4		Lead..... 26
Mch. 27, 1898.	Huron..... 14	" 23,	Lead..... 4
April 3,	Watertown..... 8	" 24,	Hill City..... 6
" 4,	Redfield..... 6	" 25,	Hill City..... 1
" 5,	Aberdeen..... 22		Hot Springs..... 2
" 9,	Sioux Falls..... 14		187
" 14,	Canton..... 5	Total	467
" 18,	Scotland..... 6		

Acting at the request of the Ecclesiastical Authority of Iowa, I confirmed, January 6th, 1898, in the Chapel of All Saints School, the Reverend M. Densmore, M. D., lately a Congregational Minister.

LIST OF FAMILIES, ETC.

The Church has for her manifest reasons placed among her canons the following important law:

"Every Minister of this Church shall make out and continue, as far as practicable, a list of all families and adult persons within his cure, to remain for the use of his successor, to be continued by him, and by every future Minister in the same parish."

In a circular letter addressed to the clergy in May last I drew attention to this canon, adding that I interpreted "*persons within his cure*" to mean those whom he considered in any sense under his charge; "*families*" to include the names of heads of families and their children; "*adult persons*" to mean single persons not living in families; and I requested each of the clergy to inform me at the time of making his annual report whether he had complied with this law. It is not easy to conform to this canon, and yet it is a matter of first importance, as all the clergy who have hap-

pened to succeed a brother who has been negligent in this matter, know to their cost. I am glad to say that the answers were, on the whole, satisfactory; and I must ask all who have not hitherto complied with the law, to give their attention to it without delay.

ANNUAL REPORTS.

The annual report blanks sent out to the clergy include headings which embrace every possible purpose for which a congregation can raise or spend money, and the annual reports ought therefore to include *all* the money disbursed by *all* our congregations for *all* purposes. It may be that this fact is not perceived by some of the clergy. There is a grave discrepancy between the reports of many of the clergy and the actual facts, especially in the matter of contributions. To give an illustration, there have been cases known to me in which a contribution of the Woman's society in some congregation towards one specific object, for instance, some department of foreign missions, has been larger than the amount reported by the clergyman as given by his congregation during the whole year for all foreign mission work. This discrepancy may arise from the want of care on the part of the clergyman or other officer of the congregation in keeping the records, or from want of care on the part of the different societies in reporting to those officers the amount of their gifts. In either case the correctness of our statistics is vitiated and injustice is done to our givers and the reputation of our Church. In this connection let me add that the great disparity between the number of baptized persons reported in the Indian and the other two Deaneries (10,276 Indians and 3856 whites) leads me to ask the question whether the heading "Whole Number of Baptized Persons" is interpreted the same in the different Deaneries. I understand the heading, "Number of Baptized Persons," to mean all persons within the field reported upon who have been at any place or at any time baptized, and who are willing to be considered as in any way connected with the Episcopal Church.

COMPARATIVE STATEMENT OF STATISTICS.

A general statement of statistics for the last three years is given herewith:

	1896	1897	1898
The Clergy Numbered.....	34	36	36
Parishes and Missions.....	116	116	133
Number Baptized.....	862	834	960
Whole Number of Baptized Persons.....		13,094	14,132
Number Confirmed.....	254	472	618
Number of Communicants.....	4,223	4,241	4,847
Sunday School Scholars.....	3,236	3,041	3,417
Amount Money Raised.....	\$21,814.03	\$34,356.69	\$25,389.00

The number of clergy remains the same, but there is a gain in all other respects, except the total amount of contributions—they are \$25,389 as against \$34,356 last year.

I ought to add, however, by way of possible explanation, that Lead City made a special church building effort in the year ending May 31, '97,

which made its report of money raised for parish purposes \$8,717 as against \$609 this year, and this fact may account largely for the falling off in the grand total. But I must refer further consideration of this matter to your study and careful consideration at your leisure.

COMPARATIVE STATEMENT OF COLLECTIONS.

Our record in the matter of collections and contributions has been as follows, the whole number of congregations being 134.

	1893	1894	1895	1896	1897
EPISCOPATE FUND—Number of congregations contributing.....	59	55	67	48	64
INFIRM AND AGED CLERGY FUND—Number of congregations contributing.....	46	42	48	68	51
CONVOCATION FUND—Number of congregations contributing.....	59	59	41	63	64
DIOCESAN MISSIONS—Number of congregations contributing.....	56	57	60	73	84
DOMESTIC AND FOREIGN MISSIONARY SOCIETY—Number of congregations contributing.....	66	78	70	90	89

The record might be better, but considering the feebleness of most of our congregations and that two-thirds of them are Indians, the record is not bad.

Comparing now the two divisions of the field, the Indian and the White, the record appears thus; but this report is taken from the tabulated statement in which, in a number of cases, several congregations are grouped as one.

Number of Congregations Contributing in 1896-7.

	Niobrara Deanery.	Eastern and Black Hills Deaneries.
Episcopate Fund.....	42 out of 80	10 out of 39
Infirm and Aged Clergy Fund.....	55 " 80	10 " 39
Convocation Fund.....	53 " 80	15 " 39
Diocesan Missions.....	42 " 80	28 " 39
Domestic and Foreign Missions....	64 " 80	25 " 39

Number of Congregations Contributing in 1897-8.

	Western Deanery.	Eastern and Black Hills Deaneries.
Episcopate Fund.....	48 out of 73	16 out of 41
Infirm and Aged Clergy.....	35 " 73	16 " 41
Convocation Fund.....	44 " 73	20 " 41
Diocesan Missions.....	54 " 73	31 " 41
Domestic and Foreign Missions....	69 " 73	24 " 41

The tabulated statement of statistics shows, among other things, the amount of money given for religious and charitable purposes for the year ending May 31, 1897.

A careful study of it will be very instructive and suggestive. Among other thoughts to which it gives rise are these: Are the white people and mixed-bloods doing what they can? Perhaps the white people and mixed-bloods are doing charitable work elsewhere of which no record appears in our statistics; but should they not also set an example to the Indians

amongst whom they live by generous offerings for the support of the services and for other charitable and religious objects?

I ask these questions because I notice that at some stations the whole collection is less than I should suppose that single persons resident there, whites or mixed-bloods, would give.

Some of the Agencies and some of the Boarding Schools are taking up their duty with a systematic and generous interest, and the tabulated statement shows what system and interest will accomplish. See for example the record of St. Elizabeth's School and All Saints. Besides the amount in the tabulated statement placed opposite All Saints School, it should have credit also for about \$300, included in the report of Calvary Church, Sioux Falls.

An examination of this table of contributions to extra-parochial and extra-diocesan charities will show that the ratio of contributing to non-contributing congregations is, relatively and all things considered, large, especially in the Indian field. I trust that these contributions represent gifts distinctly and intelligently made to the several objects to which they were devoted, and not collections made from time to time for no particular specified object and then divided up and parceled out by the clergymen among the several objects named. Such a device, however well meant would practically mislead and would thwart one of the distinct purposes of collections, which is to train the people in intelligent love of the Church's enterprises; and it would also fall far short of the spirit of the Canon on the subject of collections as well as actually disobey its words. The Canon reads: "The ministers of this Church shall diligently (note the adverb) instruct all (note, young as well as old) in their cures concerning the missionary work of the Church at home and abroad (note how extensive is the description,) and offer suitable opportunities for contributions from time to time for the maintenance of that work "

I should not be fair to the clergy and people, nor do justice to my own feelings, did I not say that I am greatly cheered by the cordial response which some of the clergy and people have made to the appeals which I have urged upon them in my annual addresses in behalf of objects outside of our own congregational life, such as Diocesan Missions, the Episcopate Fund, Infirm and Aged Clergy Fund, and our General Missionary Society; but we still fall much behind most other Christian bodies, both in the effectiveness of the means which we use to inform the minds and stir up the interests of our people, and in the amount of our contributions. Indeed most of our people and clergy show a painful lukewarmness, and sometimes even opposition, with reference to everything outside their own congregational interests. We must not conceal from ourselves the fact that this state of feeling is a most discreditable feature of our church life. It should make us hide our faces before the Christian world. It is an alarming symptom too of deep-seated spiritual disease. The disease may have been caught from the world, the flesh, or the devil; but we must emphatically proclaim to our people, "Ye have not so learned *Christ*, if so be ye have heard Him and have been taught by Him." God wills that the

kingdom of His Son should come, and we shall not find full strength and peace in ourselves until, in this determination of His will as in others, we are reconciled to Him and consent to follow His guidance. We of the clergy may not roll this reproach off upon the people. We are largely responsible for it. Its existence shows that we either lack heart for the work of our Lord or that we are incompetent leaders of His people. Either one or both of these defects must be ours.

This, however, I fear we must confess that our Church is suffering alarmingly from the large number of apathetic or lukewarm persons who are nominally its members and by their presence in it lower the temperature of the whole body and enervate its life. As people may, and often do, grow up in a country and have no idea of its beauty and spirit, so persons may and do grow up in the Church without any experimental knowledge of the significance of its truths and their relation to life, and without any consciousness of the workings of its spiritual power. And not a few, I suspect, came to us from outside with the expectation that much personal religion is not expected from them. So it is that our people so often "hang back" when wise ventures are proposed to them, whether initiative movements for the purpose of securing at least occasional services; or towards church building; or towards starting a Sunday School; or towards helping outside missionary enterprises.

Want of sympathy with foreign missionary work and other outside enterprises sometimes indicates in those who suffer from it limited outlook, or a life wrapt up in petty things; but it is also a symptom sometimes of a great fault. With accumulated wealth, high culture and assured official position in a Church, come frequently self-satisfaction, pride, want of sympathy with man or men and excess of conservatism; such a church has no liking for, can see no need of, efforts outside her own borders. Nay; she thinks them visionary and impracticable, and then some little sect, so small in numbers, so destitute of influence, and so poor in material things that it was regarded with disdain, springs into the gap and effects the very conquest which the proud, self-satisfied and mighty Church thought impossible. So again and again in the history of the Church, has the Spirit gone outside the historic body to do His best work and to provoke His people to jealousy.

One great object of Confirmation, as the Church has thought good to order its administration, is to prevent this luke-warmness and apathy. I fear that their existence is largely owing to our want of fidelity in working the Church's system in this regard. For Confirmation is meant to remove membership in the Church from the region of mere inheritance, or taste, or fashion, and make it a matter of *personal choice*. Every person admitted to its privileges by baptism is, according to the plan of the Church, to be arrested in his course of inheritance, or taste, or fashion, and made to reflect and scrutinize himself. He is to ask *himself*, as he will in the rite of Confirmation be asked by the Bishop, whether he has reached a certain state of mind and heart and will. *How* he has reached that state, whether by a distinctly marked crisis, or by a gradual approach, whether vehement

movement of the feelings or quiet resolve has taken the more prominent place, may not be determined; but by one mode or another he should have reached a certain state of mind and heart and will, a state which would be fairly described by an affirmative answer to the following questions:

Have I been "baptized?"

Have I "come to years of discretion," i. e., have I reached the time of life when I have a judgment of my own and am free to act according to it?

Can I say the Creed, the Lord's Prayer, and the Ten Commandments? Can I answer such other questions as in the short catechism are contained?

Am I ready by my own confession to assent to all the promises made at my baptism? These promises were—To renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that I will not follow nor be led by them; to believe all the Articles of the Christian Faith, as contained in the Apostle's Creed; to obediently keep God's holy will and commandments, and walk in the same all the days of my life.

Am I ready to "ratify and confirm" these promises?

Am I ready to do this by my "own mouth and consent?"

Am I ready to do this "openly before the Church?"

Am I ready to 'promise that by the grace of God I will *evermore endeavor myself faithfully* to observe such things as, in being confirmed, I shall by my own confession assent unto?'

NIORARA DEANERY.

The list of clergy in this department and their posts of duty remain the same as last year, except for the addition by ordination of the Rev. Dallas Shaw, Deacon—a happy event in our Mission life. He was first known to me as a little boy sent many days' journey across the wilderness to Hope Boarding School, where he received his education; later as an industrious farmer; then for many years a Catechist. It is a happiness now to see him a Deacon.

Catechists and Helpers.

These number now about 55. While a critic would find much in their work upon which to animadvert, they have always been not only an important and valuable adjunct to our Mission force, but as we have had about five times as many congregations as ordained ministers, the assistance of these Helpers and Catechists has been practically *essential*. As some inquiries have been made regarding the exact nature of their work, let me say that the object in developing this part of our working force was, first, to meet the people on their own plane; second, to identify them with ourselves, and ourselves with them, and show that "place" was not reserved for the white race only; third to make use of and give honor to men of good intentions and fair gifts of leadership, who yet had little education; fourth, to multiply assistants, and thus reach the many widely separated little settlements of Indians who could not be ministered to by

the clergy, except very occasionally, say once a month; and fifth, to raise up a body of workers in which suitable candidates for the sacred ministry might grow up and be tested.

These assistants are not the official *teachers* of the people. Their office is rather that of pioneer recruiting agents. It is to mingle with the people and conciliate them, to rally them in religious meetings, and there lead them in singing and train them in the simpler portions of the Prayer Book service, and in the Catechism. They speak also the word of exhortation. There are two grades. When a man is first taken, I license him as a Helper, and then, after some years of faithful service and some study, as a Catechist, with authority to wear as his official dress a black cassock. The education of these Catechists does not go beyond the simpler things of the Bible and the Prayer Book. Nothing more is found possible in this field where the distances are immense and the opportunities for meeting their superintending clergymen for instruction are infrequent. When the Priest in charge makes his monthly visitations, he is expected to examine whether his subordinates have done their duties, and for this purpose it is his duty to test and guide the work of his Helpers and Catechists by himself reviewing the people in the portions of the Catechism and Service which his assistants are supposed to have taught them.

Let me press upon each of the Presbyters superintending Indian work that their duty is not only to feed the flock in general over which the Holy Ghost has made them overseers, but, first and foremost, to raise up from the flock native Helpers and Catechists, and to teach and train them for their work.

The calling of Catechists and Helpers is just this: they are laymen, not clergymen. They are expected to get their living from secular work and not from the Church work. Their small allowances from the Church are meant not to be their living, but to make up to them for their loss of time in serving the Church, and to serve as a token of appreciation and as a prick to their sense of obligation to serve the Church faithfully and well.

The conditions in the Indian field are such that, generally speaking, candidates for the Ministry must be raised up and trained among the tribes to which they belong; but this work has been for many years supplemented by a special class conducted by the Rev. J. W. Cook, which has proved one of the most fruitful sources of supply to the ranks of our native clergy. It has been conducted as usual during the past year.

Support of the Clergy in the Indian Field.

The attention of our Indian Christians has been directed to the support of the native *deacons* only, with the object of leaving the priests, both white and Indian, entirely free from the suspicion of interested motives in their efforts to train our Indian Christians in the habit of caring for those who minister to them in spiritual things. The gifts of the Indians for this purpose go into a general fund known as the "Native Clergy Sustentation Fund." The total receipts for the year ending May 31, '98, were \$986.37.

The work among our Indian brethren goes steadily forward, and the list of congregations makes quite an array. It is to be remembered, however, that not a few of these congregations are of a transient character. The missionaries have gathered little flocks wherever they could find them, and now are gently leading them as best they can. It will inevitably happen, as the work takes final shape, that many of these little gatherings, called "Stations" now, will after a time be merged into the larger and more permanent congregations, and so, while the mission really is growing larger, it may seem to grow smaller.

Indian Boarding Schools.

The capacity of all these schools has been overtaxed by applicants during the past year. The attendance has been as follows:

At St. Paul's, 46; at St. Mary's, 50; at St. John's, 65; and at St. Elizabeth's, 55.

Mr. P. H. Mugford having resigned the headship of St. Mary's School last spring, Mr. and Mrs. J. F. Kinney, jr., who will be remembered by many as having been for twelve years the efficient heads of St. John's, accepted my appointment and took charge of St. Mary's.

New Buildings--Indian Field.

A small house has been put up for the Catechists near Ascension Chapel, Rosebud Reserve, the result of a gift of \$100 from the Niobrara League.

After years of effort the people of St. Paul's Station, Pine Ridge Reserve, are happy in the possession of a Chapel, cost about \$356, of which the people gave \$85, the Niobrara League \$25, the Indian Hope and other friends, \$246.

Likewise happy are the people of St. Luke's Station, who have a Chapel costing \$490, of which amount the Indians raised \$130, the Niobrara League \$360.

Gethsemane Chapel, left in a deserted neighborhood, has been removed to a more eligible location, the Indians having given \$71, and outside friends \$70 towards this object.

Missionary Women.

The ill health of Miss J. B. Dickson, which caused all who knew her much anxiety, assumed such a shape last winter that she was obliged to seek the medical attendance and care which can be found only in a hospital. A private room in St. Luke's Hospital, Chicago, was put at her disposal by a generous lady of that city, whose name is known in all the Church. After successful treatment there Miss Dickson is now making essays in the resumption of her work.

Bequest of Mrs. Elizabeth M. Graff.

The executors of the will of Mrs. Elizabeth M. Graff paid to me early in February last \$5,000 under a codicil to her will which read as follows:

"In my said will I have bequeathed to Bishop Hare of South Dakota, or his successors, for the purpose of building a church, the sum of \$10,000. I do hereby reduce said legacy to \$5,000, and direct that the disposition of said fund be left to the best judgment of the Bishop of the said diocese, for the benefit, however, of the Indians."

The clause in the original will herein referred to read as follows:

"I give and bequeath the sum of \$10,000 to Bishop Hare, of Dakota, the same to be used by him for the purpose of building a church and rectory in some thriving and permanently settled town to be selected by him, and for the benefit and use of the Indians."

I thought it proper to be guided, at least in a degree, by the mind of the donor, as expressed in this clause, although it was afterwards modified by the codicil, and am taking measures therefore to use part of her bequest for the erection of a much needed church at a point about midway between St. Mary's mission boarding school and a large government boarding school contiguous to it, lately built; another portion for the erection of a house at the Rosebud Agency for the Rev. A. B. Clark, who has for many years patiently put up with very inferior accommodations, reserving the balance of the bequest for a purpose not yet fully determined on.

EASTERN AND BLACK HILLS DEANERIES.

Debts on Churches.

In my last report I explained quite fully the origin of the debts which encumbered some of our church buildings in that part of the field which is occupied by the white people. That report showed the existence of debts on churches at that time.

That list has been modified during the year so that it now reads as follows:

Huron.....	\$1,074
Pierre.....	275
Rapid.....	865
*Parker.....	400
Lead.....	4,000

The debt at Alexandria was extinguished by foreclosure, the Church Building Fund Commission taking possession of the property under a Sheriff's deed. The debt at Deadwood was entirely liquidated, and that at Watertown was reduced \$100, by the people's own exertions. The debts at Huron, Pierre, Rapid and Scotland were reduced partly by the gifts of their respective congregations, partly by the Spearfish Fund, as recorded elsewhere, and partly out of collections made for the A. C. B. F. C.

It will be remembered that I proposed to the last Convocation that instead of sending in collections for that Commission direct to their Treasurer, we should use them in helping to reduce the debts on our encumbered churches. The plan met with general favor. Collections to the amount of \$72.77 were received by the Treasurer, J. W. Campbell, Esq., up to May 7, and after conference with the Standing Committee, I instructed him to make two drafts in favor of Geo. C. Thomas, Treasurer of the American

*This was omitted by mistake in my report of 1897.

Church Building Fund Commission, one for \$41.09 towards liquidating the debt of the Grace Church, Huron, and one of \$31.18 towards liquidating the debt of Emmanuel Church, Rapid City, these two amounts standing to each other in the same ratio as the debts.

Mission Work in Smaller Towns.

I have again and again, in my annual addresses and elsewhere, ventured the opinion that this work must largely be done by the clergy who are occupying the stronger points, and expressed the earnest hope that none of the clergy would allow himself to be shut up within the town of his residence. All that I read of the experience and opinions of other bishops as exhibited in their annual addresses, leads me to the conclusion that their opinions tend distinctly in the same direction. It is with peculiar pleasure, therefore, that I put on record the fact, that there is not one of the clergy of South Dakota who is not extending his activity out beyond his central point, and that Messrs. Ray and Elgin, who have lately come to us, are bent upon the same course. I am sure that it is only in this way that we can introduce our services where they are not known and maintain them in cases where our congregations are very feeble. But, the clergy who have found success and encouragement in this kind of work will, I am sure, bear me out in uttering this word of warning, viz: that the man who undertakes it must have full and hearty faith in the *Gospel*, in his *Church*, and in his own *mission*, and that it is not a merely occasional visit and service that brings forth fruit, but most assiduous and sympathetic pastoral visiting, in which not current topics, but the soul and God's provision for it are made the subject of conversation, as opportunity offers; all effort being directed along the line of our Church's system. Oh, that we could all remember that we ought to have a live and quick reply for the questions of men's souls, as live and as quick as that of St. Peter on the Day of Pentecost. There is no place for uncertainty. The call is for action. There are great truths to be loved—great spiritual movements to be made, great moral and religious acts to be done.

The conditions about us call upon us for unceasing effort to develop and increase what, perhaps, I may call our manifoldness, flexibility, and adjustableness. A man of only one gift and only one power is out of place here. Division of labor cannot be accomplished to any great extent in a new country, and hence those who work for Christ here will, of necessity, be called upon to perform not only one but many functions of the body of Christ. A man who is only a preacher, or only a pastor, or only a church builder, or only a student, cannot meet the need. If any persons should be flexible and adjustable, if any persons should be ready instruments in the hand of Christ, it is His ministers. We have not only received the anointing of Confirmation, which should make us, as oil makes leather, supple and flexible; we have not only again and again presented ourselves in the Holy Communion both soul and body a "reasonable and living sacrifice"—"living," and therefore always growing—"reasonable," and therefore always directing our energies with intelligence and self-determination towards the accomplishment of what needs to be done; but we have been

especially trained for Holy Orders, and have received in our ordination at least the promise and earnest of all gifts which we can possibly need in our manifold work.

Returning now, for a moment, to missionary work in outside places, let me say that of course the invisible results of such efforts will be larger than those which we see. Who shall compute or describe them? But, in several cases the apparent results have been quite striking. At Webster and Milbank the interest awakened assumed proportions which justified my calling the Rev. Mr. Tragitt, last December, to the immediate charge of these points, and I have had the privilege of confirming twelve persons at Webster, and eighteen at Milbank during the last twelve months; while at Mellette a few faithful women, despite conditions which were peculiarly unfavorable, organized a Sunday School, and by means of it not only cared for the young, but encouraged and edified their own souls to such a degree that I was called there in November to confirm four, and again to confirm two in July.

Self-Supporting Churches.

Any congregation is counted self-supporting which does not receive aid from Missionary funds and which pays its rector a salary of at least \$800 and provides him with a residence. The congregation in every town of South Dakota which has a population of 3500 is self-supporting, except that at Aberdeen, which shows such vigor in all other lines that I feel sure that it will soon resume the honorable position of self-support from which it was driven a few years ago by the prevalent financial depression. Our self-supporting congregations now are those at Yankton, Sioux Falls, Watertown, Deadwood and Lead City.

Arrears of Salary.

Our people have never been very careless in fulfilling their pledges toward the support of the ministry, and this year the reports show that only two congregations were in arrears at the close of the fiscal year, and the amount of the deficits was not large, viz., Hill City \$15, and Pierre \$65.25.

The Woman's Auxiliary.

The Secretaries of the South Dakota Branches of this organization are Miss Mary B. Peabody for the white people, and Miss Jennie B. Dickson for the Indians.

The state of Miss Dickson's health has prevented her making any report of the work of the Woman's Auxiliary among the Indians. The report made by Miss Mary B. Peabody of the work among the whites does not, upon its face, make as good a showing as last year; but, so far as I can learn, the diminution arises from causes which can be explained and which are not discreditable. It would be very helpful, I think, if our societies of women would make it one of their principles of action to work during at least one season of the year, Advent, or Lent, or some other, for objects outside of their own congregations. This fact of itself would make

them members of the Woman's Auxiliary. The next most important thing is that our woman's societies should keep themselves informed regarding the character and needs of the work of the Church, and the methods of the Woman's Auxiliary. Information on these points, either written or printed, can always be obtained by application to Miss Mary B. Peabody.

Church Buildings--Care and Improvement of Them.

Reverence for the House of God, care for its decent appearance, and interest in improving it, instinctive feelings of natural religion, are emphatically commended to us by the example of our blessed Lord, whose zeal for the House of God ate him up. While I must acknowledge that some of our churches and the grounds about them show great want of care, a better spirit has been generally manifested, and it is with peculiar satisfaction that I record that during the past year the interiors of the churches at Watertown and Canton have been improved at large expense; the grounds about the church at Huron have been cleaned up and fenced in; a tower and bell have been added to the Church of the Redeemer, Flandreau, the church of Vermillion lighted with electricity, and the church at Aberdeen made more convenient for use by the partitioning off of its eastern transept.

New Churches.

The little flock at Spearfish have shown through several years great devotion to the Church by the maintenance of a Sunday School and by cordial support of such week-day services as could be given them by Archdeacon Ware, and the Rev. Mr. Tummon. Recently their zeal has manifested itself in a determination to build a church, for which purpose they raised \$550.

Miss Adelaide Hamilton having placed in my hands money with which to erect a Memorial Church, to be called the Church of All Angels, I proposed to the Spearfish people to use the memorial gift in erecting a church in their town provided they would turn over to me their accumulations for us, in helping weak congregations, and in liquidating debts on church buildings. My offer was accepted. The Memorial Church of All Angels in Spearfish is practically complete, and I have used the amount of money which the Spearfish people turned over to me as follows: For the church at Huron, \$200; for the church at Rapid City, \$200; for the church at Scotland, \$50; for the church at Vermillion, \$100.

At Lead City a large increase in the population, efficiently taken advantage of by Archdeacon Ware, made the erection of a larger and better structure than the old one a matter of first importance. The enterprise was pushed with great zeal, and the church building has been in use since Christmas time. While a debt prevents the consecration of the building, I had the privilege last May of meeting and congratulating the happy Rector and people in their "Holy and beautiful house," and of addressing a congregation largely made up of men, which completely packed the large building. Memorial gifts, including a handsome pulpit

and many beautiful windows, make it one of the most elegant, as it is one of the most commodious, church buildings in the state.

Fire, originating in a heater, totally destroyed, last winter, our church at Howard, consecrated, after most self-sacrificing efforts of the people, only a year before. Happily the building was insured for \$2,500 in the Insurance Company of North America, a substantial and honorable company; and a new structure has already taken the place of the old one. The people gave and spent in its erection about \$500 over and above the amount received from the insurance company.

State Educational Institutions.

Brookings is the seat of the State Agricultural College; Madison, Spearfish and Springfield of State Normal Schools; Vermillion, of the State University. These towns, as educational centres, independently of other reasons, should have a large place in the interest of us all. At Brookings our work met with an unfortunate arrest a year or more ago; but it is hoped that it will soon be resumed. At Madison and Springfield our Church services are regularly and efficiently maintained. At Spearfish a new and beautiful church has just been completed, and services will be regularly maintained hereafter. At Vermillion the opprobrium which was brought upon our enterprise some years ago, was rolled off, to a large degree, by the probity and good sense which marked the course of the Rev. Mr. Fillmore during his incumbency. He has been succeeded by Mr. J. S. Budlong, a man of large experience as a lay worker who is now looking forward to the ministry. He will pursue certain studies in the University and thus be thrown with the students and have opportunities of reaching them.

I very earnestly ask the clergy to keep Mr. Budlong informed from time to time, of all students who may go to the University from their several neighborhoods unless they be already distinctly identified with some other religious body. I make this request with the more emphasis, because I learn that, though I made a similar request when Mr. Fillmore took charge at Vermillion, three years ago, it seems, except in the case of one clergyman, to have produced no result.

All Saints School.

This is intended to be a Church boarding school of high character, where the daughters of the intelligent white people who are engaged in converting the wilderness into a garden, may find a refuge from the crudities, not to use a stronger word, of new frontier town life, there get the best Christian education, and thence go forth to diffuse the blessed influences which have formed their own characters. It is a great satisfaction to me to know that the school has been a special comfort to the missionary clergy, many of whose daughters have found there advantages, from which, but for its open doors, they would have been shut off.

The attendance last year, boarding and day pupils both being counted,

averaged only a little less than 100. Its reputation is high. Its graduates are its best advertisements. It is entirely free from incumbrance and from debt of every description.

The Principal and I will be glad to know of any method by which we can obtain for it a larger place in the minds of our Church people and clergy and their more active advocacy.

PART II.

HISTORICAL SKETCH OF THE WHITE FIELD.

I. THE EASTERN DEANERY.

Although only forty years have elapsed since the first missionaries came to the fertile plains of the Dakotas, yet it is not easy to show the comparative growth of the Church during that period of time.

Some parish registers have been examined, and many questions have been asked of old settlers and their descendants, but neither from records nor from individuals has much information been obtained as to the number or the religious inclinations and convictions of the population at that date. Accordingly it is not possible to state with any degree of accuracy how many of the people were in any way connected with the Church. We may be sure, however, that there were not many of them. Here, perhaps, a communicant; there, a family, the older members of which had been baptized; in each little settlement and in the lonely sod houses, individuals who had been brought up in the Church's ways; but these, all told, were few in number and widely separated.

The beginning of our ecclesiastical history in the White Field of South Dakota was emphatically a day of small things.

BISHOP TALBOT.

The first time that the Book of Common Prayer was used for public worship in that part of our state which is called the Eastern Deanery, was during the summer of 1860. The services were held by the Right Reverend Joseph C. Talbot, Missionary Bishop of the Northwest Territory, and the Reverend Melancthon Hoyt, in school houses or public halls or dwelling houses, at Yankton, Niobrara, and other places along the Missouri river.

