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INDIANA WORLD'S FAIR MONOGRAPHS.

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THE
ASSOCIATED WORK OF THE
WOMEN OF INDIANA.

— BY —
IDA A. HARPER.

INDIANAPOLIS:
WM. A. SCUFORD, PRINTER AND BINDER,
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E.S.R.

ORGANIZATION.

The watchword of the day is organization. Our national motto, *E Pluribus Unum*, is receiving a universal illustration. The spirit of combination, of federation, has seized upon the people. The manufacturers have combined to force upward the cost of their goods; the wage earners have federated to increase the price of their labor. The day for great accomplishments through individual action is passing away. We are becoming too large a nation for solitary effort to be crowned with large achievement. One man may be raised up to lead in some heroic undertaking, but he secures its highest fulfillment only by gathering his forces and banding them together for united effort. One woman may hear a divine call for a special work, but she recognizes that the first step toward success is to carry her message to other women, and associate them with her in her labors. The man who isolates himself from his fellow men is like the hermit in his cave—in the world, but not of it. Every profession, every trade, has its organization. There are the national bar associations, the famous religious councils, the great medical congresses, the electrical conventions, the literary clubs. The political organizations shake the country to its foundations, and shape the destinies of the nation; but they, in turn, are largely governed by the mighty influence of federated labor.

It would not be an exaggeration to say that every twenty-four hours witnesses the birth of a new organization. People are coming nearer together every year, and the world is growing smaller. Men and women are awakening into a new consciousness of their powers, and are developing that breadth of view which follows a wide association with others. It is a great satisfaction to know what our fellow-men are doing; a great incentive to learn what difficulties they have overcome, what results they have achieved; a great comfort to feel that we are not alone in our work and our discouragements. It makes us strong to know that others are standing with us, shoulder to shoulder; it makes us noble to come out of our selfishness and join hands with our brothers.

If men, with their strength, and experience, and independence, need the benefits of organization, how vitally necessary it is to women, who have so much greater obstacles to meet, so much less strength with which to overcome them. Isolated, without cohesion, scattering their forces, they groped and stumbled toward the light, until at length they have found the sunshine. All the opportunities and advantages combined were not sufficient to obtain for them what now is promised through organization.

In the religious denominations a million and a half women, banded together in thirty great general missionary organizations, and controlling, annually, \$2,000,000, are presenting a claim for a full recognition in every department of the church. In the Woman's Christian Temperance Union a quarter of a million

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women, owning and controlling several million dollars' worth of property, have already made themselves feared by the baser elements of society, and felt as a political factor. In the woman's branches of three great orders in the country, the Masonic, the Odd Fellows and the Knights of Pythias, are enrolled more than a quarter of a million women, gradually insisting upon more authority and fuller recognition. In the Woman's Relief Corps are over one hundred thousand women working in the interests of their sex. The King's Daughters have a membership of three hundred thousand, devoted to the good of humanity. The newly federated literary clubs show a representation of nearly thirty thousand members. These figures include only national bodies, and take no account of the thousands of isolated organizations which ultimately will come into the national bodies. A careful reading of the following chapters will show that, in the State of Indiana, there are not less than one hundred thousand women enrolled in different organizations.

The last and greatest achievement was the formation of the Woman's Council, in 1888, which, at its first meeting, had a delegate representation of a million and a quarter women in national organizations. It proposes to federate all of the organizations of women in the country, and the number of its members promises to be practically unlimited. It is the largest movement of this or any other age or country toward the organization of women, and the unifying and combining of their forces. It will overcome the great hindrance that has heretofore existed in the way of securing a representation of the work that is being done by women—the fact that they were not organized, and could make only an individual showing.

All that has been done is but the beginning. Women's organizations are increasing in number and membership and influence with every year. They no longer have to contend with an adverse public sentiment, but they are stimulated by an almost universal encouragement. Through organized work women have acquired a consciousness of strength, an independence of action, and a confidence in their ability to decide for themselves their proper sphere of action. They are learning to know themselves. In justice to women, attention must be called to the character of those who form the membership of these organizations. These members of the missionary societies, the temperance unions, the benevolent orders, the literary clubs—are they women of fine character and noble impulses; are they women whom it is desirable to have in the community? Again, how do their households compare with those of women who know and do nothing but house-keeping? Does this broadening of their lives, this larger experience, this knowledge of many things, give them a keener instinct, a sounder judgment in the training of children and the management of a household? Personal observation can not but compel an affirmative answer to these questions.

This is not, however, the ideal state. When society reaches its perfect adjustment, we will not have organizations of men and of women alone. Both will recognize that their best interests are all in common, and that they should organize and work together in mutual helpfulness. But, first, women must prove their capabilities for organized work, and that this is now being done will be clearly demonstrated by a study of existing conditions.

LITERARY CLUBS.

