

turbulent crowd. But notwithstanding the proximity of those schools to the dancers, the children have not decamped nor been abducted, nor have the schools been in any manner molested or found it necessary to deviate in any measure from the "even tenor of their way."

I sent out a circular letter early in December to all the chief presbyters, in which I put the following questions: 1. Have any government or missionary teachers in any way been subject to injury during the late excitement? 2. Have any of the Indian congregations been disturbed or in any way molested? 3. Have children been removed from the boarding schools, or suspended by the trouble? The answers were in the negative in every case except those which I have already described.

Mr. Kinney, the principal of St. John's School, who under Gen. Sully fought the Sioux, and has been for ten years on the Cheyenne Reserve, writes, "So far, the threats, ridicule and scorn of the wily medicine men have had no effect on the Christian Indians, who deserve much credit for their steadfastness."

An Indian girl, once in St. John's School, writes me: "I think you have heard of very strange stories of what is going on in Dakota at this time. But, dear Bishop, do not worry about us, for we are trying very hard not to be led away to believe in false ones. When I hear an Indian talk of this strange story, I tell them of the Saviour who came to save all the world. I was thankful that my father put me in school and I have been told of the true Christ. The Indians are going to have a Christmas tree in this camp, and also have a dinner for everybody. I am going to make all the pies, so I am very happy about it, for I like to help with such things. We hope that our good friends in the East will offer prayers for us in this time of great trouble." Another girl now in the school writes: "I suppose you have heard about the Indians having 'Ghost Dances'? I think none of the Church Indians have anything to do