This visitation by Bishop Talbot was made very soon after his consecration. We have not been able to learn whether he made another, but to him seems to belong the privilege of being the Bishop who first ministered the Word and Sacraments of the Gospel in that corner of the land which was known as a part of the Great American Desert.

BISHOP CLARKSON.

The Right Reverend Robert H. Clarkson, the first Bishop of Nebraska, had the supervision of the Territory of Dakota from 1875 to 1882. An extract from one of his letters to the Spirit of Missions may, perhaps, help us to realize the nature and extent of the work of a Home Missionary, and the spirit in which that work was done. It might be well also to remember that the present Bishop of South Dakota has spent many long days in travelling, by wagon and by rail and on foot, over the same prairies and to the same places to which his predecessor went more than twenty years ago.

YANKTON, June 3, 1876.

MY DEAR DR. TWING:

I know that you always like to hear of our Missionary work in Dakota—"The Land of the Beautiful." On Saturday morning, the 27th day of May, at four o'clock, I left my home in Omaha for a trip with Dr. Hoyt, the revered Dean of Dakota, up the James River Valley. After a long and dusty ride, I reached Yankton, preaching morning and evening in Christ Church, addressing the children of the Sunday School in the afternoon, and confirming three persons at night. The church was most gracefully and beautifully decorated and adorned with flowers in honor of the Bishop's visit, and completely filled at all the services. Yankton is a very comfortable place for a Bishop to visit. Nothing is left undone to welcome his coming or to gladden his stay. You ought to come out and see this cordial, genial, loving people. If they treat a mere Missionary Bishop with such cheerful and whole-souled hospitality, into what ecstasy of rapture and joy would they go on the advent of the General Manager of Missionary Bishops and Jurisdictions.

The new young minister of Christ Church, Yankton, the Rev. Gilbert Higgs, is admirably adapted to the work he has in his charge. Dr. Hoyt laid well the foundations of the Church's work here, and now his zealous and earnest successor is carrying it on with enthusiasm and great effect.

It rarely happens that a young clergyman is so thoroughly aided by devout and influential laymen as is Mr. Higgs. The Governor of the Territory and the Secretary of the Territory are communicants of the parish and members of the vestry, and not mere nominal communicants, or vestrymen, but deeply interested and actively engaged in all the work of the Church. It was to me a beautiful sight to see, on that Sunday, Governor Pennington, a thorough Christian statesman, the peer of any in the land, acting as doorkeeper and usher in the House of God, seating the humblest that came in the "Highest places in the Synagogue," he himself content with the "Lowest Room." And then again in the afternoon, to find him in the Sunday School as superintendent, encouraging, by his loving manners and kind words, the little ones of the Saviour's Fold to walk in the ways of Godliness. This is that true manhood of which our dear country now has such need. No parish is poor or weak that has such a senior warden. No clergyman or Bishop is single handed or lonely who has such a helper.

Monday morning, May 29, Dr. Hoyt and I started out in his little wagon with his already famous ponies, "Cap and Punch," for our Missionary journey up the James River Valley—the Dakota people say "up the Jim." It was hot and dusty when we started, and we had thirty-five miles to travel before we reached Olivet, where our first service was to be held that night. On our way to Olivet we passed through the great Russian settlements. Between three and four thousand of the people of Odessa, Russia, have emigrated here within the last year or two, and have taken up nearly all the land in two counties of Dakota. They are Protestants and religious people, and have their own Churches and Clergy, and are industrious, upright and God fearing. I have not time now to tell you of their strange and curious customs and habits, of their odd houses, and their peculiar kind of farming and living; but it seems as if a little slice of Russia had been cut out bodily from the great empire and laid over thirty miles of this new land of ours. It is said that many more are to come out this summer, and by and by nearly all of Southern Dakota may pass into their hands and the hands of their descendants.

As we approached Olivet, a little town on a high hill, a terrific thunder storm also approached it from the other side. Here the good and faithful Missionary of the Valley, Rev. John Morris, met us on his "buck-board," with which he traverses his Mission line of fifty miles. In spite of the lowering clouds and forked lightening and incessant thunder, a few people came to the school house for the service. We spoke a few plain words of exhortion to them, and said a prayer, and then dismissed them, as the storm was increasing in violence.

I was obliged to seek shelter for the night in the nearest house, which proved to be one of a good Baptist family from near Troy, in New York. They said they had never known much about our "denomination," but I hope they knew more before I bade them "Good-bye" next morning. They gave me the best of four beds they had, all in one room, and all occupied, and I slept well, notwithstanding the hail and thunder.

The next day, Tuesday, we had thirty miles to travel to meet an appointment at Rockport, a rural settlement, where we were kindly entertained by a Congregationalist family, in whose house we preached to a number of our neighbors gathered from the sparsely settled country around.

We hope to get a daughter from this family as a pupil at Brownell Hall, and to send her back after a year or two as a Missionary for the Church in this region, as so many others have been. Brownell Hall has thus been the most efficient Churchworker in this Jurisdiction.

After a ride of fifteen miles through as lovely scenery as can be found in any country, we reached the "coming" town of Fire Steel, which is the outpost of civilization in this beautiful valley. Here our excellent Missionary, Rev. Mr. Morris, lives, having removed from Nebraska, where I knew him eight years ago as the accomplished architect of our new state buildings. He has recently taken Orders in the Church, and now devotes himself with loving zeal to an extended Missionary Service along this

river. Here also we found another family of old friends who had frequently entertained us in former journeys, Mr. and Mrs. Greene, Church people from Minnesota, who love the Household and Family of God, as all earnest Churchmen should do. The service was held in their house. Here with a pine table as an altar, a valise as a pulpit, a bench as a chancel rail, and a large room crowded with worshipers, we had a hearty and precious service. Five persons were confirmed, and the Holy Communion administered to fifteen.

Nearly all the community around are favorable to the Church; the people are poor and struggling for the means of living, they value our ministrations, and they ought to have a small, plain church building. If they had one now in the early day of the town, it would not be too much to hope that nearly all the people would be brought under the influence of the Church. The gift of five hundred dollars from some individual, or parish, or Sunday School, would secure us here a nice, convenient and permanent stone building, and the strength it would give us in this valley would be hard to estimate.

From this point, on Thursday morning, the 1st of June, we started back for the Missouri river. On our way, at 11 o'clock, we stopped at a sod house by the way side, at the request of the settlers around, and held a service. It was crowded with a goodly company of rustic folk, who appreciated the opportunity of worship more thoroughly than do those who live under the shadow of some stately edifice. Among the congregation I found an aged lady and a married son and daughter who were known to me twenty years ago in Chicago, the younger ones as Sunday School scholars in dear old St. James. It was singular that we should meet again after an interval of twenty years, far out in the solitudes of Dakota and on the very outskirts of population.

Friday night, June 2nd, we reached the little town of Scotland, and held service in the bar room of the tavern. A subscription for a small stone church has been commenced here, and I hope that before another year we shall be able to hold service in what shall be, at least, the shell of a church. They hope to erect the walls, and roof them over, and to put in the floor and windows, and use rough boards for seats and furniture until better times come, when it may be plastered and furnished. Dakota needs very much the beginnings of a few such chapels. Once they are fairly begun they will certainly be carried forward to completion, even if we are obliged to wait a year or two for the last touches.

Dakota also needs one more Missionary, to be stationed at Sioux Falls, a beautiful town where we have a lovely memorial chapel. From this centre he could work up the valley of the Sioux to Dell City, and down the valley to Eden, and have one of the most interesting Missions in the West. We can offer an earnest young man only six hundred dollars a year, but on this amount he can live comfortably. He would have plenty of work, as beautiful a location as any in the world, and a people who would welcome his ministration with gratitude. Can you send us such a man?"

Bishop Clarkson possessed in a very high degree many of those qualities which give a man influence over his fellows and win their affection and esteem. He was an honest man, a courteous gentleman, a genial companion, a true friend, a live Christian, a steadfast Churchman, a diligent, faithful, and devoted Bishop. His zeal was tempered by discretion; and his sympathy was controlled by judgment and applied with wisdom and tact. We may very be thankful that he was the first Chief Pastor and Overseer of this Jurisdiction.

FATHER HOYT.

The Reverend Melancthon Hoyt, then residing in Sioux City, accompanied Bishop Talbot on the first Missionary exploration of Dakota Territory. That was in 1860. In 1862 he came to Yankton, making that town his home and the headquarters of his small detachment of the army of the Church Militant. In 1875 he was relieved from parochial duty, and appointed General Missionary of the Jurisdiction. This office, its title having been enlarged in 1884 by that of Honorary Dean, he held until his death in 1888. During the twenty-five years of this ministry he travelled over all that portion of our state that lies east of the Missouri, and through a large part of North Dakota; visiting nearly every dwelling place, preaching, baptizing, caring for the sick, comforting those that mourned, and publishing good news to all the people of the land. He organized congregations in Yankton, Elk Point, Vermillion, Eden, Canton, Parker, Hurley, Turner, Watertown, Pierre and other places.

To his zeal, perseverence, patience, sympathy with others, wisdom in speaking, aptness to teach, and good example of a Christian life, displayed during so many years of unceasing toil and travel, is mainly due our present condition of prosperity, and of ability to continue the building of the spiritual temple whose foundations he so strongly and securely laid. Some little evidence of his character and of the extent of his labors, may be obtained from what both clergy and laity have said and written about him, and from his own letters to the Board of Missions.

Bishop Clarkson says, in his report for 1876. "Dr. Hoyt has itinerated with great system, regularity and promptness, covering a large area and many stations. The amount of work that is done by this ubiquitous Dean of the Territory—the champion Missionary at large of the American Church—is simply surprising, and for a man of his years truly wonderful. He is never at rest, always on the way to some appointment, always seeking out places where he may preach the Gospel and plant the Church."

Bishop Hare, in his report for 1884, says: "Dr. Hoyt has been in Orders for over fifty years: and for over forty-nine years he has been in Indiana, Michigan, Iowa and Dakota, a pioneer Missionary under our General Missionary Society. He is now in his 76th year. Years before railroads were known in Dakota he travelled over its plains in his buggy, preaching the Gospel and planting Missions. There is hardly a Church or Mission in South Dakota which does not owe its organization to him."

At the time of his death, the Huronite wrote: "Dr. Hoyt was, under

Providence, the founder of Grace Church, Huron, and its rector. For almost half a century he had been in Missionary work on the frontier in this Northwest. He was a nobleman by nature, and if man may estimate consecration, his great soul was full of it. Into how many humble pioneer homes his presence has brought sunshine, love and honor to his beloved name."

At a meeting in Watertown, which was conducted by the original members of the parish, it was stated: "The congregation of Trinity Church has greatly profited from the ministrations and Christian example of the venerable Dr. Hoyt, its founder and former pastor. By his faithful labors many churches throughout the northwest were established and nurtured in the most Holy Faith. We comfort ourselves with the belief that he finished acceptably the work which the great Master called him to perform, and has gone hence to receive his crown of righteousness."

In one of his letters to the Spirit of Missions, Father Hoyt writes as follows:

"Thursday, April 15, 1875. Wind N. N. west—blowing a perfect hurricane, cold and piercing—must start or else fail in all my appointments. Punch and Cap, my ponies of which our good Bishop in former reports has made such honorable mention, harnessed before a buckboard (a gift to the Mission from a truly Christian lady) are brought round to the door. As I look at them I cannot but exclaim, "Poor fellows! Your work is too much for you. You have to drag three Missionaries on their long mission trips, and the labor is telling. You do not look as in days that are past. And now, whilst you ought to rest for a month, you have before you a journey of 220 miles; and the roads in places are very rough and heavy, in others very miry, owing to overflows. Would that some good Christian friend, who, like myself, is opposed to cruelty to animals, would send the Missions \$100 to purchase an American horse to relieve you of a portion of your work."

Well wrapt in overcoats, shawls and buffalo, I set out on my trip. My first appointment is at Turner, Turner county, thirty-six miles distant from Yankton. Arrived there about 4 p. m. They were surprised to see me, because of the wind and cold. Strange idea! Men can travel at such times to attend to their worldly affairs, but the Minister of Christ is supposed to be too effeminate or too indifferent to do as much, in order to preach the everlasting Gospel. Owing to the overflow of the river the settlers on the north side could not get over. The congregation was small, about fifteen persons present. A very pleasing service.

Friday, April 16. Left Turner for Lodi, distance twenty miles. Wind still strong and thermometer down, down. Arrived about 1 p. m. During the afternoon made some calls, in the evening held services. Congregation about fifty. One or two Church families live some four miles from this place.

Saturday, April 17. Left for Vermillion, distance eighteen miles. Wind abated, atmosphere warm and genial. Arrived at Vermillion about noon, spent the afternoon in making calls.

Sunday, April 18. A bright lovely day. Will there be anything of a congregation? Last fall, when I visited this place, after a long interregnum, I found the Church people very much demoralized; all who were not, from principle, of the Church having left and attached themselves to other religious bodies. I could not but ask of myself the question, "Can the Church be resuscitated?" I held Divine Service. In the morning there were nine present, in the evening seven. Relying on the Divine promise and invoking Divine aid, we determined to make the effort. The Rev. M. Magoffin took the oversight of the parish; owing to the great depths of snow and the inclemency of the weather, he has not been able to hold regular services.

Now, on this 18th day of April I am again in Vermillion to hold Divine Service. In the morning I have a congregation of thirty-two, in the evening of nineteen. I find the people more hopeful. They say, "Could Mr. Magoffin reside among us, our church would again flourish." Is there no young man, who, for the love of Jesus, will come out, and take charge of this parish and the Mission station at Elk Point? It will require self-denial and perseverance, but be he faithful, he will in the end reap a rich reward.

I had intended to go down Sunday afternoon to Elk Point; but received a letter stating that I could not cross at that place to Richland, because of the overflow of the Big Sioux. I regretted this exceedingly, because no service had been held there for some months. I shall try and go down this month.

Monday, April 19. Left Vermillion for Eden, on the Big Sioux, forty-five miles distant. A delightful day. When near Richland, fifteen miles from Vermillion, the warm rays of the sun compelled me to take off my over coat. I then discovered that my cloak was missing, and had to return to within four miles of Vermillion, before I found it. This gave me about twelve miles additional travel. When I arrived at Brule Creek, I had to run about some three or four miles before I found a place where I could cross. I still determined to make the effort to reach Eden. I arrived at the Sioux Valley House at about half past three—twenty-two miles from Eden. I inquired about the roads; was told that they were very bad, and that I could not reach there in time. My ponies were tired, and, I must confess it, so was I. I requested the landlord to take my ponies, give them a good rubbing down, a good bed and ample provisions, that they might be prepared for a hard drive on the morrow. I wrote my friends my reason for not meeting my appointment.

Tuesday, April 20. Left for Canton, thirty-seven miles distant. The day lovely, roads very rough. Arrived at Canton 2 p. m. During the afternoon called on all the Church families in the place. In the evening met the Rev. Mr. Fowler, who lives five miles out of town. Held service in the Congregational Church, Rev. Mr. Fowler reading the Service. Administered the Lord's Supper, Mr. Fowler assisting, eleven participating; a delightful service—reponses hearty and singing congregational

and good. With God's blessing, a good vigorous parish may be here established.

Wednesday morning. Left for Brother Fowler's residence. He lives on a farm "beautiful for situation." He was among the very few who last year escaped the grasshopper raid. He has rented his farm, and will soon go to Sioux Falls, and devote all his time to the work of the Ministry. After dinner, accompanied by Mr. Fowler, started for the Falls. They have a perfect gem of a church, the main body erected during the ministration of the Rev. Mr. Ross. Since Mr. Fowler has been in charge, a chancel has been added, and other improvements have been made. Mr. Fowler is gathering here a vigorous congregation. Held service in the evening, assisted by the Rev. Mr. Fowler. Administered the Lord's Supper, three participating, two communicants being out of town.

Thursday, April 22. Bade my brother farewell, and started for Swan Lake, distant the road I had to travel about forty-five miles. Arrived about 4 p. m., roads rough and hard, rested till evening. Held service about 7:30 p. m. House well filled with attentive listeners. I regret that we have been unable to give to Swan Lake, Turner and Lodi regular Sunday services. As the next best thing, and all that can be done, I have promised to visit them monthly on a week-day. The pleasure they expressed more than compensated for the additional labor.

Friday, April 23. Left for Yankton, thirty miles distant. Arrived about 1 p. m., rested till evening, then had the pleasure of meeting my own people on our usual Friday evening service.

During this Mission trip, a communication of the "Rev. Mr. Lemon"—who, it appears, in the earlier part of his Ministry had been pretty well squeezed, and in his old age had been "left out in the cold"—again and again was brought to remembrance. Like him I am an old man; unlike him I do not think we need no additional laborers in the great West. Here an old man will be treated with respect, will be listened to; and, if he is willing to live as a large majority of his hearers live, with the aid of the Missionary Society and blessing of God, he will not be left to suffer for the want of the necessaries of life."

Bishop Hare in 1888 writes as follows concerning Dr. Hoyt: "His last field of labor was Scotland. His nearest relatives and friends protested, but he persisted in his desire to put the harness on again. His spirits, which had been depressed by sickness, at once revived, and with them his bodily strength and mental vigor. A grandson of his, a boy of thirteen was living there, and had conceived, in the summer of 1886, the idea of applying to every Bishop in the Church to help him build a church in Scotland. "I am the only Episcopal boy in Scotland," he began. The note excited no little interest, and some \$38.00 had been received in response to it. The presence and words of the venerable Priest stirred up the interest of the little flock of Church people in the town, and a building was begun. He felt that it was the last church he would ever have a hand in building, and daily watched its progress with keen interest. He lived

to see the house of God enclosed from the weather and almost completed; and then turned his eyes towards the Father's house, where there are many mansions, and died." By the generosity of a friend of Bishop Hare, supplemented by donations from the Bishop himself and the people of Scotland, this house of worship has lately been freed from debt, and is ready for consecration. It is Father Hoyt's memorial; a memorial in brick and stone, which some day will crumble to ruin. But an imperishable, and more appropriate, memorial exists and forever will exist, in the hearts of those to whom he ministered. If you mention his name anywhere to any man in all the wide domain of the two Dakotas, you will hear expressions of love and esteem and admiration, that show how enduring and how fragrant is the memory of Father Hoyt.

FATHER HIMES.

In 1879, the Reverend Joshua V. Himes, being full seventy-five years of age, took charge of Vermillion, and in 1881 removed to Elk Point, where he resided until his death in 1895. The fifty years of his life that immediately preceded his coming to South Dakota, were crowded with discussions of questions, social, political and religious, in which he, as a Christian, a citizen, and a philanthropist, took an active part; vigorously and earnestly discussing them from the pulpit, on the platform and through the press. The consideration of his work during that period does not belong to our present theme. Yet it may not be out of place for me to repeat now and here what Father Himes said concerning his advocacy of Millerism—as was popularly called—the belief that the Second Advent of our Lord was nigh at hand; the date of His appearing being set at first for the autumn of 1845, and then year after year being successively postponed, as was found necessary. In 1884, when his eightieth birthday was celebrated at Elk Point, he said that the chief reason why he took such an active part in preaching this doctrine was his sure belief that all Christians, thus agreeing in holding at least one truth, and being all of them filled with at least one hope of their calling, would live together in unity of spirit, in visible union and in the bond of peace. He verily thought that all those servants of the Lord who loved and looked for His appearing would be united and ready to meet Him at His coming. But His hope was not realized. On the contrary, his forty years' labors by tongue and by pen were wasted and came to naught. The result of his laboring for union was one more sect, and one more cause of division in the household.

Old in years though he was when he took up his Ministry among us, he was still young in heart, still sound in body, and "strong for service still." Compared with his brethren, young or old, high or low, broad or narrow, it may justly be said of him, that he labored more abundantly than they all. As a diligent student of the Bible, as one who rightly comprehended and rightly divided the Word of Truth, he was excelled by none; and very few were those who could preach and explain with his fervor and clearness and eloquence. Especially successful was he in teaching the young. He knew how to train up the children in the way in which they should go. The Sunday School in Elk Point was, in proportion to the

population of the place, the largest of our schools; and those who were pupils of Father Himes in that school, are now the strength and support of the parish. Through them he lives and his works follow him.

FATHER MORRIS.

The Reverend John Morris is well and honorably known through all our borders, not only as a diligent Missionary, but also and especially as a builder of churches. Bishop Clarkson, in his report of 1878, says: "Father Morris travels up and down the James River Valley from Scotland to Firesteel and even farther north, ministering to all the stations." Our present Bishop says, in 1883: "Mr. Morris is actively engaged in looking up our Church people and giving them services in Miner, Sanborn, Jerauld, Davison and Hutchinson counties." In these and other places he secured valuable lots, sometimes as gifts, sometimes by purchase at a small price. When loss of voice and other physical infirmities made it impossible for him any longer to travel and preach, he employed his talents as an architect and skillful worker in wood in building churches and parsonages. St. Andrew's Church, Scotland, is one of the beautiful works of his hands. His gentleness, sincerity, devotion, and holy life have won the love and esteem of all that know him. He labored diligently as long as his strength allowed, and now, among his children on the far off Pacific Coast, he is enjoying well-earned rest and peace.

THE REVEREND J. M. Mc BRIDE, AND OTHERS.

Mr. McBride began his Ministry here in 1870. He possessed the agreeable manners and persuasive speech which characterize the gentleman whose good fortune it is to have been born in Erin's green isle, and which naturally win the good will of one's neighbors, and sometimes give one great influence over his fellows. Thus richly endowed and thus duly qualified, he journeyed for more than twenty years over the eastern and northern portions of our Deanery. The good results of his faithful labor may be seen in the congregations at Canton, Sioux Falls, Dell Rapids, Huron, Pierre, Aberdeen and other places.

There are several other brethren who deserve honorable mention as pioneers in South Dakota. But they sojourned for so short a time that very few distinct marks and tokens of their labor can be found. Yet they wrought diligently, each according to his several ability; and at the final reckoning will receive each his due reward. Ours is the privilege of entering into their labors.

2. THE BLACK HILLS DEANERY.

The first services in the Black Hills were held by the Reverend E. Ashley. In 1878 the Reverend E. K. Lessell held services, probably at Deadwood; and he, owing to ill health, removed in May, 1879. Bishop Hare made his first visitation at the Hills in Nov. 1879, officiating at Deadwood and Lead City and other places. The Reverend George C. Pennell accomplished a very successful work at Deadwood and generally throughout the Hill country, until his lamented death in May, 1882. After that

date, this important district was left entirely destitute of the ministrations of the Church until 1886, except for one visit which Bishop Hare made in the fall of 1882. The Reverend J. M. McBride visited there in May, 1886, found a cordial welcome, and reported that a Mission in the Black Hills would from the start be self-supporting. Since the setting off of the Black Hills country as a separate district, in 1891, the growth of the Church has been much greater than might be expected, if we regard the small number of clerical and lay workers.

ALL SAINTS SCHOOL.

The pride and glory of our Jurisdiction is our school for the education of girls and young women. The urgent need of such an institution, and the great benefits that it would confer upon the whole community, were universally recognized at the very beginning of the Missionary work. Our Bishop wrote (in 1884:) "Three days had not elapsed after I was assigned to the Episcopal charge of this part of South Dakota before the telegraph brought me from more than one town offers of land and money to aid the enterprise; and a dear friend and tried contributor to my work in past years (Mrs. J. J. Astor) no sooner heard of the enlargement of my field than she marked the event by handing me \$1,000, as she said, 'Towards laying the corner stone of the school.' Another friend gave me \$2,500 for a Memorial Chapel, and another promised \$5,000 from the city where he lived. The people of Sioux Falls subscribed \$10,000 in land and cash." The corner stone was laid Sept. 11, 1884, and the school was opened in the fall of 1885. Subsequent donations, varying in amount from \$5 to \$10,000, have ensured the erection of substantial stone buildings, in which special provision has been made for supplying pure water, and securing perfect ventilation and drainage together with safety from fire. Neatly and suitably furnished; fully equipped with the most improved appliances for developing the faculties and guiding the studies of youth; blessed with a corps of capable, sensible, faithful and devoted teachers; and enjoying the watchful and gentle supervision of the Bishop, All Saints School offers unusual advantages for a complete and thorough education. It well deserves most generous support from every male human being who ever had, or now has, or expects to have, a mother, or wife, or daughter.

CONCLUSION.

This record—brief and imperfect though it is—of the Pioneer Missions of South Dakota, stirs the affections of our souls and quickens the beatings of our hearts. Four of these Pioneers—Clarkson, Hoyt, Himes and Morris—we call Fathers, one of them *Right* Reverend Father; the others, *plain* Reverend Fathers. And we pride ourselves on the nobility of such an illustrious ecclesiastical ancestry. To be called their children makes us proud and happy. We rejoice in their works, and complacently enjoy the fruit of their labors.

Let us, then, maintain the honor of that good name which they have bequeathed to us. May the remembrance of the zeal and devotion of our venerable Fathers inspire the hearts of many generations of their sons and daughters to worthy emulation.

B.

APPENDIX.

I.

Memoranda, quite imperfect, of:

- a.* First services, when and by whom held.
- b.* Date of organization.
- c.* Date of building first church.

I. THE EASTERN DEANERY.

Yankton: *a.* In 1890, by Bishop Talbot, of Indiana, and the Rev'd. M. Hoyt. Dr. Hoyt came to Y. to reside in 1862. *b.* 1862. Probably the first ecclesiastical organization in the Territory. *c.* 1866. This building was probably the first house of worship erected in the Territory.

Sioux Falls: *a.* Probably as early as 1863, by Bishop Clarkson. Rev'd. W. H. H. Ross had charge in 1871, probably the first pastor; Rev'd. J. M. McBride from 1882 to 1884. *b.* 1871. *c.* 1872. Calvary Cathedral erected in 1888.

Springfield: *a.* Probably in 1863, by Dr. Hoyt. *b.*
c.

Elk Point. *a.* About 1863, by Dr. Hoyt; Rev'd. W. W. Fowler in 1876; Rev'd. Joshua V. Himes, 1881 to July 27, 1895. *b.*

c. Not ascertained. The first building having been destroyed by fire, a beautiful church was erected in 1895, as a Memorial of the daughter of a devout churchwoman, who defrayed the expenses of building, furniture and organ.

Parker: *a.* About 1863, by Dr. Hoyt. *b.*
c. About 1885.

Hurley: *a.* 1863, by Dr. Hoyt. *b.* about 1864. *c.* quite early; probably in 1865. A parsonage in 1885.

Scotland: *a.* 1863 or 1864, by Dr. Hoyt. Rev'd. John Morris had charge in 1883. Dr. Hoyt removed to Scotland in 1886, and died there, Jan. 2, 1888. *b.* *c.* 1887.

Vermillion: *a.* in 1866, by Dr. Hoyt. Rev'd. W. W. Fowler from 1876 to 1879. Rev'd. Joshua V. Himes from 1879 to 1889.
b. *c.*

Canton: *a.* in 1871, by Rev'd. W. W. Fowler. Rev'd. J. M. McBride in 1881, and Rev'd. W. J. Wicks from 1884 to 1887. *b.*
c. in 1883.

Huron: In 1875 probably, by Dr. Hoyt. Dr. Hoyt had charge from 1881 to 1884. *b.* Probably 1875. *c.* Church begun in 1887; finished in 18.

Dell Rapids: *a.* In 1879, by Bishop Clarkson. *b.*
c. In 1895.

Mitchell: *a.* In 1880, by Rev'd. John Morris. Rev'd. David A. Sanford was the first settled pastor, 1882 to 1883; he was succeeded by Rev'd. C. C. Harris in 1884. *b.* In 1881. *c.* In 1881.

Groton: *a.* Probably in 1882, by Rev'd. D. E. Sanford, who was in charge in 1883. *b.* *c.*

Milbank: *a.* Probably in 1883, by Rev'd. R. E. Metcalf. *b.* *c.*

Aberdeen: *a.* *b.* Probably by Dr. Hoyt, who was the first pastor. Rev'd. D. A. Sanford was in charge in 1883. *c.*

Pierre: *a.* Probably in 1883, by Rev'd. Henry T. Bray. Rev'd. J. M. McBride took charge in 1884. *b.* *c.* In 1885.

Alexandria: *a.* In 1884, by Rev'd. C. C. Harris. *b.* *c.* In 1886.

Chamberlain: *a.* Not certainly known when and by whom the first services were held, but Rev'd. C. C. Harris held services in 1884. *b.* 1890. *c.* 1893.

Plankinton: *a.* 1884, by Rev'd. C. C. Harris. *b.* 1890. *c.* No church edifice.

Madison: *a.* Probably 1884, by Rev'd. John Morris. *b.* 1884. *c.* Not known. A beautiful stone church was erected in 1895.

Howard: *a.* Probably 1864, by Rev'd. John Morris. *b.* 1884. *c.* In . It was burnt down in 1897 and a new one erected in 1898.

Carthage: *a.* As early as 1884, by Rev'd. John Morris. *b.* *c.*

Brookings: *a.* In 1884, by Rev'd. John Morris. *b.* *c.*

Woonsocket: *a.* In 1885, by Rev'd. John Morris. *b.* In 1887. *c.* In 1888 and parsonage same year.

Flandreau, (The Redeemer:) *a.* In 1887, charge of Rev'd. F. Gardner and Rev'd. J. H. Molineux. *b.* *c.* In 1895.