The "Woman's Club" can not be definitely classified. It is not a religious organization, nor political, nor charitable. It is not strictly literary, as many current topics are discussed which could not come under the head of literature. It may be broadly described as a body of women organized for mental improvement and social intercourse. There are no two whose aims are exactly alike. One is formed for the study of history, another for a study of the literature of past ages, another for a study of the writers of our own age. One studies Shakespeare alone, or Emerson, or Browning; another is devoted to Columbian literature. One delves into constitutional and parliamentary law; another discusses only sanitary and domestic science. In Greencastle, for instance, the Century Club announces its object to be "the study of various phases of life, thought, and civilization, and especially the social and economic questions of the day;" each member to choose her own topic, and a free and unlimited discussion to follow. The Classical Club, of Indianapolis, composed of alumnae of the Classical School for Girls, reads in the original tongue all authors whose works are discussed—Greek, Latin, German, French, Spanish, or Italian. Thus it will be seen that each Woman's Club is a law unto itself, original, independent, of its own kind.

The value of the Woman's Club could be expressed fully only by each individual's relating what it has done for her. It has become a part of every woman's life which she could not afford to do without. The intelligent, representative women of to-day can not find a response to all their needs in domestic life alone. After they have discharged to its fullest extent their duty to home and family, their natures desire something more. It is the spirit of the age. They want just the companionship and intellectual stimulus afforded by the Club. To those women who have had the privileges of a higher education it furnishes an incentive to continue their reading and study. To those women who have not enjoyed the advantages of an education it opens the way to unlimited improvement. The Club develops conservative women and gives them a broader outlook. It is a good thing also for those of radical tendencies, holding them within certain limits and teaching them to respect the ideas and interests of others. The Club teaches self-control, the use of the judicial faculties, economy of time, self-reliance, the principles of government, qualifications which are of the highest value in all departments of the world's work. Club life gives dignity to women; it arouses their dormant powers; it makes them realize the strength that lies in unity and harmony of action; it inspires them with high ideals and purposes; it encourages true democracy by leveling artificial social distinctions and substituting an equality founded upon congenial intellects and mutual aims; it kindles enthusiasm, awakens sympathy, knits the bonds of love and friendship.

There exists in the city of Indianapolis a little organization called The Female Bible Society, which is believed to be the first society of women organized in Indiana. It is auxiliary to the American Bible Society, of New York, and its modest object is to supply Bibles to station-houses, prison cells and similar places that would otherwise be overlooked. It was active during the civil war and supplied 60,000 Bibles to Union soldiers and prisoners of war. It was incorporated May 6, 1839. It is not a Woman's Club, such as are considered in this chapter, but is mentioned because of its early organization.

The first "Woman's Club" of which we have any record was formed in 1848 in that birthplace of the higher education of women, Oberlin College. Two of its members are still living, Lucy Stone, editor of the *Woman's Journal*, and Rev. Antoinette Brown Blackwell, the first woman in this country to be regularly ordained a minister of the gospel. The meetings were held with the utmost secrecy in the little parlor of a colored woman whom Lucy Stone was teaching to read, as the college authorities would not have permitted them. Ten years later, in 1858, we learn of a Woman's Club in that historic community founded at New Harmony, Ind., by Robert Owen. It was organized by his granddaughter, Miss Faunt Le Roy. From 1848 to 1868 there may have been little reading circles here and there, of which no record has been preserved.

The present type of the Woman's Club was inaugurated in New York by the Sorosis in 1868. At about the same time the New England Woman's Club, of Boston, was formed. They were made the target of newspaper wit from Maine to California, but they continued undisturbed in their course. They are composed of the most distinguished women in those two intellectual centres, and in this Columbian year they celebrate their first quarter of a century of existence. The club fever spread rapidly, and no town or city has been able to quarantine against it. The first woman's clubs on record in Indiana are the Ladies' Literary Club of Evansville and the Woman's Club of Greencastle, organized in 1874. They were followed by the Woman's Club of Indianapolis, 1876, and the Woman's Club of Muncie, 1876. The largest number of any year were organized in 1892. The present and following years probably will surpass this record, as women learn the value of these training schools for the broader life that is opening out before them.