Webster: *a.* 1887, by Rev'd. E. Ashley. *b.* *c.*

Gettysburg: *a.* In 1888, by Rev'd. J. M. McBride. *b.* 1888. *c.*

St. Lawrence: *a.* As early as 1888, by Mr. B. T. Ives, Lay Reader. *b.* *c.*

Parkston: *a.* 1890, by Rev'd. R. M. Doherty; by Rev'd. J. H. Babcock from Dec. 1890 to Dec. 1892. *b.* *c.*

Waubay: *a.* 1895, by Rev'd. T. H. J. Walton. *b.* *c.*

2. THE BLACK HILLS DEANERY.

Deadwood: *a.* By Rev'd. E. Ashley, 1877. July, 1878 to May, 1879,

Rev'd. E. K. Lessell. Bishop Hare's first visitation to the Black Hills was in Nov. 1879. Rev'd. George C. Pennell came in 1879; died there May, 1882. *b.* *c.*

Lead City: *a.* Probably in 1879, by Bishop Hare. Rev'd. R. M. Doherty in 1886-7. *b.* About 1885. *c.* About 1888. A large and handsome church was nearly finished in 1898.

Rapid City: *a.* In 1884 (probably,) by Mr. G. G. Ware, Lay Reader. *b.* In 1885. *c.* In 1890.

Sturgis: *a.* 1887, by Bishop Hare. Rev'd. F. North Tummon, present pastor, came in 1893. *b.* 1893. *c.* 1893.

Spearfish: *a.* In 1887, by Bishop Hare. *b.*
c.

Hot Springs: *a.* Probably in 1891, by Rev'd. G. G. Ware. *b.* In 1891. *c.*

II.

SUMMARY OF STATISTICS OF THE WHITE FIELD.

1. THE EASTERN DEANERY.

	1860 1870	1877	1883	1898
Souls,	200 ?	?	1500	3000
Communicants,	50 ?	200 ?	600	1300
Clergy,	4	6	10	13
Parishes and Missions,	6	10	30	33

2. THE BLACK HILLS DEANERY.

	1878	1898
Souls,		1400
Communicants,		500
Clergy,	1	4
Parishes and Missions,		10

3. TOTALS IN THE WHITE FIELD.

	1898
Souls,	4400
Communicants,	1800
Clergy,	17
Parishes and Missions.	43

NOTE. The Population of the Territory of Dakota in 1877 was about 50,000; that of the State of South Dakota in 1898 is about 400,000.

J. H. B.

PART III.

MISSIONS OF THE CHURCH TO THE NORTH AMERICAN INDIANS.

THE NIOBRARA MISSION.

INTRODUCTORY:—The Mission of the Church to the Dakota or *Sioux* Indians has its roots far back in the past. The baptism of Manteo, an Indian chief at Roanoke, North Carolina, August 13th, 1587, by a Priest of the English Church, during the very first attempts to establish an English colony on the American continent, was significant of a sentiment and the recognition of the Christian duty of the Church to the heathen aborigines in the new countries claimed by the nation. The baptism of Pocahontas, April 1613, in the Jamestown colony points the same way. Her marriage to John Rolfe and visit to England, where she died, aroused a remarkable interest in her and her race among the upper classes and apparently in the royal family which led to the issuance of letters in 1619 by James I to all English Bishops urging the collection of money for the establishment of a college in Virginia for the education of Indian youths. From this resulted Henrico college; long after—when there were no Indian students there and it became the college for the sons of the colonists—its name was changed to William and Mary. The great American Colonization Societies of England proclaimed as one of their objects the conversion of the Indians, and constantly instructed and exhorted the colonists to diligence in attempting it. And in the Virginia colony at least they were heeded. The good Priest Alexander Whitaker gained for himself the title of "Apostle to the Indians." Indian children were secured and placed in the homes of the settlers, to be trained in decency and Christianity. The missionaries joined Whitaker in his work. These facts and many others which might be mentioned kept the subject of Indian missions before the minds of the English people and their colonists for above one hundred years.

Another fact had a strong effect in the same direction. France in 1549 had established a colony in Canada, and the contest for the sway of the great continent began which ended in 1763 by the triumph of Great

Britain. The French through the disciples of Ignatius Loyola sought by the evangelization of the Indians of New York and all the regions west to form a barrier of obedient devotees against the advance of the English into parts of the continent claimed by the French. And so began in 1611 that wonderful work of the Jesuits which was carried on with dauntless courage for 150 years. They explored the wilderness around the Great Lakes and far down the Mississippi, carrying their missions into Maine, New York, Michigan, Illinois, Iowa and other regions, and by untold labors, privations, sufferings, martyrdoms and sublime heroism strove to bring the Indians into obedience to the church of Rome and to the aid of France.

But the work was not left to the Church of England and the Jesuits alone. Stern as was the religion of the Puritans, it could not permit heathens to perish in sight of its meeting houses without some effort to save them, although they did sometimes when their selfish interests were at stake seek to justify themselves in ruthlessly destroying the Indians, by declaring themselves the Saints to whom the Lord had given the earth for an inheritance. As early as 1647 the ministers of New England solicited Parliament to aid in evangelizing the Indians. In 1649 that body authorized the formation of a "Society for the Advancement of Civilization and Christianity" among them. This society established schools, and caused the Gospel to be preached. Foremost among those who engaged in this work was John Eliot, the industrious apostle of the New England Indians. He devoted forty-four years of his life to the work in Massachusetts, translated the Bible into one of the tongues—which no one now can read—and met with a great deal of success. At his death at four-score and six, others trod in his footsteps. In 1700 there were thirteen missionaries in this work supported by the government, besides several who worked independently.

In the meantime Henrico College, Va., with more or less success was striving to fulfil the object of its foundation in educating and Christianizing Indian youths, and annually made a grant of £45 from her funds to Harvard College to aid in the same work there, and £45 for the support of two missionaries to the Indians in Massachusetts.

Anne became Queen of England in 1702. Devotedly attached to the Church of England she took a deep personal interest in the Church in the colonies. Of this we have many reminders in the old churches of the Atlantic seaboard in the shape of antiquated vessels for the Holy Communion and other things which were presented by her. On the suggestion of the Earl of Belmont, then royal governor of New York, her attention was directed to the missions to the Indians. Under her auspices clergy were sent to "instruct the Five Nations (of New York) and to prevent their being practised upon by the French priests and Jesuits." The society for the Propagation of the Gospel in Foreign Parts was organized in 1704, which assumed and sustained the work among the Five Nations about seventy years, until the close of the Revolutionary War. And not only

this, a distinctly church work, but made its annual grants to missionaries to the Indians of other Protestant bodies.

However, enthusiasm and zeal as to evangelizing the aborigines during the next forty years or more gradually waned. It was in a measure relieved by the noble work of David Brainard in New Jersey, and Azariah Horton among the Montauks of Long Island. The heroic days of the Jesuit missions were past, one of the objects for which they strove having come to naught. One reports: "They could seldom induce their still numerous converts to lead even outwardly decent lives."

Great masses of settlers of other nationalities had come into the colonies who did not share the sentiments of the English colonists who had not the spur and reminder to duty from home as the latter had. The Indians were frequently in the way of their desires and the greed of land. Forgetting their duty to the heathen, consulting their fears and their safety, and their worldly interests, the colonists generally settled into a state of indifference as to the salvation of the Indians, and even of hostility to those who attempted it. It was a very unpopular subject. In its stead came the desire to drive the Indians out of their sight and reach far beyond the limits of the settlements, or to altogether annihilate them. Many good people had come to regard them as brutish savages whose salvation was hopeless. William Andrews, missionary of the S. P. G. to the Mohawks wrote: "There is no hope of making them better, heathen they are, and heathen they still must be." That was after six years of toil and disappointment. However he was succeeded by Barclay, Ogilvie and others with more faith and success, and their work survived.

At this period of scepticism and general discouragement as to Indian evangelization arose a new factor. A colony of United Brethren or Moravians had established themselves at Bethlehem, Penn. In 1740 a lone preacher landed in New York, sent from Europe to tell the aborigines the story of redeeming love. His name was Christian Henry Ranch. Shortly after, meeting two Mohicans he followed them to their village, and in the face of indifference and suspicion excited in the minds of the Indians by self-interested white men Ranch persisted in preaching Christ from hut to hut, and at the end of a year rejoiced in the conversion of four men. In 1742 three more young men arrived from Germany at *Bethlehem* burning with zeal to aid Ranch in his work. The latter was called to a meeting of the Pennsylvania Synod and there with the other three was ordained by Bishops Zinzendorf and Nitrchmann, and the work of evangelizing the Red men was regularly assumed and organized by the Moravian church. Count Zinzendorf himself lead the way making three extensive tours through the wilderness of Pennsylvania, and into New York preaching to various tribes, Iroquois, Delaware, Shawanese, Mohicans and others. From this time on for seventy-five years the Indian missions of this noble missionary branch of the church were carried on with great zeal and immense self-sacrifice through good report and evil report, misconceptions and malicious opposition from many in authority, as well as the settlers; and yet withal much success attended their labors, which attracted the

attention of the people of New York, Massachusetts, Connecticut, New Jersey, Pennsylvania, North Carolina, Georgia and Ohio.

At the close of the Revolution the church was in a deplorable condition—clergy scattered, many secularized, churches and missions closed for years, endowments lost, even the strongest parishes weak and dispirited. Through suspicion, misconception and ignorance the religious bodies were hostile to her. To save herself from annihilation she was thrown on the defensive. All her energies were taxed to build again the foundations among her own English speaking people. It was many years before she gathered strength for aggressive work. The subject of missions although for a time necessarily in abeyance was not lost sight of. The sense of christian duty to others in their hearts, the ascending Lord's world-wide commission ringing in their ears, the feeling of gratitude for what had been done for us by the mother church across the ocean, prompted Bishops White and Griswold especially, as well as others, to plead for missions, and strive to arouse both clergy and people to their duty to others. So early as 1792 the General Convention began to discuss the subject and take some steps in that direction. But the Domestic and Foreign Missionary Society did not take completed shape until 1822—thirty years afterward.

Bishop Hobart (1811-1830) in the course of his visitations in the Mohawk Valley visited and took an interest in the Oneida Mission, the only surviving representative of the work for the evangelization of the Indians undertaken by S. P. Gospel more than one hundred years before. A large number were confirmed, 89 at one visitation and 97 at another, for these were the first visits to them of a Bishop, and their first opportunities. The Board of Missions assumed the work—it's first Indian Mission. In 1825 a large portion of the Oneidas removed to Green Bay, Wisconsin, followed a few years later by nearly all the remainder, leaving to-day only 275 living in their ancient home or among the Onondagas. In 1826 the celebrated Eleazer Williams, supposed by some to be the last Bourbon Prince, was ordained and sent to Green Bay, and in succession the Rev. Richard Cadle and others down to the present have maintained the work. The Oneidas sent four delegates to the first convention called by Bishop Kemper (1847) and ever since the organization of the diocese of Wisconsin Hobart church has been duly represented in its councils.

In 1850 Breck and his companions of the associate mission, which resulted in the establishment of Nashotah, laid down their packs under an elm tree in Wisconsin, set up a rude cross, built an altar of rough stones, and celebrated the Holy Communion, devoting themselves afresh to the work of carrying the gospel and the church to the pioneers of the north-western wilderness. Breck here came in contact with the missionary and Indian representatives of Hobart church. In his long journeys on foot through the wilderness seeking the Lord's sheep in distant hamlets and lonely farm-houses, he must have often come in contact with the raving red-men, and it is impossible, to think of one with his burning missionary zeal looking upon them with coldness or indifference. This call to efforts in their behalf came very soon. Enmagahbow had long before in Canada

become a Christian. He appealed to Breck to do something to save the Chippewas. Two years after his arrival in Minnesota the Mission was begun. After five years of most heroic, self-denying labors three stations widely separated, with schools, had been opened, and he had brought to his aid the Rev. E. S. Peake, teachers male and female and other helpers. Men engaged in selling liquor to the Indians, and other unlawful traffic were aroused. Dr. Breck bravely opposed them with all his might. But they with the help of their Indian followers prevailed and Breck was driven out of the Indian country. The next year, (1858) Enmagahbow was ordained in the chapel at Fairbault by Bishop Kemper and sent with Mr. Peake to hold on as best they could to what had already been accomplished at Gull Lake, and wait for better times.

In connection with other labors at Faribault Breck now devoted himself to the establishment of Andrews' Hall, a boarding school for Indian children. It was placed in charge of Misses Emily G. West, Susan L. Phillips, Mary G. Leigh and Anna M. Ball, with help from Samuel D. Hinman, a candidate for orders from Connecticut who had offered himself for the Indian work and was pursuing studies in the incipient Divinity School. The pupils were drawn from both the Chippewa and Santee tribes, many of the latter, both full and mixed bloods, then living in the region.

Bishop Whipple was in October, 1859, set apart as the first Bishop of Minnesota. Whether he had before given the matter any thought or not, or had any interest in Indians, or efforts to save them, he was immediately brought face to face with the question. There were many thousands of the race in his diocese. There was a Mission of the Church among the Chippewas, one of the American Board among the Santees; there were a good many of the latter living in and about his See City, and Andrews Hall for Indian children. He had one Indian clergyman, and other white clergy whose joy it was to labor to bring these heathens into obedience to Christ. The sentiment of the border people, as, sad to say, all through our history, was not only indifferent, but bitterly hostile to the Indians. Would he court popularity by picking and choosing, acknowledging his mission to white sheep and repudiating that to the red? Whatever his predilections or antipathies may have been he did not hesitate, or temporize or bogle. He took the only stand which a brave, honest, just Christian man and Bishop can take. Although his noble course for a time drew down upon him a storm of contempt, derision and opposition, under which he did not abate one jot of his insistence, nor close his mouth from speaking the truth in love, he at length came into his reward. Unable to refute his arguments or deny the truth of his facts his enemies were silenced, and when the soberer thoughts of truth, and right and justice sprung up they became his friends and profoundly respected him.

The continuity of sentiment, the recognition of the duty, both in England and the Colonies as to the evangelization of the Indians; and the efforts of the government and the Church to that end; and the comparatively meagre results, have now been hastily sketched. The times were

out of joint; the circumstances on either side, both of the colonists or the later border settlers, and the Indians, were unfavorable. Still, however, the duty was recognized, the work lived; the results, however small, were enough to inspire hope and confidence that under more favorable circumstances, when the fullness of God's time had come, the race, if Christians were faithful, would be evangelized and saved. One of the Church Missions to the Indians survived the shock of the Revolution. Although long sustained by the Board of Missions it remained as the lone seed in the frozen earth awaiting the sweet influence of spring to raise it to life and increase of its kind. We have noted how under God's guiding hand the time had come and the Mission to the Chippewas had sprung up and His servants, driven out from that, by their zeal to do something for the salvation of the heathen around them in their refuge, by the establishment of that school for Indian children and their work in it, were unconsciously preparing the way for another Mission, and some of them for personal service and self sacrifice, and suffering in that

THE MISSION TO THE SANTEES.

The Santees of Minnesota, comprising several sub-tribes or bands some years in treaty with the government, numbered about 5000 souls. They were induced to part with their hunting grounds and settle upon a large tract of land along the Minnesota river. Two agencies thirty miles apart were established. At the upper was located the Mission of the American Board which had long carried on work among the portions of the tribe elsewhere. Nothing had been attempted among the wilder element at Redwood, the lower agency. They numbered about 2500 souls. Still a great deal of civilizing work had been undertaken by Maj. W. J. Cullen the Grant Supt., who had induced many to have their hair cut, adopt citizens dress, and by labor to become self-supporting. Good houses were built for these, and farms which they were encouraged to open, stocked. This of course brought down upon them the ridicule and persecution of all the rest. It became apparent to Maj. Cullen that without Christian teachers to encourage and strengthen them they could not bear up under their persecutions, and that the experiments of civilization without religion would become a failure. The sixteen men with whom he had begun the experiment had in three years increased to three hundred, and the last year had raised \$200,000 worth of produce, had from five to sixteen head of cattle, some as high as twenty, besides hogs and chickens. Maj. Cullen, who it is supposed was a Churchman, having reached his conclusion, wrote to Bishop Whipple beseeching him to establish a Mission at Redwood. A delegation of some of the most influential Indians of that part of the tribe also came to the Bishop—Chief Wabashaw, Headman Paypay, Taopi and others, who represented that they had for years appealed to the Missionaries of the upper agency to extend their work to the lower agency, who had promised but not fulfilled it. To whom the Bishop replied that he would shortly visit them, and if he found the way clear would gratify their wishes. The Bishop in company with Dr. Breck went

to take observations, found the way clear, returned to Fairbault, ordained Mr. Hinman to the Diaconate, solemnized his marriage, and sent the newly married couple on their wedding tour to Redwood, accompanied by Miss West as teacher. They arrived on the 5th of October, 1860 and immediately set to work. A day school was opened and religious services maintained. The study of the language was taken up, and with the aid of an intelligent halfblood, William M. Robertson, an attempt was made to render into Dakota some portions of the Book of Common Prayer. The Gospels and some other parts of the Bible had already been translated and published by the Missionaries of the American Board.

It is unnecessary in this connection to recount the fraud, injustice and cruelty which led up to and drove the wilder element of the tribe into the terrible massacre of August 13th, 1862, which broke up the Missions, compelled the Missionaries to flee for their lives, and resulted in the wide separation of the different parts of the tribe and the driving or deportation of all from the State of Minnesota. Suffice is to say that although the wild element in council designing this uprising used every argument and inducement to win over the Christian Indians they steadily refused, saying: "Now that the Great Father at Washington, the Great Spirit, and their new Saviour that they had learned so much about, had been so kind to them, their hearts could not be hard enough to spill the blood of the children of the Great Father." The hostiles then sent their runners along the Minnesota valley for fifty miles and burnt all the houses of the farmer Indians, and the sawmills. Still they were unmoved. They then threatened to kill their wives and children. That they could not stand, for they knew the threat would be carried out, and they consented to join the hostiles in their fight against the whites. But it proved in time that their going into the war resulted in the protection of the women and children who were taken prisoners. They went so far in many cases as to put themselves between the prisoners and the men that wished to murder them. Had it not been for the Christian Indians there would not have been a white man left about the agency to tell the tale nor a prisoner left alive. Most remarkable of all, not *one* Christian Indian proved false. During the massacre, as they were able, they led or directed many to places where they would be safe, and after it was over rescued from the hostiles more than three hundred women and children captives. Their noble service never received any recognition from the government. Mr. Hinman, fortunately, was absent in Fairbault. Mr. Hinman and Miss West at breakfast were by Robertson, the interpreter, told of the uprising; they rose from the table and without attempting to save anything went forth, became separated, and finally met at Fort Ridgely, many miles down on the other side of the river. Their house was burned. A Christian Indian woman rescued the surplice and stole of the missionary and a large folio English Bible presented by an English nobleman who had visited the mission, and buried them in the earth until after the troubles were over. The records perished in the house. It is noted elsewhere that eighteen adults had become members of the church, of whom Good Thunder was the first fruit.

About 1800 of the Indians who were mostly of the peacefully inclined were collected together at Fort Snelling, the remainder of the tribe fled to the British Possessions and to the Missouri. The former soon sent entreaties to their Missionaries to come and give them religious instruction. Our Missionary went and resided in the stockade with them and devoted all his energies both to their temporal and spiritual interests. Time and again he made arrangements with the Government and army officers for a permanent location for them, but in every instance the plan was frustrated by the settlers, or the people of Minnesota who clamored for their deportation beyond the limits of the state, which scheme was carried out, and in 1863 they were taken by boats down the Mississippi; and up the Missouri to Crow Creek. The location proved most unfortunate, for nothing could be raised there. The contractors for feeding them were dishonest and inhuman, and in consequence of spoiled and improper food furnished, three hundred Indians died of starvation. All their young children died. To make another effort to save the rest, Bishop Whipple, Mr. Hinman and a small delegation of Chiefs went to Washington and pleaded with the Commissioner, with Senators, with the President to allow their removal to a more hopeful locality. At the end of six weeks of weary work and waiting President Lincoln gave orders for their removal to the north-east corner of Nebraska. Accordingly in 1866 they went to their present location. Their first camp within the tract was at the mouth of the Bazille Creek where they remained the first year. A spring flood came which ruined nearly all the Missionaries books and papers. The records again perished. Miss West as teacher came to Mr. Hinman's assistance, and with a number of the most advanced and earnest young men as catechists religious work was earnestly carried on. Nearly all the people had been baptized either at Fort Snelling or at Crow Creek. Many had been confirmed by Bishop Whipple, and there were two hundred communicants.

The present location, opposite Springfield, was finally chosen for the Agency and the Missions. Consequently in 1868 they again pulled stakes and removed twelve miles further within the tract. Here a frame chapel with Mission house attached was built. The Mission was now within the jurisdiction of Bishop Clarkson, who visited it that spring for the first time and took the deepest interest in its work. After his visitation in the summer of 1869 he wrote: "I really think there is nothing in our day on this Continent more interesting to visit than this Santee Indian Mission. It is impossible for a Christian man to spend a single day among the monuments and results of this heroic Christian effort, without the profoundest emotions of gratitude and the deepest feelings of wonder and awe. Nearly all the oldest members of Mr. Hinman's congregation have been confirmed, and are communicants—over two hundred and fifty out of a population of one thousand souls. Think of that and contrast it with the statistics of any Christian community anywhere. I entreat those who love Christ's work and who are interested in the melancholy condition of this Pagan race that is passing to a heathen grave within an arm's length of our boasted Christianity, not to allow this mission to be crippled for want of means."

On May 31, 1868, his first visit, he ordained to the Diaconate Paul Mazakute, a full-blood, possibly the first of Indian blood and not speaking English, ever ordained in the Church in the United States. It has been stated that the late learned Dr. Hawks of New York and his brother the first Bishop of Missouri were of Indian blood. Both in spirit, in labors, and in usefulness Paul was worthy of the distinction.

In March 1869, Miss Mary J. Leigh came as teacher. At the Bishop's visitation in the summer two more men, Christian Taopi and Philip W. Johnson were made Deacons, and Paul Mazakute was advanced to the Priesthood. A vested choir of men and boys was introduced. Frequent services were maintained and the Chapel was almost always full, often could not contain the congregation, and it became necessary to divide it, the a. m. services for adults, the p. m. for the young.

The whole people, with few exceptions, were as yet living on the bottom lands along the Missouri, and the table land just above, in close proximity to the Agency. Their many hardships of late years had weakened the conditions of most, and many were broken in health, and scrofulous diseases and consumption were dreadfully prevalent. The Mission house was a veritable hive of industry, and the time and strength of missionaries were heavily taxed to bring comfort and relief to the sick, suffering and dying, and the house was seldom free of Indians coming and going on various errands. A small hospital was devised and authorized to meet the great need, and its construction begun this year.

In the summer of 1869, Mr. Wm. Welch of Philadelphia visited the Mission accompanied by Miss Biddle. Mr. Hinman with a delegation of Chiefs had been to Washington in the winter of 1863 to plead for their people imprisoned at Fort Snelling. "They visited Philadelphia and excited so deep an interest that an association was formed for their relief, chiefly composed of members of the Society of Friends, through whose agency large contributions of money were made for the benefit of those loyal Santee Indians." Mr. Welsh was made the Chairman of that association, and from that day forward took a lively and increasing interest in the welfare of the Indians. He was chosen a member of the Board of Managers of the Board of Missions, and by them requested for the time being to take charge of the Mission to the Santees. Having with his own eyes seen the hopefulness and success of the work, from henceforth he pleaded with pen and voice, striving to arouse Christians and Churchmen at the East to do their duty to the heathen at our doors, and poured out of his wealth heavily to further Christian work among them. And not only so, but again and again he went to the seat of Government, and strove to bring about a better state of things in the treatment of the wards of the Nation.

There was another result of Mr. Welsh's visit. He saw what Bishop Clarkson had before noted, that this Mission of the Church on the banks of the Missouri had attracted the attention of the Poncas and of the Sioux tribes up the river, and that delegation after delegation from the Yanktons had already come pleading for the extension of the work to them. Were

the men and the means forthcoming it could be indefinitely extended. Mr. Welch visited the Yanktons thirty-three miles up the river. Their corncrop had failed from drought, they were very hungry. He promised to see what he could do at Washington as to having them put on the same footing as to rations as the rest of the Sioux. Concerning the request for a Mission he promised that work should be begun among them as soon as the man and the means could be found. A log church with small quarters attached for an Indian clergyman was begun in the autumn, and the Rev. Paul Mazakute was sent from Santee in October to begin work. See the beginning of the unfolding of the purpose of God in bringing the Santees to the Missouri, through great tribulation though it were, which by His guiding hand should bring blessing and salvation to multitudes. The story of the Yankton Mission up to the time of the arrival of our Bishop was written out a good many years ago. It will be found in a supplement at the end of this history of the Indian Missions.

On the first of June 1870 occurred the cyclone which swept out of existence the Chapel, Mission, House, and not quite completed Hospital of the Santee Missions. A white carpenter, Mr. Davis, and a half-blood painter, Alfred Miller, working in the hospital were killed. Although the whole Mission family with two or three other persons were in the Mission House, eleven or twelve persons, and were buried in the ruins, not one was seriously injured; only two or three slightly. As soon as the storm abated the Indians came running to their assistance from every quarter and with profuse tears and kisses as they were extricated carried them off to their cabins and tepees. Indians are stolid you know! The loss seemed irreparable. Scarce anything was left except the clothing the parties had on. Again the records of the Mission were destroyed. One or two leaves of the Parish Register were picked up far away and one or two leaves of that English Bible saved by the Indian woman at the outbreak eight years before.

Mr. Hinman immediately set to work to put up a temporary log church and dwelling. The family was temporarily occupying a low log government warehouse consisting of one or two apartments. Later in the summer Mr. Welsh came out, and urged that buildings more permanent and slightly than cottonwood logs be constructed, promising to see that the funds were not wanting. Taking the log pens already in position as a foundation there gradually grew out of them that quaint rambling structure with its turrets, gables, corners, pinnacles, tower and nooks which was the wonder of the Indians and the rude border people, and in which was sunk an untold sum of money which could have been laid out to far better advantage to the Missions and the comfort and convenience of those who lived and worked in the house, or worshipped in the Church, and which resulted in misunderstandings and mutual loss of confidence between Mr. Hinman and the best friends and supporters of the Mission. It was a sad lack of good judgment and did much harm.

In the meantime the Santees began to look out for permanent locations in the very hilly country where they had been placed. The whole of the

little valley of the tortuous Horse Creek, or East Bazille, and of the main Bazille were taken up. Many were now from twelve to twenty or more miles from the Church. It was necessary to establish a chapel for them. In the course of time the Chapel of the Blessed Redeemer was built—the means contributed by the Society of the Double Temple of New York City. Rev. Paul Mazakute was placed in charge of it July, 1871. To the east of the Church another Chapel became necessary, and the small Chapel of the Holy Faith was built on the bottom land opposite Bonhomme; and since moved several miles back from the river and enlarged to more than double its original size. Services were maintained by the Deacons or Catechists.

In the summer of 1870 two young men who for a couple of years or more had had the privilege of training at the Mission House, Philadelphia, returned home to Santee, the one, Mr. Luke C. Walker remaining there as Catechist and student; and the other, Mr. Daniel W. Hemans, going to the Yankton Mission as Catechist, Student and Interpreter.

On the 5, of October, the tenth anniversary of the establishment of the Santee Mission, the Clergy, Catechists and delegates from the two Missions came together at Santee and organized a convocation, designing by this means to keep the whole of the workers in their field in touch, and for mutual encouragement, and discussion of problems peculiar to the Indian work. The Journal together with the Constitution was printed and widely circulated, and attracted considerable notice, partly on account of the ideas of the Indian members on certain subjects discussed, and partly on account of the advanced nomenclature by which its officers were designated. The Church world has moved since then, and Archdeacons and Deans are as numerous now as blackberries, at least in South Dakota.

In the spring of 1871 the Rev. J. Owen Dorsey was sent out by Mr. Welsh to begin work among the little tribe of Poncas, numbering 735 souls situated on a reserve at the junction of the Niobrara and the Missouri rivers opposite the Yanktons. Later Mr. Dorsey's mother, Mrs. Stanforth joined him. Having a talent for the acquisition of languages he set vigorously to work to acquire the Ponca and reduce it to writing, at the same time that he taught a day school, which had for a year or more been under the instruction of Mr. James Lawrence, a communicant of the Church, who some years afterwards was appointed U. S. Agent for the Poncas. Mrs. Stanforth devoted herself to the relief of the sick and suffering, of whom there were many, and to work among the women. The following year, 1872, she was obliged from ill health to retire for several months from the work, and Miss Amelia Ives, Miss E. Nichols, and sister Mary Graves of the Bishop Potter Memorial House, Philadelphia, were sent to that point, the first and last named from thence giving twenty-five years of most valuable and self-denying labors in different parts of the field in different capacities.

In June 1872 members of the Executive Committee of the Indian Commission of the Board of Missions, consisting of the Rev. Dr. Paddock, afterwards bishop of Olympia, Mr. Welsh and Col. Kimber, visited the

Mission, and the last two named made a tour of observation to the agencies up the river. While at Ponca Agency a service was held on the site of the church and Mission House, then in process of building, and seventeen persons were baptized—the first fruits of the Mission. To complete the story of the Ponca Mission before passing on to others in chronological order—In August, 1873, after Bishop Hare had taken charge, Mr. Dorsey and his mother, from continued ill health, were constrained to retire from the work. After a few years of work in parishes in Virginia and Maryland still pursuing the study of the Siouхан branch of Indian tongues, he was at length employed in the Ethnological Bureau of the Smithsonian Institute where he could best pursue the bent of his mind, which has resulted in some monumental works on the Ponca, Omaha, Pawnee, and other cognate dialects of the Siouхан language. He died a few years ago in Washington. After his retirement the Mission was conducted by Dr. Richard Gray, a candidate for Holy Orders, until the removal of the tribe to the Indian Territory in the spring of 1877, when they passed beyond the jurisdiction of our Bishop. About a third of the tribe, dissatisfied with their new location whither they had been taken to save them from the periodical raids of the Upper Brules and Ogalallas, broke away led by Standing Bear and insisted upon returning to their former home. They were finally permitted to remain and lands in severalty were allotted to them. They number about 250 souls. The Congregationalists have since their return tried to control them religiously and have maintained a Sunday service. For years a minister of that body was the sub-agent and government school teacher. They have no organized congregation, and so far as report goes, neither sacrament has been celebrated. Being on the opposite side of the river from the Chapel of the Holy Home, Yankton Mission, after a time they began to seek the sacrament of baptism for their children, and asked for the services of the church on their side of the river. Since 1893 occasional services have been given at the agency in the government school house, and last winter a pretty little chapel, costing \$750, was opened. Out of 250 there are now 143 baptized persons, 25 who have been confirmed, and 25 communicants. St. John's chapel is attached to the Santee Mission. "Cast thy bread upon the waters; for thou shalt find it after many days."

To resume the thread of the story of the Santee Mission. At the visitation of Bishop Clarkson in May, 1871, Mr. Luke C. Walker and Mr. Daniel W. Hemans were made deacons, the former to remain at Santee; the latter still to assist at the Yankton Mission.

On a beautiful day of November, the 22, the Rev. Philip W. Johnson started out deer hunting, lightly dressed, declining to take some matches which his mother offered him, saying he would not be gone long. The wind suddenly changed and a fearful blizzard burst over the region. Philip did not return. It was supposed he had taken refuge in some Indian's or settler's house. Becoming alarmed at his absence so long after the storm, search was made in every direction. About a week after the storm two of his little brothers, playing by the bluff near which they lived,

running into a ravine, were horrified to see a human hand protruding from a snow-drift. It proved to be Philip's. He had perished about one hundred and fifty yards from his mother's cabin. His death was a great loss to the Mission and the tribe, and his untimely death was universally mourned.

As a result of the explorations of the executive committee in June, 1872, the outposts were extended. Sister Anna Prichard, who was placed at the Yankton Mission in 1870, and the following spring sent to Santee, was now sent to Crow Creek to begin work among the Yanktonnais. Mr. Walter S. Hall who had joined the Yankton Missions as teacher in 1870, with Miss Leigh was sent to Lower Brule.

The burning zeal of Mr. Welsh for the work among the Indians, in his desire to find workers to enter the fields so rapidly opening to the Church, led him to visit Berkley Divinity School and present his appeal to the students there. Two men offered themselves on the completion of their studies, Mr. Henry Swift and Mr. H. Burt, and a third, the Rev. Wm. J. Cleveland who was already in parish work at Scranton, Pennsylvania, concluded to follow them. The two former came out in the summer and proceeded to study the language and get some insight of the peculiar work. Mr. Swift had been ordained to the Deaconate. At the visitation of Bishop Clarkson in September, Mr. Burt was made Deacon at Santee. In the autumn Mr. Burt was placed at Crow Creek, and held his first service there October 23; Mr. Swift at Cheyenne River Agency, and held his first service there October 20. Mr. Cleveland resigned his parish and came a little later and was assigned to Lower Brule where Miss Leigh and Mr. Hall were stationed, and Miss Steitler was now sent to assist Miss Leigh.

On August 25, nine months after the death of the Rev. Philip W. Johnson, the Santee Mission was again afflicted by the death of the Rev. Christian Taopi who was ordained at the same time with Philip. An older man than the latter, never strong in body, but full of faith, earnestness and patience, he was much beloved by the people and his death bewailed.

THE NIOBRARA MISSION.

We have now in our meagre sketch of the more prominent events of the Mission reached the point when, in the judgment of the House of Bishops and the Board of Missions, it was desirable to emphasize its importance, and to keep the different parts and the workers in touch as the Mission was extended and they became more and more widely separated, and to give it the authoritative and careful personal oversight and direction which was impossible while it was simply an incident in the work of Bishop Clarkson, burdened with the new diocese of Nebraska, to which was added the Missionary District of all of what is now North and South Dakota. There was at the time prominent in the minds of many of the best friends of the Mission, and many others, the idea that as it was a peculiar work requiring different methods from those among English-speaking white people, and that as the latter, who were brought in contact with the aborigines on the border, were almost always hostile, and usually

hated or despised them, in other words the two races were incompatible, that the work would be best promoted by having a head who would be the Bishop to and for the Indians only. The question has been more thoroughly discussed in later years, and seems to have been settled, that the scheme is not in accordance with the best Catholic teaching and practice, and only admissible in the case of a Coadjutor Bishop in a particular diocese, temporarily charged with a special oversight of a race within its borders. And even thus complications would be likely to arise.

In order to establish a basis for comparison of what the work was when the Bishop of Niobrara was elected, and its later growth under his charge, let us sum up to the point at which we have arrived, the close of 1872.

CLERGY: White 6—Priests 2; Deacons 4.

Indian 3—Priests 1; Deacons 2.—Total 9.

Samuel D. Hinman, Priest in charge of the Santee Mission.

Joseph W. Cook, Priest in charge of the Yankton Mission.

J. Owen Dorsey, Deacon in charge of the Ponca Mission.

William J. Cleveland, Deacon in charge of the Lower Brule.

H. Burt, Deacon in charge of the Yanktonais Mission.

Henry Swift, Deacon in charge of the Cheyenne River Mission.

Paul Mazakute, Priest in charge of the Chapel of the Blessed Redeemer, Santee Mission.

Daniel W. Hemans, Deacon of the Church of our Most Merciful Saviour, Santee Mission.

Luke C. Walker, Deacon of the Church of the Holy Fellowship, Yankton Mission.

Indian Catechists.

SANTEE MISSION—William Hemans, Alexander Frazier, Paul J. Manikiya.

YANKTON MISSION—David Tatiyopa, Salos P. Walker, Edward Y. Oohiye, Baptiste W. DeFond.

CHEYENNE MISSION—George I. Quinn.

Women, Teachers or otherwise:

Santee Mission, Mrs. Hinman and Miss Emily Y. West.

Yankton Mission, Miss Anna M. Baker and Mrs. Annis Long.

Ponca Mission, Mrs. Stanforth, Miss Amelia Ives, and Sister Mary Graves.

Lower Brule Mission, Miss Mary J. Leigh and Miss Lizzy Stiteler.

Yanktonais Mission, Sister Anna Prichard.

Men, Teachers.

Yankton Mission, Mr. John Robinson.

Lower Brule Mission, Mr. Walter S. Hall.

Women 10; Men 2;—Total 12.

Churches and Chapels.

Three frame Chapels and one Church; of logs, four—Total 8.

Residences for Clergy or Catechists four; all but one built in connection with the Church or Chapel; all but one of logs.

THE BISHOP OF NIOBRARA.

On the festival of All Saints 1872 the Rev. Wm. Hobart Hare, Secretary of the Foreign Committee of the Board of Missions, was elected Missionary Bishop of Niobrara, accepted the appointment in December, and was consecrated the ninth of January 1873, and after closing up personal and official affairs, left the east for the Indian country on the 7th of April. The jurisdiction assigned to him consisted of all that part of what is now South Dakota lying west of the Missouri river; including also the several Indian Reservations on the left bank of the Missouri, north and east of said river. To give unity and compactness to the effort of the Church for the Indian tribes, the House of Bishops passed the following resolution:

RESOLVED: That the Missionary Bishop of Niobrara be authorized to take charge of such work among the Indians, east of the Rocky Mountains, as may be transferred to his oversight by the Bishop within whose jurisdiction such work may lie.

The Bishop of Wisconsin accordingly transferred the Oneida Mission; the Bishop of Nebraska, the Santee Mission; and later the Bishop of Colorado, the Shoshone and Bannock Mission in Wyoming.

After making a most interesting visit to the Oneida Mission, the Bishop went south to study the conditions in the Indian Territory, and thence north to Omaha to confer with Bishop Clarkson, who until then had had charge of the Missions to the Santees, Poncas and Yanktons. He reached his own jurisdiction the latter part of April, staying some days at Santee. He there found, at the Bazille, our faithful and only Indian Presbyter, Paul Mazakute, dying of consumption. He fell asleep May 12, leaving a fragrant and inspiring memory with all who were privileged in knowing him.

From thence the Bishop came next to the Ponca Mission. Crossing the river to the eastern side on May 8th he visited the Chapel of the Holy Name at the mouth of Choteau Creek, and the same evening reached Yankton agency, which from henceforth for a number of years was to be his headquarters.

Under the so-called "peace policy" of President Grant the different religious bodies of the United States had been requested to take a kind of supervision and responsibility for the management of Indian Agencies assigned to each, and for which they were requested to nominate agents. All the Sioux Agencies in Dakota Territory with the exception of the Sisseton, where the A. B. C. F. M. had work, and the Devils Lake, where the R. Catholics had a Mission, were assigned to our Board of Missions. We were particularly fortunate, at the time of our Bishop's coming, in having as Agent the Rev. John G. Gasmann, a Clergyman of the Church, whose excellent wife was a sister of Bishop Clarkson. On account of some bronchial trouble he was unable regularly to exercise his ministry,

and had accepted this government position as offering a field of usefulness. With a big heart full of love and pity for the helpless, miserable, untutored heathen, supported by a wise and eminently practical head and excellent executive ability, he entered with enthusiasm upon the work of lifting up and starting on the road to civilization and self-support the 2000 Yanktons. He remained in charge for six years and accomplished a great work which will remain, and left his position with the universal regret of both races. He was a powerful and a sympathising helper in all Christian work among the Indians. The Bishop in his new and untried work found in him a wise and helpful adviser.

THE REGIONS BEYOND.

The Bishop having visited all of the seven or eight stations where regular and organized work had been maintained for a longer or shorter time, and which could be reached one from the other in a very few hours; and having studied their condition, work and needs, now prepared for his primary visitation up the river to the newly established Missions and the wild people among whom they were placed. The distance from Yankton Agency to the nearest was over one hundred, and to the farthest three hundred or more miles. The road lay back from the river and through a desolate country without inhabitants, save at long stages where a couple of desperate looking men, or a white man with an Indian family kept the "stage-ranche" at the crossing of a creek where there might be running water, or quite as often only a water-hole in the bed of what was sometimes a torrent, and again for many months without water save as described. The "ranche" a low log hut, sometimes two placed near together, the one for the accommodation of travelers, the other for the occupants, and where the wretched food was prepared. The latter usually consisted of poor bacon swimming in grease, and soda or saleratus biscuit, often as yellow as gold and smelling like soft soap from the excess of alkali. Sometimes fortunately it was varied by potatoes, often wretchedly cooked, and—luxury of luxuries,—stewed dried apples, and coffee prepared by adding a little fresh coffee to the grounds of any number of previous brewings, and in a pot which never knew a cleansing. If pretense of a table cloth there were, it consisted of a piece of worn oil-cloth mopped with the dish-clout after the meal. The table was used as a lounging place or card-table by the occupants of the "ranche" between times. The roofs were of earth supported on poles whole or split, with some hay under the earth. By mice, or by natural gravitation, or by force of the wind, the earth often came peppering down, and when it rained heavily drops or streamlets of mud were hard to escape. The floors were usually the virgin earth, and became saturated with filth, and the abode of innumerable fleas which made life wretched by day, or until the weary traveller sought relief in bed. Ah those beds! the acme of luxury! so sleep-inviting to tired, tormented flesh! A dirty tick stuffed with coarse slough hay, unevenly disposed, no sheets; blankets or quilts, in constant use, seldom or never aired or washed, calico or muslin pillowcases, sometimes very dirty. Not to show himself entirely

devoid of kindness to the lower animals, the tired traveller usually took to bed with him a few of the aforementioned fleas. But he soon found there were other orders of creation which demanded his attention, or thirsted for his blood, and like Solomon's "daughter of the horse-leech metaphorically cried, "give, give." And so between the two he dozed, and tossed, and woke till the morning released him, and he arose more wretched and tired than he had lain down. He tastes the uniform meal and starts again on his weary way.

The Bishop's vehicle was not a chariot, nor yet a covered carriage, with the arms of his see emblazoned on its panels, and with soft, luxurious cushions, and scientifically constructed springs tenderly guarding the body from jars and jolts; but the ordinary light-wagon of the west, with no cover, and with common cushions. In such how often and long has he fared along under the canopy of heaven, with the blazing sun streaming down its resistless heat; not even "a great rock in a weary land." nor even a spreading tree, nor even a juniper bush to change the monotony of the scene or offer a temporary rest; rarely even a gopher, or a little prairie bird suddenly appearing out of somewhere and as suddenly disappearing into nowhere, to attract his attention and change the current of his thoughts. Only the magnificent distances stretching out on every side which seemed like Tennyson's Brook to "go on and on forever." And then imagine what it was when this monotony was varied by the frequent occurrence in this part of the country of wind and dust storms which often last for days; sudden down pours of rain, often accompanied by hail frightful to man and beast; dry water-courses suddenly turned into torrents impassible, which may not subside for many hours, and no refuge of any sort within a days travel, or more. The Bishop has experienced what many of us may not have known, a "dry camp" and a "wet camp;" the former trying to man and the worn out horses because not a drop of water can be found to slack their burning thirst or refresh the travel-stained hands and face; and the latter because there has been too much, and the forlorn traveller and all his "traps" are soaked and draggled, and the ground and herbage where he is compelled to camp is wet as wet can be. Fortunate is he who under the circumstances finds his matches dry, and succeeds in lighting the wet twigs and branches he may be able to find for his camp-fire to dry his garments and warm his food. Or when impelled to travel through such a country in the more inhospitable and dangerous season of winter with its frequent very low temperature, snow storms and frightful "blizzards," streams filled with ice to ford, or to venture on uncertain ice, or pierced and pinched with the stinging winds which never lull, from which there is no shelter, and against which fur coats and robes are not always a protection. Such items as these are necessary to fill out the picture of the bodily discomforts and perils, nay, sufferings, to "fill up that which is behind," in carrying the gospel of the grace of God to the heathen Dakotas.

Of course there is another and pleasanter side to the picture. For in favorable weather, with a proper tent, and carefully selected camping out-

fit and well provided larder of canned and cooked food, and an active, common-sense driver as travelling companion, camping may be more or less pleasant and refreshing, especially when it comes as a change from the maddening crowd and carking care and the weary round. But when it was for many years the ordinary and only way of getting about the Niobrara jurisdiction, it must have been dreadfully monotonous and trying even under the most favorable circumstances. It is the only way still, but a large part of the journeyings by wagon to reach the different Missions is now superseded by the railways east of the river and in Nebraska, which touch the borders of the Indian country; so that the former method is now necessary within the reservations mostly,

At Mission Stations, Agencies and Military Posts the Bishop was always cordially welcomed and found temporary rest and refreshment.

On the primary visitation referred to, a Sunday was spent at the lower Brule Mission. A service was held in the log Mission House, and the Bishop solemnized the marriage of the Rev. Mr. Cleveland and Miss Lizzie Stiteler. The effort here did not seem to be very cordially responded to by the Indians; they did not seem ready to receive the Gospel, and in a few months the work was temporarily suspended, and Mr. and Mrs. Cleveland were stationed at St. Phillip's, White Swan, Yankton Mission. At Crow Creek Mr. Burt and Sister Anna Prichard with kind co-operation of the Agent, Mr. H. F. Livingstone, a nominee of the Board of Missions, were working quietly in buildings put at their service by the Government. Mr. Swift was found living in a log hut in Spotted Cloud's camp opposite Fort Sully, with an erratic half-blood Santee as Catechist, with no companionship except that of the Indians, unless he sought it at Fort Sully, where he held services, or at the Agency a good many miles up the river, where he also held services in English. It was thought best for him to locate himself more centrally at the Agency.

There were yet bodies of Indians in the Bishop's jurisdiction larger than any of those among whom work had been begun, but for various and sufficient reasons the Bishop deferred visiting them until later. He had now taken a view of the whole situation and was able intelligently to map out his plan of campaign. Yankton Agency he chose as his residence; although not central, yet in most direct communication with the east, and most favorable for departure to points up the river, and to the west, if the work should be extended to the Red Cloud and Spotted Tail Agencies. The Church of the Holy Fellowship he designated his cathedral.

From his observations in the Indian Territory and on his primary visitation in his own jurisdiction, he became convinced that the boarding school ought to be one of the most prominent features of Missionary work among uncivilized people. He therefore set vigorously to work to supply this need, which all along in the older Missions had been felt and greatly longed for. The executive committee generously responded to the Bishop's advice, and before the close of the year St. Paul's school for Indian boys was opened to pupils at Yankton Agency, in a chalkstone building 41x56, two stories high, with a basement, and a wing 26x18. The Bishop

himself was for a time the principal, Mrs. M. E. Duigan the first house-mother, and Mr. Walter S. Hall the first teacher. This was the first boarding school of any kind, for either race, erected within the limits of South Dakota. And here began the blessed work, soon extended by the establishment of other schools for one sex or both, which has sent its streams of blessing to all our Missions and to all parts of the Niobrara jurisdiction. Native Clergy, Catechists, Helpers, Teachers, Clerks, Agency employes, Farmers and others mention with pride that they had their first training in civilization and books at St. Paul's school, and became practically acquainted with what Christianity really means. As in all departments of this naughty world, of all the seeds matured and dropped into the soil only a portion germinate, and of this portion only a part are perfected and bring forth fruit, so of this school work. Yet the return justifies the labor and expense involved; and it is an evil day indeed, and greatly to be deprecated, when any one of them through lack of means to support it must be given up.

The same is true, as of the boys' schools, so of the girls. In visiting the homes of the people one notices at once the difference between those kept by women who have had training in our girls' schools and those who have had no training. The same is noticeable in our congregations, and in our Woman's Societies and Guilds.

In August the Bishop called together at the Santee Mission the first of his Convocations. During its session he held, August 8th, his first ordination, when Mr. Wm. A. Schubert was made Deacon, and the Rev. Wm. J. Cleveland and the Rev. Daniel W. Hemans were advanced to the Priesthood. That first Convocation compared with his twenty-fifth was a small affair:

	FIRST CONVOCATION.	TWENTY-FIFTH.
Missions,	6	11
Stations,	10	83
Clergy,	8	17
Catechists.	9	58
Delegates,	15	139
People.	100 about	2000

It was a contrast in the appearance and intelligence of the delegates and people in attendance, the greater part having then but a dim perception of wherefore they had come together; now, with a clean knowledge that it is for the furtherance of the kingdom of God among them and their people. Then more concerned about rations and clothing, and accomplishing some scheme at Washington, or some temporal benefit from the Church and the Bishop; now most of the younger generation as well as many of the older understanding that we seek to promote the things which belong unto their peace. It was a contrast in their ignorance then of the rules and customs in conducting a deliberative body, and the orderly way in which it is conducted now; in their inability to confine themselves to the question under discussion, each man when he got the floor insisting upon throwing out then and there anything which was uppermost in his

mind, whether it had anything to do with the subject in hand or not; and now generally threshing out the question to a conclusion. Then no annex assemblies of woman's societies to confer together to promote their gracious and most helpful work; now, the numerous delegates from 85 or 90 Societies or Guilds bringing their reports of work done at home, and the results, amounting to hundreds of dollars for aiding the Church work: nor then, Men's Brotherhood of Christian Unity, and St. Andrew's Brotherhood; but now coming together from all parts of the Indian field to discuss their work and bring their offerings.

One other important item is to be noted before the end of the Bishop's first year, viz: The opening of St. Mary's School for girls at the Santee Mission, for which a part of the large building there was adapted. Miss Clara M. Kerbach and Sister Mary Graves were put in charge.

In the year 1874 is to be noted the enlargement of the Crow Creek Mission following the change in the attitude of the people, which had been indifferent. A small Girls School under Sisters Olive M. Roberts and Sophie Pendleton, was in operation at the Agency. Two new stations were opened: Christ Church, some miles above the Agency, where Mr. Burt and Sister Anna Prickhard labored; and the other, St. John the Baptist, eight or ten miles below, where Mr. Ashley and George I. Quinn, Catechist, were stationed.

Also at the Cheyenne Mission a Boys School under Miss Leigh and Miss M. A. Hays was opened.

Also at the Yankton Mission an additional building named Emmanuel Hall was erected in connection with the Cathedral, and a School for Girls was opened under the care of the Misses S. M. Robbing, S. Francis Campbell and Anna M. Baker.

The Bishop appointed a committee consisting of the Rev. Messrs. Hinman, Cook, Hemans and Walker, to revise such parts of the Book of Common Prayer as were already in the Dakota language, and to translate all other offices and adjuncts of the entire Book.

The following year, 1875, on the suggestion of the Bishop, a portion consisting of the Daily Morning and Evening Prayer, Litany, Prayers and Thanksgivings, Communion Office, Selections and Psalms, and all the Collects with Epistles and Gospels only indicated, with the English on one page and the Dakota equivalent on the opposite, called *the Dakota-English Service Book*, was published, and brought great relief from the embarrassment of conducting or joining in services with an insufficient supply of books in a crude and very faulty translation.

We note that the spiritual care of the Oneidas and of the Shoshones and Bannocks, which under the resolution of the House of Bishops was allowed to be transferred to the Bishop of Niobrara, was relegated to the Bishops transferring them.

The discovery of gold in the Black Hills, within the Missionary District of Niobrara, brought a great rush of white people to those parts, and upset the idea which had prevailed when our Bishop was elected, viz.,

that he was to be to and for the Indians only. Whether the white people had come rightly or wrongly they were there to stay, and it was the Bishop's duty to be the Messenger of the Church to them as he should find opportunity. It was the opening wedge which led in 1883 to the extension of his Jurisdiction over all of the remainder of South Dakota.

The Rev. R. A. B. Ffennell joined the Mission and was put in charge of St. John's School for Boys at Cheyenne, and ministered in English at the Agency and Fort Sully, a Catechist under him, John Kitto, holding services in Dakota, while Mr. Swift plunged further into the wilderness, establishing himself at Mackenzie's Point, twenty-five miles further up the river.

This year also saw the opening of an entirely new effort among the Upper Brules, now called the Rosebud Mission. The location was five day's journey from the nearest railroad station and from the nearest Mission, across a wild and almost trackless country. The Rev. Mr. Cleveland and wife, Miss Leigh and Sister Sophie Pendleton were the Church's "forlorn hope" to attack this, one of the largest bodies of wild, turbulent heathen in the Jurisdiction.

In 1876 the Bishop's incessant journeyings and exposure to the hardships of border life, his weight of care and work, and responsibility in laying foundations, and labors and anxieties to procure the means for carrying on the whole work had brought on bodily ailments, and the state of his health became alarming. An entire rest and change became necessary, and the House of Bishops urged it. He went abroad, spent nine months in Europe, and returned much refreshed and strengthened, and resumed his work.

On March 1st the Santee Mission was greatly afflicted by the death of Mrs. Hinman. A beautiful headstone of pure white marble surmounted by a cross erected near the Church of Our Most Merciful Saviour, by the Santee women, in grateful, loving memory, bears silent testimony to one who for fourteen years bore these poor people in her mind and heart, and with the utmost sweetness, and patience, and love and labors beyond computation, by tongue and hand taught and comforted and encouraged, strove to make them understand something of the love of Christ which passeth knowledge, and lift them up that they might in His light see the blessedness of His face. Her husband testified of her: "She has done more real Missionary work than I."

On Sept. 27th, Mr. Ffennell was shot and killed by a hostile Indian, while returning from the Agency with two of his pupils, and where he had pleaded with the military officer for the release from the guard-house of this same Indian who on some suspicion had been arrested. It was from no personal animosity to the Missionary whom he did not know, nor did he know of his interceding for him, but to wreak his vengeance on the hated race from which he had, or fancied he had received an indignity, and Mr. Ffennell was the first one whom he encountered outside of the Agency. Although he boasted of the deed in the hostile camp, and was well known,

he was never arrested and punished—so weak and fearful at the time was the military arm of the government in the Indian country. The act caused great consternation lest it might be the prelude to a general onslaught of the hostiles who were numerous in the vicinity, and well nigh, for the time being, broke up the Cheyenne Mission. Mr. Swift and family were sent for and brought to the Agency; John Kitto, the faithful and fearless Santee catechist, taking his place at Mackenzie's Point.

Nov. 27th Mr. David Tatiyopa, one of the first Yankton catechists, was made deacon; the first of Yankton blood admitted to holy orders. On Dec. 3d, Mr. Walker, Santee deacon, was advanced to the priesthood.

The Lower Brule Mission, three years suspended, was resumed by transferring Mr. Burt from the Crow Creek Mission.

The Bishop notes for the year 1877, with thankfulness, that it has been one of unprecedented prosperity to the Niobrara Mission in the improved condition of the boarding schools, attendance at the day schools for which the Bishop had contracted with the government, large congregations, the desire for churches and schools among the tribes not yet reached, the large number baptized—183 infants, 100 adults—151 confirmed, and 11 candidates for Holy Orders.

On June 24th Mr. Swift was advanced to the priesthood, and Nov. 25th Mr. Ashley was made deacon. Three frame churches had been finished—Christ Church, Lower Brule; St. John the Baptist, Lower Camp; and St. Thomas, Crow Creek Agency.

In 1876 it had been noted that Mr. Cleveland, of the Upper Brule Mission, had occasionally held services at the Red Cloud Agency, although it was forty miles distant from his mission. Mr. John Robinson, who joined the Yankton Mission in 1871 as a missionary teacher, after serving some years, having studied a couple of years at the Divinity School, Philadelphia, was made deacon by Bishop Stevens, acting for Bishop Hare, June 1876. On his return to the Jurisdiction he was sent in September to begin regular work at the Red Cloud Agency, accompanied by the Rev. Mr. Walker, whose stay was to be temporary.

In 1878 the government desiring to make the Upper Brule and Red Cloud Agencies more accessible, as well as to bring those large tribes nearer to civilizing influences, removed them from the remote wilderness to the river—the former to the country vacated by the Poncas, who had been removed to the Indian Territory, and the latter to that portion now within the Standing Rock Reserve. Our Missions to both were temporarily suspended. However, Mr. Robinson soon after settled in the temporary camp at the New Red Cloud Agency. Mr. Cleveland became Principal of St. Paul's School and Mrs. Cleveland the Housemother. The Rev. H. St. George Young, who since early in 1871 had been the Principal of St. Paul's School, together with Mr. Burt and Sister Sophie C. Pendleton, took up School and Mission work among the Upper Brules in the Chapel and Mission House erected for the Poncas.

On March 31st the Rev. Daniel W. Hemans fell asleep. Since the death of the lamented Mazakute he had been in charge of the Chapel of the Blessed Redeemer, Bazille, Santee Mission. The Bishop wrote of him: "Rescued from Barbarism when a boy by Missionary effort, and educated for the Sacred Ministry, he was ordained Deacon, and in 1873 advanced to the Priesthood. By his simple piety, blameless life and faithfulness in his ministry, he became the comfort of his associates in the Ministry, and an honor to the Niobrara Mission. His knowledge of the Scriptures was great. They were the joy of his heart, and his power to translate with spirit and point into the language of his own people was remarkable. The work of the last years of his life was the translation of the Psalter for the Dakota Prayer Book."

The Rev. S. D. Hinman after eighteen years of work in the Mission was superseded in the Santee Mission by the Rev. W. W. Fowler. Mr. Amos Ross, Santee, was ordained Deacon and assisted Mr. Fowler.

A section of the Santee tribe under the Chief, David Weston, with a desire to become really like white men and citizens, and to leave Agency and tribal matters behind, had left the Agency in 1869 and 1870 and gone to the region of what is now Flandreau, taken claims and sought to make their living independently. About half of them were members of the Church, the remainder Presbyterians. David acted as Catechist. A rude log Church was finally built. Ever since the Bishop's coming to his jurisdiction they had been pleading piteously to be taken under his care. Territorially they were outside, but constructively, as Santees, were legitimately within his cure. In July the Bishop paid a most interesting visit to them and steps were taken to build them a church; part of the funds for which were contributed in the Niobrara Mission, the rest by the ladies of St. Thomas Church, New York. It became the memorial to Mrs. Hinman.

The number of boarding schools maintained involved very heavy expense. During the first years of awakened interest and enthusiasm at the east for the evangelization of the Indians, when the contributions for the work were very large, much more than those of any other Christian body, they were easily supported. But the rest of the work had greatly expanded, involving corresponding expense. It was deemed necessary to retrench somewhat. Emmanuel Hall, for girls, in connection with the Cathedral was closed and merged in St. Mary's School, Santee, the log portion of the buildings which it had occupied removed, and the frame part altered became the residence of the Yankton Missionary recently married. Mrs. Julia A. Draper last in charge was made a Deaconess and ministering woman in the Yankton Mission.

In 1879 the upper Brules being dissatisfied with their location at the mouth of the Niobrara on the lands formerly occupied by the Poncas, their enemies, from whom they said the country "stank," were again removed one hundred and fifty miles further west into the wilderness, on the Rosebud from which their new Agency, Reserve, and our Mission have since taken their name. Mr. Cleveland's friends among the people begged him to return to them. He accordingly resigned the headship of St. Paul's School

and in January was succeeded by the Rev. W. V. Whitten of Nebraska.

The Red Cloud people, Ogalallas, were likewise dissatisfied, and insisted upon going back to the region from which they were removed. Mr. Robinson followed them to Pine Ridge, which was the name of their new Agency and Reserve—and Mr. Burt joined him. Mr. P. C. Wolcott, a white candidate for Holy Orders who had spent some time as a teacher at St. Paul's, having now graduated from the General Theological Seminary was ordered Deacon in New York and sent to the assistance of the two Deacons at work at Pine Ridge, and all were under the charge of Mr. Cleveland as Priest, although he was 150 miles removed—almost four times as far away as when he first acted in that capacity.

The Church of Jesus, Rosebud Agency, was erected and was immediately crowded by the lately roving and much-removed horde. St. Mary's School, now under the charge of Miss Ives and Sister Mary Graves, with Miss Alice M. Bell as associate, rejoiced in their new St. Agnes Dormitory, the gift of Mrs. Wm. B. Astor. Mr. Young was sent to take charge of St. Mary's Church, Flandreau.

In the Autumn the Bishop opened a new school for Indian children in Springfield, at first for boys, but later for both sexes, testing his reasoning that it would be better for their advancement to separate them entirely from direct contact with their people, and yet not removing them so far away that their parents could not reach them in case of sickness, or that either party need be worried by their distance from each other. The citizens of Springfield aided generously in the enterprise. An old hotel with large grounds attached was made available and the school begun. The Rev. Abdiel Ramsay was principal, Mrs. E. E. Knapp, housemother, and Mr. Edward H. Dawes, teacher. Hope School has abundantly proved the wisdom of the Bishop's reasoning. It has been one of the most successful of our schools, especially in the training of girls, to which in later years it has been confined. Alas! that from the stringency of the past few years and lack of the means to sustain so good and fruitful a work, it was deemed necessary to close it as a church school and lease the property to the government! Although it continues under the same excellent head as for some years before, the Rev. W. J. Wicks, it has lost its distinctive character and excellence as a church school, and the Dakotas are in-so-far losers thereby.

The Rev. L. C. Walker, who had for several years successively in charge the Chapel of the Holy Name, Choteau Creek, and the Chapel of St. Philip, White Swan, Yankton Mission, was now put in charge of the Lower Brule Mission—the first experiment of putting a native priest in that responsible position.

The year 1881 is marked by the establishment of a new mission—that to the Sissetons. These people are a branch of the Santees, who at the time of the troubles of 1862 fled to or towards the British Possessions, but were finally gathered to their present location, the northeast part of the state. The American Board had a Mission there, and there had been a tacit understanding with the government under the "peace policy" that the

religious bodies to whom the care of Agencies was committed would not interfere with one another. Hence, although a few of the people who had become members of the church while in Minnesota, and many others desired the extension of the Mission to them, and for years had pleaded for it, and in 1877 had sent a strong delegation to Convocation to urge it, the Bishop could not see his way clear to enter in. It is to be remarked that other bodies were not so careful to respect the understanding, nay, claimed the right to go wherever their inclination led them. This being the case, and on visiting the Agency finding the Agent and the Presbyterian Missionary not opposed, but rather of the opinion that the Church would reach an element there which they could not, the Bishop saw his way clear and sent Mr. Ashley to that field. St. Mary's Church and Mission House near the Agency was built, and two outlying stations opened.

The Mission had now been extended to cover all the different reserves and bodies of Indians within the district with one exception. That one was under the care of the Roman Catholic Church. They had large schools, a force of priests, sisters and lay helpers. It was very largely, if not entirely, supported by the subsidies from the U. S. Government under the contract system. They had a clear field. Naturally they were anxious to keep all other religious bodies out of their field. But a good many Indians there are related by blood or marriage to people of the other Dakota tribes. They visit back and forth, they see and hear, and discuss and contrast the methods and teachings of the two systems. They think they would prefer a Mission of the "white robes" rather than the "black robes." And so there come to be invitations to "come over and help" them. Mr. Swift, who had opened a new station on the Moreau which he occupied himself, was not so very far removed. He visited the field in the winter of 1883, and the following winter in company with the Bishop. In August, 1885, the Church of St. Elizabeth, with parsonage attached, was built on Oak Creek, 40 miles below the Standing Rock Agency. It was the gift of Mrs. J. J. Astor. Mr. Deloria, native Deacon, was placed in charge under Mr. Swift, Priest in charge of the Cheyenne Mission, and was succeeded by the Rev. F. M. Weddell, Deacon. On the retirement of Mr. Weddell in 1889, Mr. Deloria, who is nearly related to some of the principal families in the neighborhood, was again stationed there, under the Rev. J. W. Handford, who on the retirement of Mr. Swift in 1887, became the head of the Cheyenne Mission. On the elevation of Mr. Deloria to the Priesthood in 1892, he was placed in charge of the Standing Rock Mission—the third instance of a native clergyman placed in that responsible position. Four outlying stations have been opened, and although the field is a difficult one by reason of the strong R. C. Mission with their peculiar and often unscrupulous methods of opposition, it has been markedly successful and encouraging. The work has been greatly strengthened by the establishment, in 1890, of St. Elizabeth's Boarding School, for both sexes. From its inception Miss Mary S. Francis has been its devoted principal. In the winter of 1897 the school building was destroyed by fire, together with a fine school room which had just been completed. It

seemed a crushing blow, and priest and people were greatly distressed lest it might not be rebuilt. They did their best to show their appreciation of the school and their anxiety that it should not be abandoned. They gave what they could out of their poverty, and to our joy and their rejoicing, by the recovered insurance on the buildings the Bishop has been able to replace them, and the school is again doing its blessed work.

On February 17th, 1884, the church, parsonage and St. Mary's School, Santee Mission, all connected together, were totally destroyed by fire. The school was temporarily transferred across the river to the old hotel buildings formerly occupied by Hope School, now occupying the beautiful chalkstone building erected for it. Miss Ives and Sister Mary Graves retired at the end of the school year, and in the autumn Mrs. Jane H. Johnston who for some years had been the efficient Housemother of St. Paul's School, was placed in charge as Principal, with Miss Francis as Teacher. On the question of rebuilding St. Mary's it was urged that as the Santees were well provided with school and the tribe small, the fifteen thousand souls on the Pine Ridge and Rosebud Reserves, for whom we had not provided one boarding school, had claims which ought to prevail. However in 1885 it was located and built on Antelope Creek ten miles east of the Rosebud Agency, to which locality it was then thought the Agency would be removed. This has not been done, but in 1897 the very extensive and beautiful series of building for the Government Boarding School of that agency were erected within a mile of St. Mary's and it is not so lonely as for some years it seemed. Mr. Cleveland acted temporarily as the Principal.

The year 1887 was marked by several changes which gave us many sad and anxious thoughts. Mr. Cleveland after so many years of self-denying and successful labor in the Mission, from various causes felt constrained to resign and return to the East. With a more accurate knowledge of the language than any of his white associates, which fitted him for any literary or critical work in preparing books or papers for publication, or translations in the language, or interpreting; with the love and confidence not only of his fellow Missionaries, but of the Indians both of his own particular field and throughout the Jurisdiction, his removal from us was like the disappearance of the "tall pine" which has beautified and marked the landscape. The gap seemed irreparable. However, after a time returning to South Dakota and taking charge of Madison in connection with which he had the care of the Indian congregation of St. Mary's, Flandreau, and as the editor of our little Dakota journal, *Anpau-kin*, gave him membership again in our Niobrara Convocation, and in successive years he was chosen Dean of Convocation. Alas! that he has again escaped us and gone beyond our reach. After his retirement from the Rosebud Mission it was for two or three years left without a competent head and suffered in consequence. The Rev. Mr. Clark took charge in 1891 and is still with us.

The Rev. Mr. Swift who for the same number of years had endured many hardships in the Cheyenne River Mission, a very difficult field, and

had approved himself by abundant labors, resigned to accept a Chaplaincy in the U. S. Army, which he still holds. He was succeeded by the Rev. J. W. Hanford, an Englishman, and one who had had experience as a Missionary in Africa. He entered upon the work with zeal and devotion and gave promise of great usefulness. From an accident with a mower on August 3d, 1888 he was so badly wounded, and no surgical assistance obtainable for many hours, that he bled to death before the next morning. The following year Mr. Ashley was from the Sisseton transferred to the bereaved Mission, and the Rev. Mr. Robinson put at the head of the Sisseton Mission.

The Rev. Mr. Fowler who had served the Santee Mission with great acceptance since 1878 was constrained by the illness of his wife to resign. He was succeeded by the Rev. C. B. Stroh who with consuming zeal and love carried on the work until his greatly lamented death, August 21st, 1893. The Santee Mission was placed under the charge of the Missionary to the Yanktons, with, later on, a native Deacon, the Rev. Wm. Holmes, under him in charge.

The Ogalalla or Pine Ridge Mission had from its inception been worked by one, two, and, at one time, three white Deacons resident in the field under the charge of the Rev. Mr. Cleveland of the Rosebud Mission, living 150 miles distant. On the elevation of the Rev. Charles S. Cook to the Priesthood in 1886 he was placed in charge—the second instance of putting a Dakota in that responsible position. The tribe was large, some 8000 souls, scattered in bands along the streams in favorable localities over an immense stretch of country. Mr Cook threw into the great work before him all the intense earnestness of his nature, and love and sympathy for his people. Stations and workers multiplied. A monthly visitation of his stations occupied seven or eight days of incessant travel with services in one or two Chapels or Stations daily, with Communion, baptisms and instructions. The work grew and flourished wonderfully. A man of rare attractiveness personally, of intensely sympathetic nature, one who had the best advantages of classical and theological training, and yet had in no degree lost his sympathy for and interest in his people. His education had not, as has often happened with smaller men, separated him from his people. He attracted interest or aroused enthusiasm wherever he went, either among Indians or white people. When on Good Friday, April 15th, 1892, he died of hemorrhage, the tidings were received with the profoundest sorrow throughout the Jurisdiction, and wherever he was known. The following year the Rev. Charles E. Snively was placed in charge of the Mission, and the immense field was divided into two districts, the one called the Corn Creek district being placed in the care of the Rev. Amos Ross who for some years had been working within its limits. This was the fourth and latest instance of an Indian Presbyterian being placed at the head of a Mission.

We have now, as briefly as seemed consistent with getting a general and intelligent view of the Indian Mission within the limits of our Bishop's field, glanced at the origin of each part, touched upon some of their insti-

tutions, and the vicissitudes of the work and the workers, within the limit of the allotted period. Evidently it is impossible to follow it into its ramifications, interesting as each chapel and station in itself might be. But how long and wearying is even the brief recital of the beginnings and more prominent events, even had we confined ourselves to the quarter of a century! It would be more interesting could we take a nearer view of the people in their primitive state, and as they are now advancing in civilization and Christianity. The great and important part which women have born in the uplifting and redemption of this people, and in refining their manners, as Ministering Women, Superintendents, Teachers and Helpers in schools and in Mission work, Women's Societies and Guilds, by which the Indian women, nay, the people themselves have been and are being changed. Nor can the wonderful work which the Indian women have done financially and by personal effort in helping along the work of the Church at home and in other fields, be detailed. Likewise the important work done by native Catechists and helpers; the moral support given the Missionaries and the work by such Indian Chiefs as Wabashaw and others among the Santees; Deloria and John Ree, White Swan and Mad-bull among the Yanktons; Wizi among the Yanktonnais; Little Pleasant and Big-Mane among the Lower Brules; Striped-Cloud and Waanatan at the Cheyenne River; Good-Voice and others at Rosebud; American-Horse and others at Pine Ridge, besides many others, men of influence who have helped to prepare the way and push on the chariot of the Lord's coming to their people—this and many other points must be left untouched.

We have not in its natural place noted the change which came to our Bishop by the resolution of the House of Bishops in 1883, by which the limits of his jurisdiction were extended to take in all the remainder of the state of South Dakota. The change affected the Indian Mission only relatively and incidentally. Our boundaries were not changed; the Missionary District of Niobrara became the Western or Niobrara Deanery. It continued to have its own Convocation and convocational officers. No change was made except that the Bishop ceased to reside in the Indian country. His quandom Cathedral of the Holy Fellowship simply became again the Church of the Yankton Mission. The Bishop was no longer solely our Bishop to so large an extent as he had been before; we had to share him henceforth with our white brethren. Yet he strove to make us feel that we were not, and would not be neglected, nor be less on his heart and mind than before.

It is hardly necessary to enlarge upon the growth of the Indian Mission under him through the twenty-five eventful years. We hope it has been made evident enough as the story has been unfolded. From two well established Missions and four incipient ones, the former to two tribes in the extreme south-easter corner of his jurisdiction and the others scattered along the Missouri, the work has been extended until it embraces all the tribes within its bounds, with a firmly established mission among every division of the Dakotas. Its growth has been marvellous, when we consider all the obstacles and hindrances with which it has had to contend. Even

so it has not been all that it might have been, could the Bishop have had all the men and means which he could have used to advantage in the work. But the work as it stands to-day bears eloquent testimony enough to the devotion, energy and wisdom of him who in twenty-five years has planned, and directed and built up such a work to the glory of God for the elevation and salvation of a despised and downtrodden race.

Who in any small measure can enter into the burden of it? The anxious thought and care, the weary explorations in the almost pathless wilds to prepare the way of the Lord, the hardships of the pilgrimages, the conferences with wild men often opposed to the white man's way and utterly misunderstanding motives and needing to be dealt with with so much tact and self restraint to make them see their own best interests, and to save them from themselves; the disappointments and discouragements arising from the failure, or unwisdom, or mistakes, or desolating sins of some workers in the field; the lack of sympathy of some, apathy and failure in others to enter heartily into his plans. And, again, there is the financial burden—enough in itself to crush any ordinary mortal—for the Bishop very soon discovered that it was left largely to him to raise the funds, and he must go before the churchmen and churchwomen of the east where the money and the interest in the work were, and inform and plead, and call them to their duty and privilege to become fellow workers with God and him in this field. The vexations of seeing golden opportunities passing by, or the impossibility of enlargement of important work, and, sometimes, the curtailing or abandonment because the funds were insufficient. Again the disbursement of the funds—for often "the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." The funds whether from white persons, or congregations, or societies, or from the Indians, who in most cases have assisted according to their ability, for all the many churches, chapels, parsonages and schools, have passed through the Bishop's hands, and the plans also have been devised or approved by him. And then there is the correspondence, the incessant writing in the cars, in camps, in the few minutes caught here and there while waiting, as well as in hours stolen from much needed rest and sleep. And all this, and much more, in a body often tortured by weakness and serious ailments, craving rest and recuperation. *Nolo episcopari*, we are safe in saying, is the sentiment of most, if not all of us, although now and then there may be found an Episcopal bee in the bonnet of some young inexperienced Deacon.

And now, our dear Bishop, in conclusion. Not many of us linger who greeted you at your coming in 1873—not many of us to rejoice with you and congratulate you on the completion of a quarter of a century of duty and work well done. But whether our service under you has been long or short, we all unite in offering our felicitations at what God has given you the will and the ability to do for His glory among the race first committed to your Episcopal care. Hundreds of them who have gone before, upon whom you laid your hands in blessing, or whom you have helped and blessed by your words and exhortations, now wait in paradise to thank

you for what you have done for their souls and bodies, Thousands more still in their pilgrimage, join with us who are here in thanking and praising God for what He through you has wrought for them and for the generations that will come after them. You have been to us all, clergy and people, a shepherd, not a wolf; you have fulfilled the vow which you made, at your consecration, that you would "show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help." May He reward you seven-fold into your bosom. And we also pray that He may yet grant you many useful, happy years amongst us, and give you still further to see the fruit of the travail of your soul, a new race redeemed to stand before the great White Throne with palms of victory in their hands.

C.

ROSTER OF CLERGY WHO HAVE SERVED IN THE NIOBRARA MISSION.

PASTOR	RACE	MISSION	TERM OF SERVICE	ORDAINED DEACON	ORDAINED PRIEST	BY WHOM OK'DAINED
Samuel D Hinman	White	Santee	Oct 5, '60 - Mch '78	May 31, '68	Summer '69	Whipple
Paul Mazakute	Santee	Santee and Yankton	May 31, '68 - May 12, '73	Summer '69	Summer '69	Clarkson
Phillip W Johnson	Santee	Santee and Yankton	Summer '69 - Nov 22, '71	Summer '69	Summer '69	Clarkson
Christian Taopi	White	Santee	Summer '69 - Aug 25, '72	Feb 17, '64	March 10, '65	Stevens
Joseph W Cook	White	Yankton, Santee and Ponca	May 8, '70	May '71	Aug 8, '73	Clarkson - Hare
Daniel W Hemans	Santee	Yankton and Santee	May '71 - March 31, '78	May '71	Dec 3, '76	Clarkson - Hare
Luke C Walker	Santee	Santee, Yankton and Lower Brule	May '71	May '71		Clarkson - Hare
John Owen Dorsey	White	Ponca	May '71	1857	1859	Kemper
John G Gasmann	White	Yankton and Crow Creek	Spring '71 - Aug '73	1872	June 24, '77	Williams - Hare
Henry Swift	White	Cheyenne River	Apr 1, '72 - June '83	1872	Sept 3, '88	Clarkson - Hare
H Burt	White	Crow Creek, Lo'r Brule, Pine Ridge	Summer '72 - May 27, '87	Sept 8, '72	Aug 8, '73	Howe - Hare
Wm J Cleveland	White	Lower Brule, Yankton, Rosebud	Summer '72	1872	1871	Clarkson
Hry St George Young	White	St P's Sch, Spotted Tail, Flandreau	Oct '72 - '87	1865	Sept 29, '89	Stevens - Hare
John Robinson	White	Pine Ridge and Sisseton	Feb '73 - Jan, '79	Nov 26, '76	July 3, '81	Hare
Iohn Tatiyopa	Yankton	Yankton, Rosebud and Crow Creek	June, '76	Nov 25, '77	Sept 4, '92	Hare
David Tatiyopa	White	Crow Crk, Sisseton, Cheyenne Riv	Nov 26, '76	April 14, '78	Sept 4, '92	Clarkson
Edward Ashley	White	Santee and Pine Ridge	Nov 25, '77	1873	1874	Clarkson
Amos Ross	Santee	Santee	April '78 - '87	1875	1878	Clarkson
Wm W Fowler	White	St Paul's School	Jan, '79 - '81	June 24, '79	Nov 30, '80	H Pottet - Hare
W V Whitren	White	Pine Ridge	1879 - '81	June 24, '83	Sept 4, '92	Hare
Peter C Wolcott	White	Yankton, Crow Creek and St Rock	Jan, '79 - '81	June 24, '83	Sept 4, '92	Hare
Philip J Deloria	Yankton	Yankton and Pine Ridge	June 24, '83	Sept 2, '83	June 6, '86	Clarkson
Isaac H Tuttle	Santee	St Paul's School	Sept 2, '83	1877	Deposed Dec 96	Hare
William E Jacob	White	Yankton and Pine Ridge	1883 - '84	June 24, '85	June 6, '86	Hare
Charles Smith Cook	Yankton	Yankton and Pine Ridge	June 24, '85 - April 15, '92	Sept 13, '86	Deposed Dec 96	Hare
Joseph C Taylor	Santee	Rosebud, Pine Ridge, Cheyenne	Sept 13, '86 - Dec 96	Sept 13, '86		Hare
Charles R Stroh	White	Santee	Died Aug 21, '83 - 1887-88			
I W Hanford	White	Cheyenne River	1887 - '88	1878	1879	Brown - Wells
David A Sanford	White	Rosebud	1887 - '89	1887	June 16, '88	Whipple - Hare
E M Weddell	White	Rosebud and Standing Rock	1887 - '89	Oct 3, '88	June 16, '88	Hare
William Saul	Santee	Rosebud and Crow Creek	Nov 13, '88 - Died Mch 6, '92	Nov 13, '88	June 16, '88	Hare
George Paypay	Santee	Cheyenne River	June 18, '89	Trinity Sun, '86	May 18, '87	Doane
Aaron B Clark	White	Rosebud	June 18, '89	Sept 2, '92		Hare
William H Pund	White	St John's School	1892 - '93	1890	1890	Whiteh'd - Talbot
Charles E Snively	White	Pine Ridge	1893	June 4, '93		Hare
William Holmes	Santee	Cheyenne River and Santee	June 4, '93	Sept 19, '93		Hare
Baptiste P Lambert	Yankton	Yankton	Sept 19, '93	June 20, '95		Hare
Victor Kenville	Sisseton	Sisseton	June 26, '95	June 20, '95		Hare
Joseph Marshall	Ogalala	Pine Ridge	June 26, '95	June 26, '95		Hare
John Wahoyapi	Tro-Kettle	Cheyenne River	June 26, '95	May 29, '98		Hare
Dallas Shaw	Ogalala	Rosebud	Sept 19, '98	Sept 19, '98		Hare
Joe St Jno Goodteacher	Santee	Yankton	Sept 19, '98			Hare

White-21; Indian-22. Total-41. Indian-Santee, 12; Yankton, 4; Sisseton, 1; Ogalala, 2; Upper Brule, 1 Total-20.

COMPARATIVE STATISTICS OF THE NIOBRARA MISSION IN PERIODS OF FIVE YEARS.

Population of Tribes Among Whom Missions were Establish'd		Missions	Stations	Clergy	Catechists and Helpers	Teachers and Ministering Women	Baptisms	Confirmations	Communicants	Marriages
Yr	Pop									
1873	12702	6	9	8	8	8	Up to '73 1886	Up to '73 650	Up to '73 360
1878	18558	7	18	12	10	9	1041	252	460	115
1883	26165	8	25	12	17	13	1298	523	768	132
1888	27187	10	46	16	32	For 4 years 2249	896	1321
1893	23869	10	67	16	59	15	3730	1307	2204	3 Years 301
1898	24086	10	82	18	59	15	3077	1127	3036	565

OFFERINGS.

YANKTON MISSION.			
Up to 1873.....	\$ 86.46	1883.....	1,217.00
1873.....	54.35	1884.....	1,514.00
1874.....	93.24	1885.....	1,801.00
1875.....	42.24	1886.....	2,000.00
1876.....	122.29	1887.....	1,500.00
		1888.....	1,812.06
		1889.....	3,148.00
		1890.....	1,356.34
		1891.....	2,537.82
		1892.....	2,351.29
		1893.....	4,109.75
		1894.....	3,176.80
		1895.....	4,348.65
		1896.....	4,320.98
		1897.....	9,587.24
		1898.....	5,824.43

ALL OTHER MISSIONS.	
1877.....	\$ 507.52
1878.....
1879.....	256.60
1880.....	689.40
1881.....	535.00
1882.....	960.00

CHURCH PROPERTY.

1873.....	\$36,000	1889.....	42,535
1877.....	67,450	1890.....	61,246
1879.....	55,750	1893.....	53,750
1880.....	67,350	1895.....	69,073
1882.....	70,790	1896.....	75,904
1883.....	57,050	1897.....	85,408
1887.....	47,850	1898.....	89,284
1888.....	38,800		

SUPPLEMENT.

The writer of the foregoing history of the Niobrara Mission has thought best, instead of composing an entirely new section on the beginnings of the Mission among the Yanktons and inserting it at its natural place at page 49, to offer as a supplement the following paper on the subject; which at the request of Bishop Hare was prepared and read at a meeting of the Bishop and Clergy at the Convocation of 1882 at Yankton Agency. It is presented substantially as it was then written, and will give a more definite insight of the work in one of the Missions than could well be entered upon in the body of the cursory history; and will also reveal what, perhaps, have been the experiences of the other Missionaries who broke ground among other tribes of the Sioux.

THE MISSION TO THE YANKTONS.

The Mission of the Church to the Yanktons is the natural outgrowth of that to the Santees. There was some little intercourse, perhaps considerable, between the two tribes while the Santees were still in Minnesota and the Yanktons were roaming over the great Territory of Dakota, western Iowa and Nebraska. The next year after the outbreak of the Santees in 1865, the remnant who had not escaped to the British Possessions were by order of the government removed to Fort Thompson, Crow Creek, on the Missouri, in the Territory of Dakota. Here being only something over one hundred miles distant from the Yankton Reserve, and living on the regular route of the Yanktons in going back and forth to visit their Teton relatives, or to pursue the buffalo, the two tribes became more intimately acquainted.

The Rev. Samuel D. Hinman, who had followed the Santees in their exile from Minnesota, in travelling to and from his work overland, when passing through the Yankton Reserve made it a point to make the acquaintance of the Chiefs and principal men of the tribe, and to talk with them about their interests; and advised them to seek for the establishment of a Christian Mission among them.

Driven by the sufferings of famine in the winter of 1863-4, some of the Santee young men sought work at the Indian Agencies and military posts

along the river. Some women also driven by the same cause came to the Yanktons, and readily yielded to solicitations to become the wives of some of the young men of the tribe.

Among the young men seeking work was Paul Mazakute, then a Catechist, who obtained work in the saw-mill at the Yankton Agency. Here he was employed for three months. Anxious to make known that *Name* which is above every name, and to communicate to his heathen brethren in their misery and blindness something of that divine comfort wherewith he himself had been comforted in his own and the many and great sorrows of his people, every Lord's day during those three months he called together in the council room of the tribe as many of the people as would come, conducted divine services as he could, and instructed and preached to them. On week-days in the intervals of labor he instructed several young men, teaching them to read their own language, and placed in their hands copies of the New Testament and Genesis and the book of Proverbs, and portions of the book of Common Prayer, which had been translated by Mr. Hinman and just then published, mostly at the personal expense of the latter from money received for services as interpreter on a government commission. Some of these young men afterwards aided in the establishment of the Mission to their own people, the Yanktons.

Two years after this, in 1866, through the exertions of Bishop Whipple and Mr. Hinman in Washington, permission was given to remove the Santees to L'Eau Qui Court Co. (now Knox Co.) Nebraska. They spent the first winter encamped at the mouth of the Bazille Creek, a few miles from the present town of Niobrara, and there Mission work was resumed. Being now only a day's journey from the Yankton Agency, the Yanktons frequently visited them, and sometimes attended the services and witnessed the teaching of the children in the school; and one half-blood, Frank Vassar, went to Santee Agency to learn the ways of the Church and the use of the Prayer Book. Mr. Hinman in his journal records the fact that he had three Yankton warriors, one of them about forty years of age, who entered his school to learn to read and write their own language, and who went to and from their Agency every week for that purpose. Through this young man, Frank Vassar, and others, and by personal visits to the Yankton Reserve, Mr. Hinman tried to unite the people in their sentiments and desire for Missionary work among them, for they were very much divided.

There were three parties among them. First, those headed by the old Head Chief, Padani-apapi (Struck-by-the-Ree,) who desired a Romish Mission. This desire had been aroused a number of years before by the visits and promises of Father DeSmet, a Jesuit Missionary, who many years in succession visited the tribes living along the Missouri river ministering to the French traders and trappers, who lived among the Indians, and to their mixed-blood families; and baptizing all Indians indiscriminately, both old and young, who would submit to the sacrament. While the Yanktons still had their headquarters where the city of Yankton now stands, and before the treaty of 1859 by which they relinquished all their

lands except the present reserve, and before their removal here, Father DeSmet promised them a Mission, and year by year renewed the promise, and urged them to prevent any other religious body from entering in and undertaking any Mission or school work among them. This party was large and powerful by reason of the help and influence of the French and mixed-blood Romanists on the ground.

The second party was composed of those who were attracted by the work of the Church among the Santees, the simple beauty of her services, the singing, the instruction of the children, and the use of vestments by the minister when celebrating divine service. They said: "We don't want that church where ministers wear only their ordinary dress when they minister, but we want that church whose ministers wear white robes." Above all, the improvement which they saw in many of the Santees themselves attracted them. "For," said they, "before the church took hold of them through the Rev. Mr. Hinman, while they were in Minnesota, they were the worst possible subjects of Mission work, and now many of them are like white men."

The third party, and perhaps the largest of all, was that of the distinctly heathen element, utterly opposed to the white man's ways and religion, and wishing to be left entirely to their dancing and grotesque rites and ceremonies.

From time to time some prominent man like Frank Deloria, the Chief of the half-breed band, visited Mr. Hinman, and made an appeal on this wise;—"Koda, (*friend*) you are small in stature, but your name has grown large, so that you seem to us like a pine tree of a ravine, tall and straight. You are a boy in years, but we know that your words reach the ears of the Great Father who sits in Washington. You have a good work, and although the Santees were very bad, you have washed them and made them appear good, and now have saved at least half of them.

"You have God's work, and He gives you His strength, and so we look upon you, as sacred, and through your work you seem to us like a Son of God. Come and help us—go from nation to nation.

"When one has been blessed, come on to get another, and before you die you will lead our people to a great salvation. Our people want you. Part of them are very bad. But many long for peace and wisdom. We are foolish, we are deceived like children. They tell us our agents and traders are foolish men, and therefore we are deceived. No! It is because we are foolish and have no teachers, that we are driven from place to place, to find a place to be buried in. We know you can help us, and I am sent by four Chiefs, four Head Soldiers, and eight sons of Chiefs, to pray you and the brethren of your Holy Fellowship (the name by which they designate the Church,) to build up a mission among our people.

"Our folly and ignorance and wickedness are sending us fast to the grave, but you can save our children, and even make some of us better and happier now. I am going home with the good words which you have

given me, and if necessary, will bring all our Chiefmen down to beseech you, and to hear your words. We come to you because we know you, and we believe what we have heard, that yours is a Missionary Church."

On another occasion the Yankton Chiefs visited Mr. Hinman and made a united appeal, when, among much to the same purpose, Ptewakannajin (*Standing-Sacred-Cow*) said;—"We are dying; we pray for our children's sake, and yet it is possible that you may save some of us before we go."

On another occasion Tacannup-Kinyan (*His-flying-pipe*), the Head Soldier of Wiyakoin (*Feather-in-the-ear*), visited him and said;—"My people are looking this way for help, because they can see the light here from afar. I want you to tell me candidly what is to be the fate of the Indians. If the present mode of dealing with them is to be continued, they might as well give up all hope at once. We have been ten years in charge of the Government, and we are really worse off than when we made the treaty. Our present Agent, (Major Congor) has been very kind to us, but is powerless to help us; and he is now going away believing that nothing can be done to better our condition. His wife also has been like a mother to us, feeding the hungry and even teaching our children, but now she too is giving us up, and there seems no hope. But I have seen the light here, and have come to beg that you may be our friends, and establish a school and hospital at our Agency. Our old men are foolish and ignorant, and our Chiefs are bought up for a trifle; but I know that we have many young men who are not bad, and who earnestly desire to learn a better way of life. We know that you have benefitted and lifted up the Santees; come now and help us."

To all Mr. Hinman replied that, when they became united among themselves in their desire for a Mission of the church, and formally requested its establishment, he would do what he could to gratify them.

Meantime through Frank Vassar and others, Mr. Hinman labored to unite them by councils called at different points on the Reserve to consider the matter. These men and Deloria, Ptewakannajin, Tacannupakingan and others, also worked privately among the people by talking with them of what they had seen and heard, and of the necessity of now taking the white man's road, and trying to find some way out of their present wretched forlorn condition.

At length Padani-apapi and his party, the Romish, said that they at least would offer no opposition to the establishment of a Mission of the Church, and the heathen party also assumed very much the same position. Consequently in the spring of 1868 (April 30th,) a general council was called to meet at the Agency; but to accommodate Mr. Hinman whom they called to it, and whom they greatly desired to be present, it was finally held at Choteau Creek. In that council he was formally asked to establish a Mission, the opponents taking the position before stated. In answer he promised to fulfill their requests as soon as it was possible.

The man and means were not then at hand. From Bishop Clarkson's

report to the board of Missions for 1867 (?) in which he mentioned the desire of the Yanktons for a Mission of the church, and urged that the church take advantage of it to extend her work among the Indians, a young Presbyterian was led to offer himself for that work. In reply the Bishop said that he had so much difficulty in providing for the Santee Mission under his charge that he should very reluctantly undertake another at present; and urged the Clergyman to go to the new R. R. town of Cheyenne, near the Rocky Mountains, where he might be doing a good work and have an opportunity of still further studying the matter, and where he would also have an opportunity of observing Indians, and of seeing whether he really wished to enter upon that peculiar work; and possibly in the course of time the way would be made plain. So far as observing Indians was concerned, it did not turn out so. He never saw Indians there but once, some Arrapahoes. However, a correspondence on the subject sprung up between the Rev. Mr. Hinman and his Brother. On the 21st of August, 1868, Mr. Hinman wrote; "I have just returned from the Yankton Agency. Every thing is ripe for starting a Mission there. The Agent wishes it and very many of the Indians. Paul (Mazakute) preached there last Sunday to a crowded congregation. I do hope you can come this fall and take charge of this important work. I am sure God's best blessing will follow you in it."

That year, 1868, was a very trying one to the Yanktons. But little corn was raised. They did not then receive rations from the government as now. Under ordinary circumstances but few comparatively raised any corn or attempted it. The buffalo had lately abandoned the country, and almost all smaller game also. Emerging from the very trying winter of 1868-9, in which they were almost in a starving condition, many with more earnestness and louder appeals turned their eyes to the Church as a means of relief. They again urged Mr. Hinman to give them churches and schools. The promise to them was renewed. After waiting some weeks during which nothing seemed to be done, a delegation visited him at Santee Agency to inquire why he did not come and when he would. He told them that he would begin work there as soon as possible. The object of this visit and the expressed desire for a Mission becoming known to the superintendents of the A. B. C. F. M. Mission at Santee, then at Santee Agency, viz. Dr. Riggs and Dr. Williamson, they immediately sent up the Rev. John P. Williamson to begin work. It was thought rather hard after laboring for three years to accomplish the matter quietly and satisfactorily to all parties, that another body should thus step in and rob the church of the prestige of being first on the ground. It is mentioned here merely to account for the fact, and as an item of the history.

As soon as Mr. Williamson began to show signs of establishing himself, a delegation of Yanktons was sent to Mr. Hinman to inquire what it meant. They inquired;—"What is "John" doing up there? Did you send him?" Mr. Hinman replied that he had neither sent him nor did he know his designs. They responded that the Yanktons had not invited him and did not wish either him or his church, but they wished a Mission of the

"White-Robed Church," and that if he (Mr. H.) would say so they would drive him (Mr. W.) off. Mr. H. replied that he would not have them do that; that they needed schools, and that Mr. W. was a good teacher—but as to attending his services and becoming members of his church they could do as they pleased.

The people were in these trying circumstances, and the effort for establishing the Mission among the Yanktons was at this stage, and the American Board Mission was just begun, when, in the summer of 1869, Mr. William Welsh of Philadelphia, the Rev. John Shackelford and Miss Bidle of Philadelphia came on a visit to the Santee Mission. The Rev. Mr. Hinman brought them up to see the Yanktons. Mr. Welsh held councils with the people, and they made the most urgent appeals for the establishment of a Mission of the Church. Mr. Welsh responded encouragingly, and through his advice and support steps were taken to begin work in the autumn. The people offered all the logs necessary for erecting a church and other buildings which might be needed for the workers. Filled with pity for the people in their almost famishing condition, Mr. Welsh determined to invoke the aid of the Government in their behalf. The following winter he went to Washington and succeeded in getting the Yanktons put on the same footing with reference to rations from the Government, as the Sioux who were parties to the treaty of 1868.

The Yanktons for various reasons wished for a white minister. At that time no one was available. The Indians were very urgent that a beginning should be made, as the matter had been so long kept in suspense. Early in November, the 11th, the Rev. Paul Mazakute was sent up from the Santee Mission to hold the place and do what he could until a white minister could be secured. He held his first service in the tribal council room, Nov. 14th 1869. He spent the winter in a hired log house at the Agency, teaching all who would come to him, and like St. Paul of old, talking to the men who constantly visited him, with reference to the things concerning Christ and his Kingdom. It seemed very fitting that Brother Paul should begin the regular work here; since, as before related, he was the first to perform voluntary work here years before, while laboring for his daily bread in the Agency saw-mill.

A party of Santees, skillful in hewing logs for building, was sent up and prepared the necessary timbers for the Church and Mission House. Mr. William Cox, a white man, was employed to put up the buildings. A church 20x40 feet, of hewed logs, with an extension 16x16 feet on one side of the church for the accomodation of the Indian Clergyman, was erected and put under cover during the winter.

To gratify the longing desires of many years, and by personal observation to study still further the ever recurring, and with him burning question as to whether it was his duty to offer himself for work among the Indians or not, the Clergyman before mentioned made a visit to the Santee Mission just before Christmas 1869. After spending a few days there, including a Sunday, on the 20th of December the Rev. Mr. Hinman took him up to see the Yanktons. The morning after their arrival was "issue

day," and he had a good opportunity to see the people as they were gathered at the Agency. Rations were then issued in bulk to the Bands and they then divided them themselves. This mode of issuing weekly brought together nearly the whole tribe to look after their personal interests in the issue. It was the one excitement, the gala day of the week. To one unaccustomed to the sight of large bodies of wild Indians, it was rather startling. There was scarcely a half dozen who wore civilized dress. All were "blanket Indians," with the usual accompaniments of paint and feathers, and gewgaws, bows and arrows and pistols, as if they were expecting some sudden appearance of their enemies. And then the contrast between these in their then condition and the Santees just visited and who, as Mr. Hinman assured him, were just in the condition of these when he first went among them in 1860—was very striking.

In conversation with some of the older men, as Ptewakanajin and others, who had learned that he was interested in the establishment of the church among them and might possibly come to take charge of the work, he found them bright and intelligent, and apparently very much in earnest about the matter; and their complimentary speeches and invitations to come to them went very much to his inexperienced heart. So that as he left the country to return to his work at Cheyenne, Wyoming Territory, the battle in his own heart was already decided. He took home with him from Santee Daniel Graham, a half-blood youth who spoke English, to assist him in beginning his study of the language, and also to give Daniel a few months advantage of improving himself in English and music in his Parish school.

After reaching home he wrote to Mr. William Welsh, offering himself for the Yankton Mission so soon as he should have cleared off a small debt on St. Mark's Rectory, which he was enabled to do by Easter, at which time his resignation was to take effect.

As the buildings at the Yankton Agency were still unfinished, it was thought best for him to go alone to the Yankton Agency, the rest of his party, Miss Julia C. Cook and Willy, an adopted child, to follow when matters were more advanced. However, he was detained at Santee until the 9th of May by inclement weather, when the Rev. Mr. Hinman came up with him to introduce him.

Preceding his arrival, the Rev. Paul Mazakute had put up upon the Mission grounds west of the church a log house, consisting of two large rooms for the accommodation of himself and family, where he was found comfortably fixed. This left the building in connection with the church free for occupancy. By the addition of a tower to the church, which gave him a study below and a sleeping apartment above, and some additions to the building on the other side of the church, before mentioned, they had room enough to begin with.

It had been thought desirable to have on record the official action of the tribe in requesting the establishment of the Mission. Hence on the 23d of March just preceding the coming of the Missionary, in a general

council such representation was ordered, and Capt. W. J. Broatch, U. S. A. then Agent, was requested to prepare such document, which runs as follows:

"We, the undersigned Chiefs and Head Men of the Yankton Sioux Tribe of Indians, being this 23d day of March 1870, in general council assembled with our Agent Capt. W. J. Broatch, do hereby consent to the establishment of a Mission upon our reserve by the Rev. S. D. Hinman.

As we earnestly desire said Mission, we request our agent to address a communication to Mr. Hinman expressive of the same.

STRIKE THE REE, His X Mark.
 JUMPING THUNDER, His X Mark.
 MEDICINE COW, His X Mark.
 SWAN, His X Mark.
 PRETTY ROCK, His X Mark.
 FEATHER IN THE EAR, His X Mark.
 MAD BULL, His X Mark.
 FRANK DELORIA, His X Mark.
 WALKING ELK, His X Mark.
 RUNNING BULL, His X Mark.

Witness,

GEORGE B. TRUMBO,
 A. C. GUYON, Interpreter.

I certify that the above was correctly interpreted.

A. C. GUYON.

I certify the foregoing to be correct and true.

W. J. BROATCH,
 Capt. U. S. A., Indian Agent.

This document was sent by Capt. Broatch to the Hon. John A. Burbank, Governor of the Territory of Dakota and ex-officio Superintendent of Indian affairs in and for Dakota Territory, with the following letter:

Yankton Agency, D. T., April 12th 1870.

HON. JNO. A. BURBANK,
 Gov. and Ex-officio Supt. Indian Affairs,
 Yankton, D. T.

SIR:—I have the honor to state that on the 23d day of March 1870, before a full council of the Chiefs and Head Men of the Yankton Sioux, the matter of the establishment by the Rev. S. D. Hinman of a Mission at this point was discussed, and met with the cordial approbation of all.

I enclose herewith a copy of the proceedings.

I am, sir, very respectfully, your obedient servant.

W. J. BROATCH,
 Capt. U. S. A., Indian Agent.

The writer of the above letter was a military officer detailed for the special work of an Indian Agent in preparation for the introduction of the so-called "Peace Policy" of President Grant. Capt. Broatch threw him-

self into the work with a great deal of earnestness, and real interest in the welfare of this people. He did all in his power to urge them to take an interest in the establishment of the church and schools among them, and to settle down to efforts for self-support. He most kindly aided the Missionary in every way. He is gratefully remembered by the Yanktons and by us. To his great regret and ours, for family reasons, he was compelled to resign, though his own personal choice would have been to remain as Agent, and relinquish his commission in the army. This latter he soon after did, and engaged in business somewhere in Northern Ohio and afterwards in Omaha, Neb. He was succeeded as Agent temporarily by Maj. Goodhue, a totally different man, who felt no interest in the Indians themselves, and who was rather more than indifferent to the Church and to religious matters generally.

In the course of two or three weeks our apartments had so far progressed that Miss Cook and Willy joined us, and we began housekeeping in a very primitive way, with many discomforts and inconveniences and privations. Our point of supply at that time was Sioux City, Iowa, 130 miles distant by land and much farther by river. Prices were quite high and freight charges enormous. Fresh fruit and vegetables could not be had, and that year nothing could be raised on account of the drought. Our only resource for fresh meat was in sometimes being able to purchase a bit from some Indian who by force had seized more than his share; for at that time they divided their rations and annuities among themselves, and once in a while the Agent favored us with a little. There was no game in the country.

The summer of 1870 was very busily occupied in adding to quarters, finishing up the church and house, and putting the grounds in some sort of order. On Saturday evenings after the workmen had gone away, Brother Paul and the Missionary would clear out the church as best they could, put boards on blocks and nail kegs for seats, and arrange for services on Sunday. A goodly number attended these services, which from the start Brother Paul conducted regularly according to the forms of the Prayer Book. There were almost always two or three Santee young men either visiting at Brother Paul's, or working for the Missionary, and these assisted in the responses and chants. Besides quite a number of men and boys had during the previous winter and spring been taught by Brother Paul to read their own language, and as they gradually gained confidence they joined their voices with ours. Then, too, for some time Brother Paul had been calling together on a week day evening in the unfinished church as many as chose to come, where with candles fastened on pieces of boards and stuck in the chinks of the logs, and the scholars disposed around on board piles and work benches, he taught them hymns and chants. This work we continued. It was a great help to us when Mr. Smith, the Agency head farmer, lent us his melodeon for our Sunday services.

Daniel Graham, whom Mr. Cook had tried to prepare to aid us in the music of our services and to be his interpreter and helper, becoming homesick returned to Santee. Mr. Daniel W. Hemans and Mr. Luke C.

Walker had that summer returned to Santee from the Mission House, Philadelphia, and it was proposed that the former should join Mr. Cook as interpreter and teacher, and receive instruction from him in preparation for Holy Orders; and that Brother Paul should be transferred to Choteau Creek, the eastern end of the Reserve, to begin work there and to put up a chapel and dwelling, for which Aupetu-ojanjan (Light-of-day) commonly called Mad Bull, and his people had cut and given the logs. This arrangement was carried out and Mr. Hemans joined us on the 21st of August.

Miss Mary J. Leigh of the Santee Mission spent part of the summer and autumn with us, and was a very great help and comfort to Miss Cook in her lonely position and work.

We had purchased a little printing press, thinking it would be useful in printing hymns, tracts, lessons, etc. in the Dakota language. The small edition of the Dakota Prayer Book (Santee) was exhausted, and it was necessary to do something to put our services in the hands of those who were learning to read Dakota, if we wished to train them up in our liturgical ways. On some accounts it was thought desirable also to put the ordinary services into the Yankton dialect, as the people understood it better and very strongly objected to the constant use of the Santee. Mr. Hemans set to work to put these into the Yankton dialect, and before the new year they were published and put in use, which continued up to the introduction of the completed English and Dakota Service Book in 1875.

At the end of August or early in September, the church was completed and seats put in, and we were now ready to carry on both services and school with regularity and order, which had not been possible before. We had used the Mess-house bell to announce our services; but as that was used to call to meals and work and for the Presbyterian services as well as our own, it gave a very uncertain sound. And moreover being small and not heard far from the Agency, we used another expedient for reminding people of the Holy Day and our services. We employed an old man, Navkian, as crier, who on Sunday mornings was to begin some miles below the Agency and at intervals cry aloud and announce to the people that the church was now finished and ready, that this was the Holy Day, that we should be glad to see them, and exhort them to come. Above the Agency, living in the woods six miles away, we had a powerful friend and helper in Frank Deloria, the Chief of the Half-Breed Band. His presence could be counted on almost without fail, and his efforts to bring to church all whom he could influence; and often before services began or after its close, and sometimes at the request of Mr. Cook, he would rise in his place with his immense form and powerful voice, and with all his eloquence plead with the people to be attentive to learn the new doctrine and to conform to the proprieties of the public worship of God. And the latter was very much needed, for sometimes the men would light their pipes under the benches, and both men and women make remarks aloud to each other, and banter each other, or raise a laugh over some foolish accident or remark.

They came in crowds, doubtless mostly impelled by curiosity, yet it kept up for many months. The church was filled to its utmost capacity, and every seat held at least three more Indians than it would white people, and when the seats were filled they sat closely packed in the aisles until they were filled, and then we invited some into the chancel. Even then sometimes some would go away, being unable to get inside the church.

Our teaching and preaching was, of course, of the most elementary character, the foundation truths of Christianity. In addition to the two regular services and sermons on Sunday, we instituted a catechetical service not for the young only but for all who could come. The basis of instruction was the *Calvary Catechism*, to which we added further questions and instructions and exhortations. As we were able we visited about among the people, especially where we learned there was sickness and distress, speaking to them the comforts of the Gospel, and urging upon them the advantages of education and Christianity. In turn great numbers constantly visited us, so that from our rising in the morning until late at night often we were never alone. And this gave us constant opportunity to say a word of exhortation to them, and them to ask questions and instruction as to many things secular as well as religious, which was constantly the case.

The Agency physician, who was very hostile to all Indians, was discharged. That fearfully hot, dry summer there was a great deal of sickness among the people, especially among young children. Mr. Cook having from boyhood been very much interested in the study of medicine, and having had a good deal of experience in hospitals and in the compounding of medicines and putting up prescriptions, out of pity prescribed for some children with remarkable success, which so raised his reputation for skill in that line that from that time for years after he was constantly sought to prescribe for the sick. It involved the no small expense of keeping a supply of medicines on hand, but "it paid," so to speak, in bringing people to us and giving us influence over them for their good.

Our school began regularly in September, and in proportion was with the services equally crowded. It was not unusual for us to have from 125 to 140 pupils, of all ages from men and women forty years old down to small children. All wished to learn English, insisting that they knew their own language well enough. We insisted upon their learning to read Dakota first, as a little discipline to minds wholly untaught, and at least to put them into communication with the light and life-giving sacred scriptures, and to enable them to take part in the services of the church. For we knew it could not be otherwise than that many would become discouraged, and cease their efforts to learn English; and it was very doubtful if a tithe of even the youth would persevere until they were so far advanced as to be able to comprehend instruction given in the English language. Some few remarkably bright and earnest ones mastered their own language in six weeks. As the scholars gradually assayed the English, it began to tell in the number who attended. Some after a couple of weeks,

and some after months of effort to master the elements of English, began to realize that they had undertaken no small job, and despairing of accomplishing it at all gradually left off attending school, so that by the summer vacation of 1871 the school had reached very moderate proportions. Scholars attended with considerable regularity who lived at the point of the timber and at Deloria's camp, six miles on either side of the Agency. Mr. Daniel W. Hemans, Mr. Walter S. Hall and Mr. John B. Chapman, the sisters with us during the winter, and Mr. Cook, all spent more or less of their time in teaching.

Mr. Hall, a young gentleman from New York City, originally intended to join Brother Hinman at Santee; but the Mission building there having been destroyed on the first of June, he joined us on the 27th of September. Mr. Chapman was a Santee young man who we hoped would have approved himself so as to be admitted a candidate for Holy Orders.

On the 5th day of November Mr. William Welsh visited us, and brought to our assistance Sister Anna (A. Prichard) from the Bishop Potter Memorial House, Philadelphia, it having become necessary for Miss Cook to go home to fulfil an engagement of marriage.

The oversight of most of the Sioux Agencies had by President Grant been committed to our church, and it was especially to introduce Agents nominated by the Church that Mr. Welsh made this visit. The enthusiasm which was aroused by his councils with the Indians and his exhortations in the church was very great. The ill effects which afterwards arose from it were that the Indians took his hopes and aspirations for them as accomplished facts, and as they were not wholly realized they charged him and us as liars and deceivers.

The church Agent introduced here was Mr. Samuel D. Webster, a tried and valued friend, who entered upon his work with great energy and enthusiasm, and in the one year and three months of his administration instituted some most valuable reforms; principally the issuing of rations and annuities to individuals instead of to Bands. He went systematically to work to put down the conjurers and destroy their influence, boldly entering the teepes where they were using their incantations, seizing drum and rattle and carrying them off to the Agency. He required that the Lord's Day should be respected, and would not allow drumming or dancing within sound of the churches, and discouraged it everywhere and on all occasions. He was a powerful helper to our work, and could he have been retained for some years, doubtless large results of his labors would have been seen. But his energy and earnestness of course provoked the most violent opposition on the part of the enemies of the so called "peace policy," and of the distinctively heathen party among the Indians, and between them the clamor was so great that the authorities yielded to it, and he was forced to resign. Although the Missionaries were not in the most secure position themselves and would most likely have brought down the storm on their own heads, yet they always regretted that they did not do everything in their power to have him retained, and were them-

selves somewhat deceived by the outcry against a good and earnest man and friend of true progress among the Indians.

Before winter set in, through Mr. Welsh we received the present of a beautiful bell of 600 pounds from a lady of Hartford, Connecticut, the first church bell in the Territory of Dakota; and by a singular coincidence it was put in its place for us by Mr. Webster, who had swung one for us at Cheyenne, which was the first in the Territory of Wyoming.

Through Mrs. Boardman of Cleveland, Ohio, we received a nice set of vessels for the celebration of the Holy Communion, and through various friends our first cabinet organ.

On the 8th of May Brother Paul first ministered the Sacrament of Infant Baptism; Josephine, daughter of Mr. Frank Vassar, was baptized.

On the 10th of July the first Christian marriage was solemnized in the Dakota language by Mr. Hinman, when Mr. Frank Vassar and Mary Tasagyldutu were married.

On the 21st of August the Holy Communion was celebrated for the first time in the Church of the Holy Fellowship, and, according to our rite, for the first time on the Yankton Reserve. Mr. Hinman was the celebrant.

On the 26th of August Brother Paul laid to rest with the burial service of the Church the remains of a baptized boy, John Itewauyakapi; the first recorded use of that service here.

On the 4th of December Mr. Cook administered the Sacrament of Holy Baptism to Andrew Botin, the first adult baptized in our Church on the Reserve.

In December, to the great joy of Deloria, his son Philip was taken into the Mission Family. He was the first of five Dakota boys—two full-bloods and three half-bloods—to whom in the course of a few years we sought to give special advantages, by living among us and then by being educated among white people. As we have been very much criticised among the clergy and others connected with the Mission, and perhaps others, for our course in this experiment, it may not be aside from our purpose in this paper to present the ideas and reasoning leading us to that course.

When we came among the Yanktons and looked over those 2000 ignorant people wholly given up to folly and heathenism, and considered that we might never learn their language perfectly and that doubtless we should never know and understand their modes of thought and customs, and virtues and vices, and temptations and perils as one of themselves would understand them, and that one who did understand them could preach far more powerfully and effectively to them than we could; we were greatly impressed with the desirability of at once laying plans for providing them in the near future with native teachers, and possibly ministers, who were in advance of their people; who had had some experience of, and had to some extent at least been trained up in, our civilization; who understood English and could gather

ideas and information from books and papers for themselves, and teach in the English language—for that the people clamored. We had the example of multitudes of Missionaries to the heathen in many lands and many ages. Our ideas and plans were most heartily approved by Bishop Clarkson and Mr. Welsh, who enabled us to carry out the experiment for some years. Alas, poor human nature is not like a sum in arithmetic, which can be set down and worked out to a certain and unvarying and provable result. Rather it is like a fractious horse, which may carry you safely through difficulties and dangers today, and dash everything to pieces under the same circumstances tomorrow. Children of the greatest promise, children of godly parents and enjoying the first advantages and most carefully trained, often most grievously disappoint; and some turn out dreadfully. The Saviour, although divine and knowing what was in man, had Judas among his chosen disciples; and was it not partly for the very purpose of keeping ever before us in all our undertakings the possibility of failure in some respects, the existence of imperfection in the Church or the chosen company, or in the individual character? This possibility of failure and disappointment with reference to these boys, we always impressed upon ourselves and sought to impress upon all who helped us. They were docile, took most readily to our civilized ways, and became exceedingly dear to us, and so far as we were able we treated them as if they were our own children. We had always been impressed with St. Paul's utterances in Gal. iii, 17, 28 and Col. iii, 11, in which he declares concerning those who "have been baptized into Christ" and "have put on the new man," that in Him "there is neither Jew nor Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, male nor female, but Christ all and in all." We never had any of the caste feeling; and hence there was nothing disagreeable to us in the familiar intimacy of these dark skinned boys. Then, too, this tribe had never been conquered by the white man and put in a subject condition, nor had they been slaves—they had all their heathen pride arising from ignorance and all their fancied importance. Hence we could not in our mission household put these boys on the footing of menials, without arousing the opposition or contempt of the people whose souls we were seeking, and making the experiment impossible. Then again the object we had in view was the elevation of these youths by education and intercourse with refined people, in order to prepare them to help in lifting their people to the same level. We sought to make them helpful. They saved and split the wood, and did the various work usually assigned to boys in white families. Like most boys everywhere they were not always to be depended upon, to the great annoyance and discomfort of the Sisters and ourselves. They had been brought up in heathenism, without discipline, and knowing no compelling force higher than their own will, and that will sometimes not in accord with those who were laboring for their best interests and the interests of their people; and who with reference to them had no power or authority over them except that of love and kindness. Even a hasty word sometimes sent them off to the camp in despair, and it sometimes required some diplomacy to get them back. Had

we considered our own selfish comfort and that of the Mission family, we never would have entered upon or pursued the experiment. But considering that we were here not to seek our own but other's wealth and salvation, we thought it right to pursue an experiment approved by older and wiser and better men than we, which *prima facie* seemed to promise great things for the good of the people, if only we had faith and long patience and forbearance to work and pray and wait for the result which God in His own good providence and time might give us.

The experiment is not yet ended. For the present it seems a partial failure, but only the future will declare the folly or wisdom of it, and only the Day of Judgment will reveal all the good or evil wrought by it. Our judgment is with our God who will consume the foundation of "wood, hay, stubble," and yet save us so as by fire, pardoning the mistakes and failures in judgment, and accepting the honest desire to advance His kingdom and glory.

NOTE.—The first of these boys is now the Rev. Philip J. Deloria, head of the Standing Rock Mission. After three or more years of training at Nebraska College, then a boy's boarding school, now extinct, and Shattuck Hall, Faribault, he returned to the Mission, became a catechist and teacher, and entered upon studies preparatory to the Diaconate, to which he was ordained in 1883. After more than nine years of faithful service as Deacon and further special study, he was raised to the Priesthood in 1892. He is a man of large ability and commanding influence among his people, of high character, and universally respected by both races.

The second, Charles Smith Cook, after completing two years at Nebraska College, was taken East by Bishop Hare and placed at Andalusia Hall, a boarding school for boys near Philadelphia, where he was prepared for college by Prof. Fetterolf, now president of Girard college. He entered Trinity college, Hartford, and graduated in the class of 1881. Returning to the Mission he spent a year in teaching at St. Paul's school. Graduated from Seabury divinity school, he was made Deacon June 24th, 1885, and was stationed at Pine Ridge in the autumn of the same year, and placed in full charge when advanced to the Priesthood in 1886. His was a glorious ministry, all too short, of seven years, filled with noble work for the salvation of his people.

The third, William T. Selwyn, after a year at Nebraska College was also taken East by the Bishop, and placed in the family of the Rev. Cornelius L. Twing, and attended the public school in Brooklyn, N. Y. From thence he went to Andalusia Hall for a couple of years. Returning home he was employed as a catechist and teacher, and although of excellent mental ability did not approve himself to his superiors. He has not been a help nor a comfort to the Mission or to his people.

The fourth, Felix T. Brunot, was a young chief who greatly desired to learn English and to get some education. It was thought by all interested in the matter that it would be a great gain to his people as well as to the work of the church, if a youth in his position could be educated and prepared for intelligent leadership. The result has justified the reasoning and the outlay. After about three years of training at Nebraska College he returned, and for some time taught in St. Paul's School, and then engaged in secular work, of late years an employe of the Agency as one of the farmers. He is a natural born gentleman, reliable, active and industrious, a man of great influence among his people, a sincere Christian and uni-

About this time, before the close of this year 1870, another experiment was undertaken, not by us but encouraged by us, which ought to be noticed as a result of the introduction of the Gospel and the Church to the Yanktons. Christianity and civilization go hand in hand to the nations. A material civilization and a very high degree of it may exist and has existed without Christianity. But that which is conveyed to our minds by that word *civilization*, moral as well as material advancement, cannot exist without Christianity.

In this year of grace a traveller through this Reserve would have noticed that the people lived almost entirely in tepees. The government had at one time years before put up a log house for each of the chiefs, but scarcely one was occupied. There was here and there a tumbled down log hut, which had been put up by white men who for one purpose or another had been allowed to stop on the Reserve. The Indians had at that time perhaps little desire for permanent abodes, for they were very fond of visiting about among other tribes of Dakotas, and there was little effort to keep them on the Reserve.

John Ree was at that time a man of 47 years of age, a full-blooded Indian and nephew of the head chief. He was very friendly, seemed to take a deep interest in our work, was a constant attendant on the services and come often to talk with us. He seemed very fond of gay Dakota dress, and whenever there was a council of any kind seemed to delight to get himself up in the highest style of the art. He had a war-bonnet, a buckskin chasuble or cotta, and leggins, all wonderfully worked with porcupine quilt-work, and trimmed with eagles' feathers and fringes of human hair, some of them scalp-locks. In addition to these he had his standard in shape of a shepherd's crook also trimmed with eagles' feathers. The bonnet and chasuble he afterwards presented to Mr. Welsh, who presented the chasuble to Dr. Howson, Dean of Chester, England, who visited the General Convention of 1871. Arrayed in these garments, with his face painted a brilliant scarlet, John Ree was a striking and picturesque object, and always attracted notice. And any one seeing him then would scarcely have suspected that he would take very vigorously to civilization. This man became a Catechumen, and was baptized on Christmas day. In many ways he seemed a changed man. He has always said of himself

versally respected. It was not expected that he would become a minister.

The fifth, Alfred C. Smith, was one of the earlier pupils of St. Paul's school, where he remained for some years, and then was sent for higher advantages to Andalusia. Returning, in the course of time he engaged in government day-school work both here and on other reservations, at times acting also as a catechist. On the death of the Rev. Charles Smith Cook in 1892 he was aroused, and encouraged to prepare himself to take Holy Orders. When preparation was completed and he was awaiting examination for the Diaconate, circumstances arose which led him to abandon the object and return to secular life, which we hope may not be final. He is a man of marked ability, good character, energy, and engaging person. He is a good organist, and an able and logical speaker.

that before our coming he was a venomous rattlesnake, but that Mr. Cook had put his foot upon his head and if he had not killed him, had at least tamed him—he meant the grace of God, doubtless. He desired to make a complete change in his external modes and habits of life. He conceived the idea of building a good hewed log house, and set to work that winter to accomplish it. It took him all winter to fell and hew the logs. He had neither wagon, harness, nor draft horses, nor oxen. So he was compelled to call upon the agent for means to draw the logs to his chosen site. By hard labor he got them up in shape. When the agent saw it, he suggested that if Ree would cut a few more logs, he could make it a story and a half and thus have up stairs rooms. He took the suggestion and accomplished that. He then came to us and said he did not wish to put a dirt roof on it, as people in this part of the country were then accustomed to do, both for economy and because the climate was so dry it was generally sufficient protection. He wanted a good, white man's house, he said. The agent helped him with cottonwood rafters, and the carpenter framed them for him, and we procured for him shingles, paper, nails, etc. When that was accomplished, then he said he did not want his house to appear like a log house outside, but he wished it sided or clapboarded; would we help him with that? That was done; then he wanted it painted, Then he wanted a stove and bedstead and a table and dishes inside. In the course of time and as he was able, he returned to us the amount we had expended for him.

It must be remembered that at that time labor was not popular among the men, and he who did laboring work had more or less to run the gauntlet, not only of the tongues of the male portion of the people who did not themselves work, but of the female portion who did, because it was contrary to immemorial custom, and the women who permitted her liege lord to labor laid herself open to the reproaches of other women as a lazy, good for nothing thing.

Well, in the course of many months, by dint of perseverance and a little encouragement, John Ree, a middle aged man and a full-blood, had accomplished a good, comfortable house. It seemed to be looked upon with wonder and astonishment by the Indians, and it seemed to suggest to their minds, as the politicians say, "a new departure." The following winter of 1871 and 1872 it seemed as if every man of family on the Reserve had resolved to have a good log house, and every stick of timber large enough for the purpose would be sacrificed. Having no knowledge or skill and no personal interest in the timber beyond each one getting out of it what he wanted, an immense amount of valuable timber was needlessly destroyed.

A want supplied begets another; and so having accomplished permanent houses in chosen localities it tended to the abandonment of the old fields in common, and led to the desire for individual fields near their houses. Having made themselves more comfortable, and having experienced much loss among their cattle and ponies in the then severe winters from failure to provide them with hay and shelter, many now built huts and stables and, for the first time, put up hay for them. Houses led to the

desire for furniture and various appliances of civilization to put in them; working and accomplishing some things led to attempting others, and seeking for implements with which to work. Many adopted citizens' dress; which also involved a great struggle with the odium of forsaking Dakota customs and following the white man's ways.

On the 5th of October the tenth anniversary of the establishment of the Santee Mission, the Convocation of Niobrara was organized, and the first meeting held at Santee Agency, Nebraska. The Rev. Paul Mazakute, Mr. Cook, Mr. Daniel W. Hemans and Mr. Walter S. Hall were admitted as representatives from this Reserve, and five head men who had been influential in the establishment of the Mission here were invited to be present, viz: Knaskinyemani, Litkanaciqana, Fataukainyanke, Hehakanmani and Botin.

From our first arrival in the Mission, it was the earnest desire of Mr. Hinman and myself to work as much as possible on the system of an Associate Mission, and to keep the work in all its parts closely united, believing that in so doing the different parts would be made to react on each other for good, and help to create a unity of feeling and interest, not only in the workers themselves, but among those who were or should become Christians through our efforts. This Convocation was one means undertaken for securing that end. It awakened a great deal of interest among the Indians, and the discussions engaged in and resolutions passed were almost entirely the work of the Indians themselves. The work of the white clergy was simply to control and direct it in channels which seemed helpful and useful to our work.

At Choteau Creek, by the beginning of the winter, Brother Paul with the help of the Indians had put up a log chapel 20 x 40, and a log dwelling a story and a half high, of two rooms on the ground floor and two above. The buildings were finished up by our carpenters. Here Brother Paul at once had a large congregation. Mad Bull, (or *Anpeptu-ojanjad*, "Light-of-Day," for that was his proper name) the chief, and nearly all his band attended the services regularly. Brother Paul baptized the first adult there on Christmas day; and the person baptized, John Wakaukoyake, was, we think, one of the young men whom he taught to read when he worked in the saw mill years before.

I believe I have now mentioned most of the little streams of work and influence which were set flowing here in that first year of our organized Mission twelve years ago. We do not propose to moralize much upon it here. In looking back upon it we are painfully aware (as who is not that reflects on his life and work?) of many mistakes and failures in judgment which have marred the work, of many acts which would have been better left undone or done differently, and many things left undone which it might have been well to have done; too little patience with some ignorant, erring souls; too little love and too much pride and self-seeking; too little earnestness in prayer and too little zeal in preaching the Gospel to souls buried in heathen darkness and sin.

1871.

The winter of 1891 was very severe. Our buildings were not then clapboarded. The logs in the drying process gradually shrank away from the chinking and plaster, so that drafts and cold and snow came in from every quarter, and when we had time to sit down and think about our discomforts we were wretched enough. But we were all kept so busy that we did not suffer so much as we otherwise might have done. When spring came, for a whole month we were deluged with incessant rain, and were dragged and wet and miserable enough.

On the 3d of January to our great joy Sister Lizzie Steitler (afterwards Mrs. Cleveland) from the Bishop Potter Memorial House, Philadelphia, joined us. There was too much for one Sister to do, and even when there were two the work was still very heavy, for it was impossible to get a servant, and in our narrow quarters no room for one if we could have got her, and Indian women who could do some kinds of work could not be relied upon; for if invited to a feast or a dance as likely as not they would leave in the midst of a piece of work and there was no telling when they would return, if they returned at all. However, the washing and ironing and scrubbing were mostly done by Indian women.

It was a great trial to the Sisters to be obliged to spend so much of their time in household cares, and only incidentally, so to speak, to do what they considered their particular work. We tried to comfort them, we fear not always successfully, by presenting the thought that in laboring to maintain a Christian Mission household here among the heathen, they were fulfilling a mission in teaching that which was very much needed; that in maintaining and helping an army in the face of the enemy those who stay at home are really helping in the fight, though the soldiers alone hold the weapons of warfare; that although some work was called menial and received less honor than other work, it was nevertheless necessary, and helped on to the good result. The missionary and teacher must eat if they would work, and they must live as civilized and Christian men if they would lift up the heathen by their example as well as word, and this they, the sisters, enabled us to do. Had we looked upon their work in this respect as a personal favor to ourselves we could not have received it or asked the sacrifice. But believing they had consecrated themselves and their work to the advancement of the cause of Christ among the heathen, we looked upon it, or hoped they would look upon it, as done for Him and not for us. Though done between times, they did much and excellent work in visiting and providing for the comfort of the sick and distressed; by teaching the women many things in the preparation of food, in making garments, and in the care of the house, etc.; and then they made it attractive to the women to come to the Mission, and welcomed them to the services.

In January we received into the Mission another half-blood boy, Charles S. Cook, the son of a military officer from Virginia. The boy chose to be called by my surname. He was in his fourteenth year, under-

stood and already spoke not very freely the most ordinary English, which we considered as much gain for the object in view: and he seemed exceedingly anxious to get an education.

Sister Anna also took under her care a girl of 12 or 13 years of age (Makinigiwin), who in holy baptism received the name of Margaret Jackson. She was a very good child, happy in being with us and helpful to the sisters. She did well enough until the parents conceived the idea of making her a source of revenue. They seemed unable to imagine any benefit to the child or themselves from her being trained up in white people's ways, and considered the obligation on our side instead of theirs. She belonged to the working class among the Indians (the women,) and hence they thought her little work ought to be paid for. Finding us firm in resisting such demands, they then, against her will apparently, secretly ordered her to run away, hoping thus to bring us to terms. But the scheme failed, and with many regrets we dropped the project for girls, at least from among the full-bloods.

On the 17th of January the second session of our Convocation was held here in the church of the Holy Fellowship. The weather was exceedingly cold and disagreeable and it was hard to keep comfortable, but we all felt cheered and encouraged by the services and discussions.

At this time Frank Vassar (Seaswena), a half-blood who has been before noticed in connection with the beginning of the Yankton Mission, was appointed the first catechist from among this people. The plan with reference to this class of helpers has been to choose such young men as by knowledge of the Gospel and the Church, and apparent earnestness in personal religion, are somewhat in advance of their people, and to use them as a means of teaching and elevating others. In order to do this, of course, it is necessary continually to teach them that they may intelligently teach others. Hence a weekly instruction for them was instituted and maintained, in which it was sought by instructions and reflections on the Gospel or the Epistle for the following Sunday, or the Articles of the Apostles Creed, or the Ten Commandments, or the Baptismal vows, or instructions on one of the Gospels consecutively, to furnish them with subjects and ideas for the instruction or exhortation of the people. Where they have been put in charge of outlying stations under the Missionary, they have been required to teach school, which of course has in most cases been in their own language. Through their efforts many now all over this Reserve read and write their own language more or less perfectly, and many who never enter a church have a copy of the Gospels and parts of the Old Testament in their houses and often read them, many perhaps because they have nothing else to read, but, no doubt, in God's own good time His Word, the entrance of which giveth light, will illuminate the darkness, and where earthly credit is due for it much of it will go to the catechists who have taught and encouraged their people to read God's Word.

On the 29th of March Baptiste DeFond, another half-blood, was appointed a catechist, to work especially in the region about his cabin in

the woods six miles above the Agency. A man who had known him long before his conversion, made the remark that if in the then several years that our Mission had been established here it had accomplished nothing else than the conversion of Baptiste, it had not been in vain. Of violent temper, he had been a reckless, careless, intemperate, fearful man. Nominally a Romanist, he was brought up among the Indians utterly ignorant of Christianity. In him was the groaning and travailing, the aspiration for something higher and better, yet not knowing what it meant or where it was to be found. The Gospel of the Church was from the start to him a revelation from above. He gave himself up to the Saviour without reserve, though like the rest of us poor sinners from St. Paul down, he finds himself chained to "this body of death" and that "the flesh lusteth against the Spirit;" and though in many respects a changed and subdued man, once in a while the smouldering embers of that fierce old spirit are fanned into a flame which brings him down to begin again the laborious work of subduing the flesh. Even with this drawback he has been a good and useful man, and the most earnest learner that we have had.

During the winter of 1870 and '71 the work of building a chapel with dwelling attached at White Swan, at the western end of the Reserve, was carried on; and by spring they were so far completed that on the 20th of March the Rev. Philip Johnson, Deacon, went up to take charge, having Alexander Namdeca as teacher. In fact Brother Philip and the other Santee deacon, the Rev. Christian Taopi, had been up there a couple of months before; but from the unfinished state of the building and the severity of the weather they were compelled to abandon the station and return to Santee. Brother Philip remained at White Swan three months and opened the Mission. In June Brother Paul was recalled from Choteau Creek to Santee, and it was thought best Brother Philip should take up the work at Choteau Creek, and accordingly he removed there. It was in consideration of the fact that he had begun the work at White Swan that, after his sad death in November of this year, we named the chapel there as a memorial of him—the *Chapel of St. Philip the Deacon*.

After the removal of Brother Philip from White Swan, John B. Chapman and Amos Ross, two Santée young men, were sent up there to maintain the services and school during the summer. In the autumn Mr. H. H. Brooks, a young English adventurer who on hearing an address from Mr. Welsh on the subject of Indian Missions, on the spur of the moment offered himself for the work and was sent out, together with Andrew Jones (Matowapageya), a native Yankton Catechist, was sent there and remained till the following summer.

On the 30th of July Mr. Cook baptized there Thomas Hinhanskana and others, the first administration of this sacrament at that station. This was followed in October by the baptism of Swan, the chief residing there, his wife and several others. Swan received the name of Henry B. Whipple, in honor of the Bishop of Minnesota, who had so long and so nobly lifted up his voice for the rights of the red man. Swan's son, who had when a child been baptized by a Romish priest, had some time before

been received into the Church. In such cases it was our custom when there was to be a baptism to require them to come forward with the persons to be baptized, and they were supposed to assent to the vows then demanded. After the baptism of the others, these, if adults, were taken by the right hand by the minister and the form of words, "We receive this person into the congregation of Christ's flock" etc., as was used.

Here at the Agency as soon as the spring opened we were permitted to have our buildings clapboarded and rendered comfortable, and the church was enlarged by the addition of a recess chancel, which was much needed, for our congregations were very crowded.

The Rev. Wm. H. Vibbert, of Middletown, Connecticut, through a Bible class which he taught, presented to us a beautiful chancel window of stained glass, containing a figure of the Good Shepherd. Through the Rev. Randall C. Hall, of New York City, we received the amount necessary to provide us with a good stone font. The work was executed in native Iowa and Vermont marbles in Sioux City, Iowa, and cost seventy-five dollars.

St. Stephen's Church, Philadelphia, presented to us a set of vessels for the celebration of the Holy Communion, which, as we were here already provided with such, was afterwards given to the Church of Our Most Merciful Saviour, Santee Agency, as theirs had been destroyed in the whirlwind the year before.

Sister Anna and Mr. Hall withdrew to Santee, and Miss Emily J. West of the Santee Mission came to assist us temporarily.

On the 14th of May Bishop Clarkson, of Nebraska, in charge of the Indian Missionary Jurisdiction, visited us, and administered the Apostolic Rite of Confirmation for the first time. On that occasion and on a subsequent one a few days after, in all twenty-nine persons were confirmed. On the 18th of the same month, which was Ascension Day, he consecrated the burial ground included in the Mission grounds.

On the 20th of August Mr. John Robinson, a young man from our first parish in Pennsylvania, joined us as a missionary teacher.

In September we placed Philip J. Deloria and Charles S. Cook in school at Nebraska College, Nebraska City, Nebraska, which we were enabled to do by the kind interest and help of Bishop Clarkson and Mr. Welsh.

At Choteau Creek, Brother Philip remained only two or three months, and then returned to Santee. After he retired we were obliged to maintain the station through various Catechists at different times, concerning whom we had continued trouble and annoyance. For one was no sooner settled and pleasing to one set of Indians there, than it was a signal to another set to make him all the trouble possible, in a quiet way, so that he might be forced to retire, and thus they might stand the chance of getting another in who might be their candidate or some one more acceptable to them. That which was at the bottom of the whole matter was that the Catechist received a small salary, and like most Indians could not say *nay*

to his relatives and friends, and consequently the "outs" would set to work to be the "ins," and so they generally succeeded in having a change every few months.

Mention in its proper place was omitted, though it was not until after Brother Paul had retired to Santee, that we chose the appellation of *The Holy Name* by which to designate the chapel at Chateau Creek. Bishop Clarkson visited this chapel also on the 18th of May and confirmed a class of seven, the first administration of the rite there.

For this year we now recall nothing further worthy of note except the large number of baptisms which took place. Here at the Church of the Holy Fellowship, there were 12 adult and 8 infant baptisms in 1870; and 86 adult and 38 infant baptisms in 1871, among whom was Frances Deloria, the chief of the half breed band.

At the Chapel of the Holy Home, Chateau Creek; there was one adult baptism in 1870; and 56 adult and 37 infant baptisms in 1871, among whom was David Mad-Bull, the chief of the band residing at that point. At the chapel of St. Philip the Deacon, White Swan, there were 12 adult and 8 infant baptisms in 1871, among whom was Henry B. Whipple (Nagaska), the chief residing at the west end of the Reserve.

1872.

In January of this year we received William T. Selwyn into the Mission family. He had already for some years had some little training in schools, first by Mrs. Conger, the wife of a former agent, and then, the year previous to coming to our school, under the Rev. Mr. Williamson, then of the American Board Mission here. His previous training seemed to be an advantage in hastening the object had in view in taking these boys into the Mission. After our day school was opened in Sept., 1870, either of his own accord or following the wishes of his father, he became a regular pupil. He himself without any solicitation on our part sought to be taken into the Mission family. William had an aptness for music. He himself had found his way upon the organ until he was beginning to play a little by ear. Up to this time Brother Hinman had played the organ for our services. At our request he gave William some little instruction, taught him the notes and showed him the chords, and he worked out the rest for himself till he played quite respectably, when he relieved Brother Hinman of caring for the music. It is mentioned because he was the first of a line of native organists. It has all along been our plan to encourage those who show aptness in that direction, and to give them that duty to perform in our chapels. Our idea has been that although there may be white teachers or others present who might play more correctly and artistically, it is better for the people in every way possible to do the work and service for themselves, in order to make them feel that they are identified with the Church, are part and parcel of it, and that it is not something outside and foreign—the white man's Church. And since St. Paul's School has been established here, and boys have been here from nearly all our Missions among the Dakotas, we have done what we could

to supply organists for other parts of the field by providing instruction for the boys and urging them to acquire the knowledge.

On Easter day, March 31st, the Rev. John G. Gasmann, the newly appointed agent, arrived. Mr. Gasmann continued in that position until the spring of 1878. His long, steady, wise and kind administration of the temporalities of this people, his being in entire accord with our work of civilization and Christianity, and by word and example sustaining and encouraging us in it in his intercourse and councils with the Indians; his love for the Indians themselves and deep interest in their best welfare; all these things were a great gain, and ought to be taken into account in summing up the influences which have wrought here. And to Mrs. Gasmann also is due great credit for seconding her husband's merciful feelings and interest, and work, visiting with him the sick and distressed, and both at their own homes and her own working for their comfort and relief, and working with the ladies of the Mission in sewing schools and in other ways, and in training for us an organist in the person of James Selwyn,—by these things she endeared herself to them and to us, and was a powerful helper.

This year were instituted woman's meetings, by Miss West and Sister Lizzie, to try to do something for the special instruction and encouragement of the women who had become connected with the Church here at the agency. While she remained here Mrs. Hemans, wife of the Rev. Daniel W. Hemans, took part, assisting the ladies in it and interpreting for them.

In March we made another venture in the way of taking a girl into the family, but this time it was a half-blood who spoke English and whose mother was anxious for us to take her, in fact she gave her to us. Her name was Cecilia Benoist. We were not troubled by her running away or by the mother making demands of us, but we did not find her so docile as the full-blood had been.

Miss Anna M. Baker (now Mrs. Henry Gregory,) having been a short time connected with the Ponka Mission, joined us in the summer. Miss West returned to Santee.

On the 16th of June we had a delightful visit from a delegation of the Indian Commission of the Church consisting of Mr. William Welsh, Col. E. C. Kemble, Sec., and the Rev. John A. Paddock, D. D. accompanied by Mrs. Rumney, wife of the Rev. Theo. S. Rumney, D. D., of Germantown, Penn. They all helped and encouraged us greatly, and the enthusiasm and hopes of the Indians were very much revived.

Mr. H. H. Brooks, having been found unfitted for the work, was retired.

Mr. John Robinson was placed at Choteau creek with a native catechist as helper.

Mr. David Tatiyopa a native Yankton, who was from the opening of our day school a constant attendant and earnest scholar, and one of the first young men who sought admission into the Church by Holy Baptism,

had been employed as a teacher at various points during the year, mostly at the Point of the Timber. He also held meetings for exhortation of the people. He showed so much earnestness and such a desire to learn and to benefit his people that we spoke to him of the work of a Deacon in the Church, and encouraged him to look forward to that office, if in the course of time it should seem best to those who were placed over him.

On the 4th of July the Rev. Daniel W. Hemans, who by nearly two years of faithful, earnest work among us, had very greatly endeared himself to the Yanktons and to us, returned to Santee, the increasing weakness of Brother Mazakute rendering it necessary. He was greatly regretted by us all. His place here was supplied by the arrival of the Rev. Luke C. Walker, Deacon, who joined us on the 6th of the same month.

On the 23d of August Felix T. Brunot (Nunkauwaitena) Chief of the Ikurn Band was received into the Mission family, in preparation for his going in September to Nebraska College to school with the other three youths, two of whom had already been there one year.

On the 3d of October we had a most delightful visitation from Bishop Clarkson who was accompanied by Bishop Whipple, of Minnesota, Mr. William Welsh and Mrs. Whipple. Confirmations were held at all the stations. At the Church of the Holy Fellowship 41 were confirmed; at the Chapel of the Holy Name, Choteau Creek, 12; and at the Chapel of St. Philip the Deacon, where it was administered for the first time, 10 were confirmed. At this time also we were greatly cheered by the extension of our work to Agencies up the River. The Rev. Henry Swift and the Rev. N. Burt, Deacons, had in preparation for some time been studying the Dakota language with Mr. Hinman at Santee. The Rev. William J. Cleveland arrived in the autumn. After a pleasant Convocation at the Santee Mission they departed to the respective fields assigned to them.

The Indians living at the Point of the Timber had long been asking for a Chapel and School there, as they were so far removed from the Agency. They proposed to give the necessary timber as it stood. When Mr. Welsh was here in June he favored the project and ordered the building begun, but wished that all work on it which could be should be done by Indians. We accordingly employed some of the catechists and teachers and some others during the summer vacation to fell, hew, draw and put up the logs. There was no white man on the ground to direct or keep them at regular work, and the mistake was made of doing it by the day, and the consequence was that an immense amount of time and money was wasted in the operation. This building was finished up before winter, and was named the Chapel of the Holy Comforter. The Indians themselves chose the site, but it proved unfortunate, as the population mostly removed from the immediate vicinity, and, being on the bottom land, for four or even six months of the spring and summer by reason of standing water it was inaccessible, and finally swept away by the great flood of the Missouri in the spring of 1881.

In November we were called upon to make a sacrifice for the benefit

of a new venture of faith at Lower Brule, which we were very loth to make. Sister Lizzie had for nearly two years worked faithfully and nobly and uncomplainingly, and thus we were led to think we had something stable upon which to depend to maintain that part of the house and work which only a woman could. But Mr. Welsh thought it most desirable that women of experience in the work, and not raw recruits should undertake the work at that new station, and so we was called upon to part with the good Sister. She became the wife of Brother Cleveland the following spring.

In the autumn or winter our first sewing school was instituted and maintained by the ladies, assisted by Mrs. Gasmann and Mrs. Canfield, wife of the Agency carpenter. The school was large and flourishing and all took a lively interest in it. We were greatly aided in this very useful undertaking by many friends in various parts of the country, principally at the east, who the previous winter and this had sent us boxes of clothing and various material to aid those Indians who were striving to start on the road of civilization. The women and girls who came to the school were taught to cut out garments and to sew them properly, to knit stockings, and patch quilts, and were given the results of their labors. The result has been the gradual abandonment by all the young, and most of the older, women of the distinctively Indian dress, and the introduction of the white and civilized woman's modes, and with very many greater care and cleanliness with reference to their clothing.

This year we received a stone font from Mr. William Tapping for the Chapel of St. Philip the Deacon, White Swan; and a beautiful bell of 412 pounds for the Chapel of the Holy Name, Choteau Creek, from Mr. Robert J. Livingston, of New York City.

In this year, 1872, 19 adults and 28 infants were baptized at the Church of the Holy Fellowship, 13 adults and 15 infants at the Chapel of the Holy Name; and 14 adults and 11 infants at the Chapel of St. Philip the Deacon.

1873.

The Rev. William H. Hare was elected to the Indian Missionary Bishopric of Niobrara in the autumn of the preceeding year, and was consecrated at St. Luke's Church, Philadelphia, on the 9th of January. He did not reach this Reserve until the 8th of May following, exactly three years after our arrival here. Until his coming things were left as they were at the close of of the last year. There were accessions to or removals from our Mission force here, and our work went on quietly as before. And as by the Bishop's coming and assuming charge there were necessarily some changes and readjustments of the work, it seems the natural and proper place to bring the first part of our story to a close. It has been for more lengthy than we wished or expected when it was first undertaken. But it seemed to us desirable to preserve a detailed account of the beginnings of our work here, and some notice of our helpers, before it settled down into the every day, ordinary experiences of Mission work everywhere, and in a simple way to show the principles which guided us in it.

PART IV.

I Kings, III: 7, 9. I am but a little child: I know not how to go out or come in. * * * * Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great people.

These words of Solomon instinctively fell from the lips of a young clergyman in the City of New York, when a quarter of a century ago, the tidings, utterly unexpected, came to him that he had been chosen a Bishop in the Church of God, of an unknown region and an almost unknown people. Conscious of his own inexperience and conscious too of the largeness and difficulty of the work, his heart cried out its inward protest against the imposition of a task so heavy that even the boldest, the most experienced, would fear to assume it. Yet in the very humility of this natural attitude was the true and only ground of confidence and success. Out of his own weakness he found God's strength, and from the abyss of his fears he looked up and saw the nearness of the Master's presence. As a child he placed his hands confidently in the hands of the Heavenly Father, and trusted the leadings of his life to Him. We can be sure that the prayer upon his lips then, and which has ever remained, was that of the wise King: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and evil."

May I be permitted to say that humility, combined with a rare and Heaven directed wisdom, have been the distinguishing traits of him who was then and there called to the Episcopate, as the story of his life and work for the twenty-five years past abundantly verifies.

When we comprehend the situation as it existed then, from the very character of the official environment in which he was then placed, and which was not unknown to him who was chosen Bishop, we can fully appreciate the feeling swelling up from his heart and breaking forth in the words of the text.

The Bishop of Niobrara. What did that signify? Where was Niobrara? Churchmen of the East asked curiously the question. The farther West was a region unknown. The House of Bishops defined it as a

country "Bounded on the east by the Missouri River; on the south by the State of Nebraska; on the west by the 104th Meridian, the Territory of Wyoming and Nebraska; on the north by the 46th degree of North latitude; including also the several Indian Reservations on the left bank of the Missouri, north and east of said river."

Perhaps such a designation of limits was as definite as then could be indicated; and yet even now with our present familiar knowledge of the geography of this region, there is a vagueness about it, which suggests vastness more than anything else, and which is eloquent in its suggestiveness of leagues of rolling plains, of mighty mountains, of rivers wide and deep.

The boundaries were thus made extensive in order that they might embrace all those bands of Indians inhabiting the vast plains east of the Rocky Mountains, and known as the great Sioux nation. At this time Dakota, undivided, was one immense territory with no railroads within its borders, and only a few scattered hamlets here and there in the extreme southeastern part, together with a few military posts. The rich mines in the Black Hills were not discovered until two years later, and the richer possibilities of its wonderful soil were wholly undeveloped, and practically unknown.

In very truth the population of all this designated territory was composed wholly of the Sioux, roaming over vast reservations, and subsisting upon the game which then was there to be found in great abundance. Many of these Indians were the same that had taken part in the sanguinary Minnesota massacre of eleven years before, and were still filled with feelings of hatred and revenge toward the white man. It required a man of heroic mold and singular devotion to be willing to enter such a region, and make his home in the very midst of these savage people. It is quite impossible for us to realize now, resting as we do under the protection of law and order, how perilous was the life then. Yet not for one moment did this young Bishop, reared in the comfort and luxury of an eastern city, tenderly and delicately trained for a life of usefulness, though not of physical hardship, quail before the prospect; but simply, bravely, trustingly, devotedly, he went forth from the midst of all that made life most sweet and attractive, sundering ties which had been knit into the very innermost recesses of his heart; went forth like Abraham of old not knowing whither he went, and took his stand where duty called him.

The lofty and splendid spirit of his grandfather, that great ecclesiastical statesman and large hearted Missionary leader, John Henry Hobart, who, as Bishop of the great Diocese of New York, had distinguished himself even at that early day by his work for the Indians in his Diocese; was within his breast; and as that great Bishop founded a new epoch in the history of Missions in the American Church, so may we confidently believe his grandson, whom we honor today, was the founder of a new epoch in our Church's work among the red men.

I speak advisedly when I speak of the consecration of the first Bishop of the Indians as the making of an epoch.

Before 1873 practically there had been no official recognition by the Church of its duty to these people. It is true, noble and fruitful work had been done by Breck in Minnesota and Goodenow at Green Bay and a few others elsewhere, but it had been individualistic, isolated, lacking in cohesion, and oftimes in permanency. The Church as an organism had never officially assumed any responsibility thereto. The consecration of the Bishop of Niobrara was the formal expression of her sense of duty as a Church toward these red children of the forest and the plain. The story of their wrongs had at last stirred her heart. The record of a century of neglect, indifference, injustice and dishonor, written in degradation, tears and blood, was to be blotted out as far as might be, in ministrations of love and beneficence. Bishop Hare went forth in obedience to the call of the Church as the incarnation of this spirit, as the directing hand, under God, by which this new era of righteousness was to be fostered and developed. He has taught it and lived it, always and everywhere. On the blizzard-swept plain, on ice covered rivers, in the Indian teepee and in school precincts, "in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakedness."

It was only in this way that the Indians heart could be reached, the scoffer's sneer be silenced, and the Church be stimulated to withdraw not her hands.

In those days the universal sentiment along the border was that the Indian was unworthy of effort, that the sooner he was exterminated the better it would be for the country, and that the man who so demeaned himself as to labor for their elevation was an unpractical enthusiast, a visionary dreamer. The only eirenicon recognized was vengeful force, the only evangel of a better order was the soldier with his death-dealing sword. To combat and overcome this brutal idea required a courage and patience of no ordinary quality. The hypothesis that the Indian was a man and brother, could only be conclusively demonstrated in the results of Christian work.

This end has been reached, and reached largely I affirm, by the living example of your Bishop. A race saturated with the ideas of centuries of hereditary practice, cannot be regenerated in a day, or in a generation. It has taken centuries to evolve even to its present enlightened condition the Anglo Saxon, out of the barbarism of Druidical superstition, and the gross living mid German forests and Scandinavian mountains.

We have no right to expect complete transformation in one short quarter of a century. Yet note what has been accomplished at your very doors. Self-support in a large measure, the donning of the dress and manner of living of the white man, the education of the children of the present generation, the prevalence of the spirit and practice of peace instead of war. It is universally admitted that the only thing which prevented an universal uprising during the outbreak which culminated in the

awful tragedy of Wounded Knee, was the restraining influence of the Christian Indians. How strong and potent a factor the Bishop of South Dakota has been in this evolution, is well known to many of you, for it is writ large in the history of the Church's work during the twenty-five years of his Episcopate; yet, to refresh your memories and to convey the knowledge to those who have never specially considered, it is well for a moment to point to a few prominent facts.

When Bishop Hare entered upon his work there were under the care of the Church three Missions, the Santee, the Ponca and the Yankton; with three ordained Missionaries and three native catechists, and 350 communicants; today there are 85 Mission stations and about 50 churches and chapels, 75 Missionaries, catechists and helpers, and 3036 communicants, and four boarding schools with 202 pupils, not including those in the day schools. These facts are eloquent. They tell their own story, they bear their own testimony to remarkable results which have been obtained during these years of superintendence. I challenge any Diocese in the land to show any such percentage of increase, or to point to more conclusive evidence of progress and development along purely religious lines.

We cannot compute the leavening influences which have silently worked in the home and before the camp fire; they are to be recognized not by comparing one year's progress with another, but by contrasting the condition of the tribes as a whole now with that of twenty-five years ago. Surely the heart of my brother must be filled with thankfulness and cheer when he looks upon these noble results, and recognizes the hand of God through all.

Side by side with their chief pastor from the very first have some brethren, now before me, lived and toiled. Linked with the history of Bishop Hare in the Indian work will ever be the names of Cook and Burt, of Cleveland. Ashley, and Deloria, of Walker and Robinson, together with others, some of whom have fallen in the battle's front, or followed duty's call to other fields.

The difficulties facing the Bishop, not to mention physical exposure and hardships, were met and overcome. The Indians, to quote from his own words, with whom the Mission had to deal, were some of the most reckless and the wildest of our North American tribes, and scattered over a district some parts of which were twelve days apart. So desolate was the country that on one of his trips he did not see a human face or a human habitation, not even an Indian lodge, for eight days. Emissaries of evil had reached the Indians long before the Missionaries of the cross appeared. "All the white men that came before you," said a chief, "said they had come to do us good; but they stole our goods and corrupted our women; and how are we to know that you are different."

Perhaps these facts have not presented themselves to you, brother Churchmen of South Dakota, with the same force and vividness, as they have to us who have watched from afar. The knowledge of them has evoked sympathy and help from all portions of the land, and the means

by which these Missions and schools have been supported have come as the direct result of these cheering conditions. Through the voice of Bishop and Missionary pleading the cause, through letters and columns of Church publications, the strange names of Indian persons and tribes have become almost household words in many a church and home.

It ought not to be overlooked or forgotten that the Indian has not been alone a *recipient* of all the bounties which the Church has brought him, but in generous and self-sacrificing offerings of money, he has in his own earnest, though feeble way, tried to show his thankfulness, and to express his consciousness of his own identity with the work of Christ everywhere.

I could fondly and proudly linger over this story of a quarter of a century's work among the Red Men, with its incidents replete with romance and pathos, with the discouragements and cheer which are wrought in it, with its aureole of personal devotion and sacrifice encircling it, with the wonderful testimony, borne everywhere, to the regenerating power of the Gospel of our Lord Jesus Christ. I would love to follow the footsteps of the Bishop over the hills and plains, and hold up the picture of his life, that all might see its bravery and beauty; but I must not. You will yourselves fill out the picture.

We can all, red men and white, from our hearts thank God that He chose one so well fitted to do His work in this western land, among these people who were like sheep going astray, but who are now returning to the great Shepherd and Bishop of souls.

Let us now for a moment turn our eyes toward another feature of the work, which in God's providence your Bishop was called upon to assume, and which was in no wise contemplated when first he came to this land. As early as 1875 the discovery of gold in the Black Hills country brought with it a vast influx of men from every part of the country, seeking their fortunes in the mines. This influx necessitated the throwing open of a large section of the Reservations in the west of his Jurisdiction for settlement.

This a few years later was followed by a tide of immigration into the eastern and southeastern portion, following the lines of railroads as they reached out toward the Missouri. Settlements sprang up, and towns were founded and grew as if by magic, the land was broken by the plowshare, and the broad acres returned their toll of golden grain. The Indian was no longer the sole factor to be considered in the prosecution of the Missionary work of the Church. Her policy must be more embracing, that the incoming thousands might come and see and know this historic and Apostolic Church of the English-speaking race. Recognizing this condition, in 1883 the House of Bishops passed the following resolutions:

Resolved, That the boundaries of the Missionary Jurisdiction of Niobrara be so changed as to make it identical in outline and area with that portion of the Territory of Dakota, lying south of the 46th parallel of latitude and so as to include the Santee Reservation in Nebraska.

Resolved, That the name of this Jurisdiction be changed from Niobrara to South Dakota.

Cheerfully was the change accepted by the Bishop of Niobrara. In his own words, "It was most acceptable. It was an evidence of confidence at a time when a number of influences and schemes to whose success my presence and continuance in office were a menace, had combined against me, and had culminated in an onslaught which had met a temporary success."

This change brought the Bishop into a personal touch with the people who were to possess the land, and gave him an opportunity to develop plans for work among them which were necessary to their highest weal.

To us who have labored long in the West, the difficulties of planting and developing the Church among a people secular in their pursuits, worldly in their ambitions, and naturally antagonistic to a Church Liturgy and to a ministry with a surplice, are well known. These difficulties are accentuated and multiplied by the fierce and jealous rivalry of almost a score of sects, striving to get a foothold in a new country, and not always scrupulous of the means employed to belittle the work and claims of the Church.

I hesitate not to say that the results of the Bishop's endeavors have fully vindicated his methods, and brought a reasonable measure of success. Churches and Chapels have been erected in all towns of importance. Missions have been planted in the little villages, the voice of the clergy has been heard in all parts of the field, prejudices have been disarmed, and the position and claims of the Church become far better understood.

The cause of Christian education was very near the Bishop's heart, and he realized in its fullness, that if the homes of South Dakota were to be made fostering centres of blessings and happiness, the daughters of these homes, who were to be the future mothers, must be touched and enriched by the hallowing influence of a Christian consecration. To ensure this end, All Saints School for girls was early established, and amply equipped to do this noble work. What a blessing it has been! How the sweet influences of the characters there trained have rested like a benediction upon many a home and community. South Dakota may well be proud of this splendid institution of Christian education and culture; and the ever increasing patronage testifies to the efficiency and acceptability of the work there done. From my heart I congratulate my brother upon the success of this crowning glory of his Episcopate. He may wear the martyr's crown, but the brightest jewel in it, whose lustre will never be dimmed, will be All Saints School.

I do not record the dry statistics of his work in this portion of the field. They are well worthy of attention and will give abundant cause for thanksgiving. I do not record them, because as a western Bishop I know

how little they in truth reveal of the work which has been, and is being done. Slowly, imperceptibly almost, with no blare of trumpets, with no loud acclaim of converts made or immense congregations, does the work of our dear Church proceed. Underneath, the potent power of her unequalled Liturgy is felt in giving the most adequate expression to the feeling of worship, and with it all the inculcation of deeper reverence for things sacred, founded upon the enduring basis of Apostolic teaching and historic continuity. We are not to look for the full outcome of the Church's work in our own generation; but I confidently affirm that in South Dakota and elsewhere throughout our new land, in another generation the claims, the faith, the teachings of this Apostolic Church of ours will be universally understood, recognized, and in a large measure accepted. In the confidence of this hope the Bishop who lays foundations, labors patiently, cheerfully on. Disappointments, nay even disasters may come; his most cherished plans may fail; but working with God he tries to do his duty as he sees it, and leaves the results in the Almighty's hands, knowing that the Church is founded upon the rock, even Jesus Christ, and "that the gates of hell cannot prevail against her."

Did time permit, I would dwell upon some of these fundamental truths for which a leader of God's hosts, a Bishop, must stand. Such thoughts are germane to an occasion like this, and in reality ought to be declared. He must represent in his own personal work and character all that enters into the upbuilding of the Kingdom of righteousness among a people. As the living exponent of this principle he can be no time server; he cannot lower the standards of eternal righteousness to suit the seeming necessities of a local environment, no matter how plausible may be the reasons presented by selfish man for so doing. His voice must ever be heard with no uncertain sound on the side of "temperance, soberness and chastity." Because he sees and knows the unique importance of the pure Christian home, he must defend it as with a shield. He can make no truce with those who would make the laws which protect that home so lax that they can be broken at the mere whim and caprice of some husband or wife who has grown restive under their needful control, and who seeks new alliances to gratify the impulse of the moment. To uphold this standard may seemingly produce opposition, ill will and unpopularity; but in reality those who are the loudest in their denunciation of his so-called narrowness, honor and respect him in their hearts. Am I not right in asserting that the Bishop of South Dakota has been a constant defender of the pure Christian home?

Again, a Bishop of the Church must be the upholder of law. The wild ebullitions of anarchistic socialism in their various manifestations, defeating as they do the very purposes for which society is founded, are to find their true antidote in the acceptance of those principles of brotherhood which are embodied in the life and teachings of Christ. There can be no unity without fraternity, without the acknowledgement of the Fatherhood of God. For this, the Church stands. If she be true to the teachings of her Founder, she grasps men of every station with an impar-

tial hand, and cries out "Sirs, ye are brethren." A Bishop must be the active promoter of this divine spirit, and his life and work must know no distinction between the rich and the poor, the employer and employed. Men will interpret the Church through him.

To this high principle, the Bishop of South Dakota has ever been loyal. A Bishop must be the defender of the Faith once Delivered to the Saints. He cannot compromise it. He cannot relegate it to the domain of glittering unrealities. He cannot minimize its supernatural power. He cannot accommodate it to the mere fancies of the speculative idealist, or to the narrow rigidity of the bigoted doctrinaire. "Jesus Christ, the same yesterday, today and forever" must be his watchword. So standing firm he shall be a rallying point for men shaken by the uncertainties of the times, and in him they will see and grasp that calm confidence in the unshaken and unshakable truths of the eternal, which shall give them the sure measure of repose.

Has not this absolute and unswerving, simple loyalty to the Faith, been a distinguishing mark of our brother whom we honor today?

Finally, a Bishop must be the veritable incarnation of the spirit of charity, love; for love is the fulfilling of the law. This greatest of Christian virtues must find in his heart a willing, congenial home. With it he can extend the olive branch of peace to weary men; by it he can most truly advance the cause of Christian unity; through it he shall draw men near to the heart of the Church, where the inexhaustible fount of love is found.

A Bishop who is simply a toiler is an anachronism, a dismal failure; a Bishop who adds to authority the principle and practice of Fatherhood in the Church of God, though he may oftentimes make sad mistakes of judgment, shall be respected and loved even by those who differ widely from him.

To his loving heart, expanding ever with sympathy will come the storm-tossed and distressed; into his ear of paternal affection will they freely pour the story of their sorrows and troubles, and find themselves comforted and strengthened by the touch of a loving soul.

Surely the first Bishop of South Dakota has ever truly exemplified in his life this beautiful virtue of the Christian faith. As the years go on, and the record of your Bishop's life passes into history, he will be remembered as one who in his own life and work ever was an outspoken exponent of these necessary things, as one who wisely and well laid the foundations of the Church in this fair land.

It would not be seemly in his presence for me to express all that my heart prompts me to speak. I could dwell fondly on his abiding patience, on his farsighted wisdom, on his faith, child-like in its simplicity, on his unswerving trust in God.

I could dwell on what he has brought to this State in material and

money; on the recognition of his abilities by the Church at large, evinced by its desire that he should accept the Episcopate of that fascinating work in the Empire of Japan; of his loyalty to his own humble and more difficult field; but I forbear.

I leave the record where he would leave it, in the hands of Him who never forgets the humblest service performed in His name and for His glory.

The years glide swiftly by; the silver of a rich and ripe age is already whitening his locks; his eyes are fixed on the land which is not very far off. Our prayers, our hopes, our love are with him; and we ask our Heavenly Father to spare his precious life for many years to come. Yours, dear brothers, is the gracious privilege to stand by him loyally, to hold up his hands, to lighten his burdens, to support him with your sympathy.

For these things the heart of a Bishop cries out; it craves the touch of other lives warm with confidence and affection. Some day, dear friend and brother, in that country toward which our feet are hastening, we shall, I trust, go over the story of our trials and struggles in the times when in faith and hope we tried to carry forward God's plans for His Church in that state of life to which He had called us. The records will be full of mistakes, memory's picture full of blemishes; but if through all we shall remember that God over-ruled our sins and short-comings to His glory, we shall rest content. He will remember that we were but little children at the best, and so He shielded us with a Father's love, and lead us with a kindly hand.

So, brother, we watch and wait for that entrancing day of reunion and rest. So, strengthened by that hope, we don anew the armour of God, and go forth into the thick of the battle. As we take our places in the ranks, there steal upon our ears those words which often we have heard sung over the still, cold forms of some most dear:

O blest communion, fellowship divine;
 We feebly struggle, they in glory shine;
 Yet all are one in Thee, for all are Thine,
 Alleluia.

And when the strife is fierce, the warfare long,
 Steals on the ear the distant triumph song,
 And hearts are brave again, and we are strong,
 Alleluia.

The golden evening brightens in the west;
 Soon, soon to faithful warriors cometh rest;
 Sweet is the calm of Paradise the blest.
 Alleluia.

Immediately at the close of the sermon, Bishop Hare, who was evidently deeply moved, took his place in front of the altar, and taking up

the text of the sermon made it his own prayer in the following words: "O my God, I am but as a little child who knows not how to go out or how to come in. Give me grace that I may both rule and serve this Thy dear people." He then addressed Bishop Gilbert and the clergy and congregation present, some earnest words of gratitude and valediction. The clergy then spontaneously rose and gathered about him in the chancel, taking him by the hand, and so the exercises closed.

PART V.

ADDENDUM.

The Committee of the General Convention of 1898 that had been appointed to make an order of procedure for the sessions of the Board of Missions, acting upon the request of the Board of Managers, suggested that "On the morning of the second day, space should be given to the commemoration of the completion of twenty-five years in the Episcopate of the Bishop of South Dakota." Accordingly, on Tuesday, October 11th, the House of Bishops having come in and joined the House of Clerical and Lay Deputies, Mr. George C. Thomas, treasurer of the Missionary Society, said that it was a high privilege that he should be permitted to present and read the Minute prepared and propose its adoption, because of his association with Bishop Hare in the early days of his boyhood, when, under the care of the Bishop's most honored father, the Bishop and he sat together in the Episcopal Academy in Philadelphia.

The Preamble and Minute were as follows:

Mindful that the Right Rev. William Hobart Hare, S. T. D., has but lately completed his twenty-fifth year of active service in the Missionary Jurisdiction originally known as Niobrara, but more recently as South Dakota, this Board resolves to spread upon its records the following minute:

The Church's earliest indebtedness to Bishop Hare for Missionary work antedates his consecration to the Episcopate. For some time previous to that event he had occupied the responsible position of foreign secretary of this Board, and it was doubtless due to the singular efficiency with which he was discharging the functions of that important office that he was found meet to be ordered to the higher duties of the Episcopate. Recently Bishop Hare's jurisdiction has grown to include a large white population; but for the greater part of his quarter of a century of Missionary life his work has been among the Indian tribes of the frontier. To these he has been both friend in need and friend in deed. What Elliott was to the tribes of Massachusetts Bay, that Hare has been to the Dakota Sioux. The difficult task of mediating between the red man and the

white he has discharged with consummate skill and tact. The education of the Indian youth, both boys and girls, has been his assiduous care. The old alliance of the school-house and the church he has made it a chief point to maintain. Never a sentimental apologist for Indian crimes, he has been always and invariably a staunch upholder of Indian rights. The people and the government have learned to trust him as one who could be depended upon to tell them the whole truth, and today the buildings of his jurisdiction stand as a witness to the generosity which personal confidence never fails to inspire.

Bishop Hare's relation to this Board have from the beginning been marked by the utmost cordiality, while his course with respect to the special contributions made toward his work deserves no less an epithet than chivalrous. He has well earned our thanks. We assure him of our love.

Bishop Whipple, of Minnesota, added a bit of history of the early days at Faribault, when he "was walking on his heart," and Mr. Hare, who was visiting Minnesota, had brought to him sympathy and love. When the Sioux had been forced out of Minnesota, he nominated Mr. Hare to be Bishop among them, for he had learned to know his yearning for souls. The Sioux among whom he went have been pronounced the noblest and wildest body of wild men on earth. Contact with pioneers had led them to believe that white man was a synonym for liar; but Bishop Hare restored the repute and good name of the Caucasian. In Custer's campaign in the Black Hills, the Indian scouts had shown themselves, by the General's testimony, exemplary men. They were the only men in that army whose voices rose in praise to God on the Lord's Day. No mission had borne more or better fruit than Bishop Hare's mission to the Sioux.

Bishop Potter, of New York, said:

When it was suggested that some appropriate action should be taken recognizing the completion of the twenty-five years of service of Bishop Hare, it was thought that it might be creating a precedent; but it was very justly answered that if that were so it was a good kind of precedent, because it was no ordinary thing for a Bishop to survive his hardships for twenty-five years. Bishop Hare had brought to his work not only courage and devotion, but an exceptional power of endurance. He would not attempt to speak of Bishop Hare's work. Referring to the remark of Mr. Thomas, that he had been a schoolmate of Bishop Hare, Bishop Potter said that he, too, might refer to those days, but there was possibly a good deal that Mr. Thomas and he would like to forget; at that time Bishop Hare was as good an example for Mr. Thomas and himself as he is today. But he would refer to one or two instances connected with Bishop Hare when he, Bishop Potter, was rector of a parish in the city of New York. One night, when he was sitting down at dinner, the servant came to the door and said that there was some one who wanted to see him, and would not go away. This he characterized as a very common experience in the life of a New York rector. He went out into the hall with the natural impatience of a man interrupted at his dinner, and found there a man about thirty-five years old, dripping with the rain of the storm

prevailing on that November night, and with his hat on. He saw that the man was dazed, and when he uncovered his head he saw one of the most remarkable faces that he had ever looked upon. This man was a clergyman of the Church of Ireland, who had been dragged down by the infirmity of drink, and who had been dismissed by his English Bishop from his Cure, and had come to this country meaning to strive to recover himself if he might; but had fallen into evil company. He said that that day and the night before he had spent the hours in the street. Bishop Potter said that he spoke to him as one may be permitted to do in the face of such a history, and asked him if he believed he could get on his feet. By the grace of God the man said he could, if helped to do so. He placed him under the oversight of one of the assistant ministers of the parish, and made him report every morning to us, and each day we asked the same question. He held out a week, two weeks, a month; and one day when Bishop Hare was in my study I told him about the man, and I said that the English Bishop refused to give me any letter whatever or any paper which would authenticate this brother to any American Bishop. I said, "What shall I do with him?" Without a moment's hesitation, and in fine indifference to Canon law, Bishop Hare said, "I will take him." He took him to his Jurisdiction and placed him in charge of an Indian Mission; and there he labored and there he fell a martyr to Christ and his devotion to the Christian Indian work, saved by the love and broad charity of my Brother Hare.

I put beside that, Mr. Chairman, an incident which happened during the Lambeth Conference, when my brother, the Bishop of South Dakota, in a foreign land, found himself next to a very charming woman at an entertainment, on the other side of whom was an Anglican Bishop who has passed to appropriate obscurity. This lady, who had found in the Bishop of South Dakota what any lady would find in him, turning to the Anglican Bishop for information, said: "Who is this gentleman on my right?" The answer, which the Bishop of South Dakota overheard, was, "Only a Missionary Bishop." I confess, said Bishop Potter, when I heard that story there flashed into my memory that incomparable and dramatic story by Thackeray of Jonathan Swift, where he spoke of his having found a folded sheet of paper and on it the word "Stella," and then, underneath, describing the contents of that sheet of paper, "only a lock of hair." And then, Thackeray, with great pathos repeats the words: "Only a lock of hair; only devotion; only consistency; only infinite patience; only the largest love; only the sweetest sacrifice." And so I say "only a Missionary Bishop; only heroism; only the most patient and devoted service; only the most constant compassion; only the most splendid and gracious illustration which our Missionary services has given us of devotion to the cause of Christ and those who are forgotten of their fellow-men."

The Preamble and Minute were agreed to unanimously.

Bishop Potter then uncovered a silver Loving Cup, eleven inches high, with a width of six and a half inches at the brim, and bearing the

inscription: "To the Right Reverend William Hobart Hare, Doctor of Divinity. From friends who love and honor him. 1873-1898."

Bishop Hare, who had been sitting in the body of the church, then came to the platform; and, standing by the Loving Cup, said:

Brethren, what means this noble act of confidence—this *auto da fe* in which the fires of fatherly and brotherly love have been consuming me, their happy victim. What means it, but this, that there prevades the Church tender appreciation of long tried service. Just as the atmosphere is charged with moisture, and an electric shock will make the moisture distill into a refreshing shower, so an anniversary in my life has made the pervasive love of the Church calesce, and take outward shape in this distinct and gracious act. I feel that for the time being my individuality is lost, and that in me are summarized and capitulated all those servants of the Church who have done long service; and so I would summon to my side Bishop Williams, who for more than twenty-five years has labored in Japan; Archdeacon Thomson, who for more than twenty-five years has labored in China; Bishop Holly, of Hayti, who has labored there for more than twenty-five years; Bishop Ferguson, who has labored in Africa for more than twenty-five years; and Bishop Morris, of Oregon, my dear father, who for more than twenty-five years has labored there. And I would summon all those dear men and dear women who have given long service in South Dakota; for there, fifteen, twenty, twenty-five and twenty-seven years of service is no rare thing. Those dear men and women, my fellow workers and noble laborers, have lifted me aloof and put me here. I would remember that the dome of the capitol, while most conspicuous, is not after all the most important part of that building, but that the structure which supports it is the most important. So those men and women who have supported me in my despondency, have made me believe in myself—a very important thing to do—because I found that they believed in me. And yet, my dear friends and brethren I must not detain you. In this case, as I am sure all of you would in circumstances of emotion, I find sweet comfort in the words of our Prayer Book, a portion of one of the psalms—words which tell out all the pains of my body, all the sorrows of my heart during these twenty five years; all my hopes, too, and all my gratitude to God, and all my thankfulness to my sympathizing brethren—"Oh what great troubles and adversities hast Thou showed me; and yet didst Thou turn against and refresh me, yea, and broughtest me from the deep of the earth again. Thou hast brought me to great honor and comforted me on every side. Therefore will I praise Thee and Thy faithfulness, O God."

As a fitting conclusion of the comemoration, Bishop Hare met the ladies of the Woman's Auxiliary on the afternoon of the same day at an informal gathering held in St. John's Parish House. Every one, of course, was desirous of seeing the "Loving Cup," and it was passed from one to another, and on its return it was found to contain offerings and pledges for the Bishop amounting to \$359.00.

RECEPTION AT SIOUX FALLS, S. D., NOV. 9th, 1898.

The reception in honor of Bishop W. H. Hare on Wednesday evening at St. Augusta Cathedral was one of those complete and polished affairs so common with all entertainments under the auspices of that church. The Cathedral was filled with members of the church, and admirers of the Bishop outside of the Church. The object of the gathering was a double one—to celebrate the twenty-fifth anniversary of Bishop Hare's Episcopate in South Dakota, and to extend him a welcome home after a somewhat protracted absence in the east, where he gained many honors for himself, Sioux Falls and South Dakota. The simple but very neat decorations of the Cathedral consisted of palms and roses.

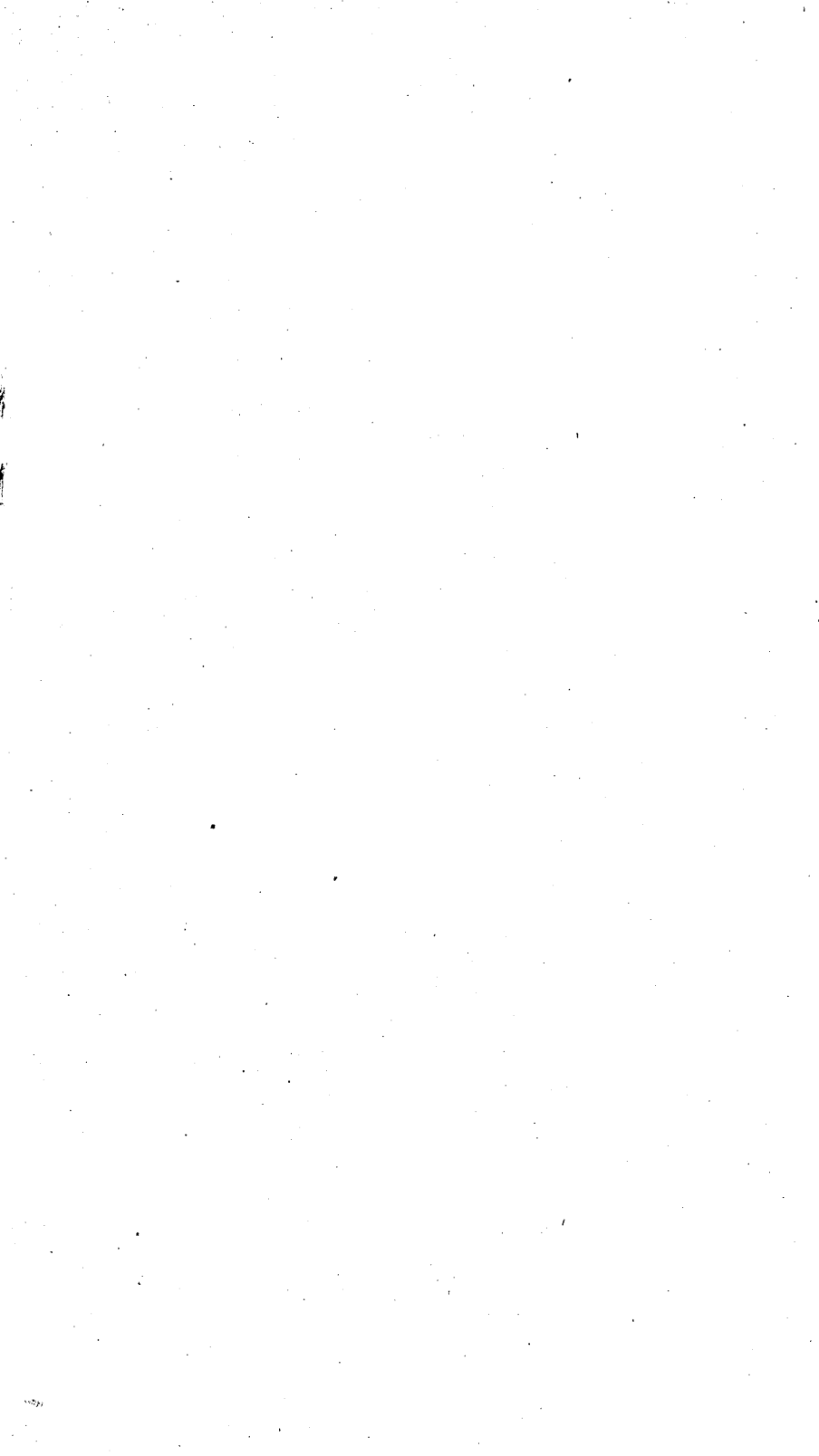
The vested choir entered the chancel, singing the processional hymn "Ancient of Days," followed by the Vicar, and Bishop Hare, wearing the new Episcopal robes presented by the Niobrara League of New York. The Bishop's favorite hymn "The King of Love My Shepherd Is," was sung, and after an earnest address of welcome by the pastor, Rev. Thomas L. Fisher, a warm hearted reply was made by Bishop Hare, expressive of the help the people had been to him during the many years of his trying work, and trusting in their confidence and co-operation for the successful continuation of his undertakings. The Bishop closed by saying, "Let me leave with you two verses, taken from the Psalm which we have just read responsively, as containing both my testimony and my prayer,—“Thou, O God, hast taught me from my youth up until now; therefore will I tell of Thy wondrous works. Forsake me not, O God, in mine old age, when I am grayheaded, until I have showed Thy strength unto this generation, and Thy power unto all them that are yet for to come.”

Owing to the very great crowd which followed the Bishop to the guild rooms to shake him by the hand, the exercises arranged to take place there were necessarily omitted. The vestry, however, in a body presented the following testimonial to the Bishop:

"The Right Rev. William H. Hare—Dear Bishop: We have read with deep interest the proceedings in the General Convention, when the Church as a whole, presented you with the loving token of her appreciation of your twenty-five years' laborious ministrations; and now, we, as a small part, but the very nearest to you, wish to offer our congratulations on the successes of the past, and to assure you of our loyal devotion to the future of your progressive Episcopate."—*Sioux Falls Press*.

At the conclusion of this paper the Bishop arose from his seat, and advancing toward the congregation addressed them as follows: "Many of the clergy know that when it was proposed to mark in some appropriate way the twenty-fifth anniversary of my Episcopate, I demurred on the ground that no one could look back upon twenty-five years of service with self satisfaction, and that I preferred to look forward to the future rather than to regard the past. It occurred to me afterwards, however, that this feeling arose from a too personal view of the proposed commemoration,—twenty-five years of Episcopal service meaning rather twenty-five years

of service by the clergy and the people than by the Bishop. In this larger view my objections had vanished. For the moment, indeed, the darker side of the past has disappeared. Mr. Cook's generous paper has called up an even humorous frame of mind, and when I think of the ups and downs which have marked the intercourse of the Bishop and clergy and people during these twenty-five years past, I see how firmly we have been knit together; and I look upon the past with a sort of "John Anderson My Jo John" song running in my mind; for even differences have tended to bind us together as husband and wife in later years often *love one another the better for the tiffs they have had.*"



1938

1938

2- 12616

2- 12616

UNIVERSITY OF CHICAGO



48 451 336