When Sorosis celebrated her twenty-first birthday, in 1889, the subject was presented of a General Federation of Clubs, and being received with favor, a convention of clubs was called to meet in New York. Sixty clubs responded with delegates, and the Federation of Clubs was organized in April, 1890. Mrs. Charlotte Emerson Brown, of East Orange, N. J., was elected president; Mrs. May Wright Sewall, of Indianapolis, first vice-president; Mrs. "Jenny June" Croly, of New York, secretary. The object of the federation is to promote club fellowship, coöperation and the strength that comes only through organization. Each club remains free to carry on its work in its own way, but it will derive the benefit that may be found in learning the methods of other clubs through the medium of the federation. All of the clubs will become acquainted and each will both give and receive strength, courage and good cheer. The idea is new, and many organizations have not yet learned its advantages and the importance of entering into the federation, but they are rapidly becoming apparent. At the first biennial meeting, held in Chicago, May 11, 12 and 13, 1892, it was announced that 100 clubs, representing 20,000 members, had joined the federation. At present it includes 250 clubs, representing about 27,000 members. One of the auxiliaries is the Sorosis Club, of Bombay, India, founded by the American and English women in that far-off land, and numbering 150 members. The organ of the Federation of Clubs is "The Cycle," 36 Union Square, New York, edited by Mrs. J. C. Croly. Over one-third of the clubs of Indiana women belong to the Federation.

A recent feature in the way of organization is the establishment of Country Clubs, whose membership consists of the wives and daughters of farmers. These clubs meet fortnightly, in the afternoon, and carry out the same general program as do the town clubs. There is no class of women who will so thoroughly appreciate the advantages of such clubs as will the wives and daughters of farmers, leading necessarily an isolated life and deprived of the countless diversions that

are always placed before the women of cities. They will receive a twofold pleasure, that of a systematic course of reading and study prepared for them, and of coming together, at frequent intervals, for social and intellectual intercourse. The first Country Club of Indiana was organized in March, 1891, by Mrs. Luella S. Claypool, of Delaware County, near Muncie, and received the suggestive title, the Mary-Martha Club. The women of Randolph County organized a club in April, 1892, and those of Delaware a second club, near Yorktown, in February, 1893.

The following is a list of the Woman's Literary Clubs of Indiana, as far as can be ascertained, up to date, April, 1893:

The Woman's Club	Indianapolis
The Catherine Merrill	Indianapolis
The Fortnightly Review	Indianapolis
Over the Teacups	Indianapolis
The Clio	Indianapolis
The German Literary	Indianapolis
The Minerva Circle	Indianapolis
The Magazine	Indianapolis
The Classical	Indianapolis
The Iron Hall Woman's	Indianapolis
The Jewish Culture	Indianapolis
The Phyllis Wheatley (colored)	Indianapolis
The Woman's Reading	Ft. Wayne
The Wit and Wisdom	Ft. Wayne
The Saturday	Ft. Wayne
The Wednesday	Ft. Wayne
The Shakspeare (2)	Ft. Wayne
The Seven	Ft. Wayne
The Shakspeare (1)	Ft. Wayne
The Unity Literary	Ft. Wayne
The Duodecimo	Ft. Wayne
The T. M. C. C.	Ft. Wayne
The Romanesque	Ft. Wayne
The English	Ft. Wayne
The Woman's	Shelbyville
The French History	Shelbyville
The Katherine Merrill Current Event	Shelbyville
The Coterie	Shelbyville
The Tourist	Shelbyville
The Parlor	Lafayette
The Monday	Lafayette
The Current Topic	Lafayette
The Ethical	Lafayette
The Tuesday Aftermath	Richmond
The Cycle	Richmond
The History Class	Richmond
The Woman's	Terre Haute
The Saturday Circle	Terre Haute
The Ticknor	Terre Haute
The Woman's	Greencastle
The Woman's Century	Greencastle

The Philomathean Society	Greencastle
The Pan Thygaterian	Greencastle
The Ladies' Literary Society	Brazil
The Woman's Reading	Brazil
The Aftermath	Brazil
The Fortnightly	Vincennes
The Shakspeare	Vincennes
The Conversation	Marion
The Philomath	Marion
The Woman's	Greenfield
The Columbian	Greenfield
The Tourist	Frankfort
The Woman's	Frankfort
The Amaranth	New Albany
The Ladies' Literary	Evansville
The Monday Circle	Rushville
The Helen Hunt	Cambridge City
The Athenian	Crawfordsville
The Canterbury	Crawfordsville
The Woman's Monday	Kokomo
The Ladies' Literary	Rensselaer
The Coterie	Bloomington
The Woman's Literary Society	LaPorte
The Ethelstane	Lawrenceburg
The Shakspeare	Knightstown
The Friday Night	Rockport
The Eggleston	Veray
The Athena	Bloomfield
The Round Table	Wabash
The Woman's Literary	Camden
The Elizabeth Circle	Pendleton
The Woman's League	Rochester
The Woman's	Covington
The French History	Rockville
The Woman's	Muncie
The Monday Afternoon	Muncie
The Mary Martha (country)	near Muncie, Delaware county
The Wednesday Afternoon (country)	near Winchester, Randolph county
The Woman's (country)	near Yorktown, Delaware county
Total, 89 clubs.	

REFORM SCHOOL FOR GIRLS AND WOMAN'S PRISON.

In 1868, impelled by the reports that were circulated regarding the condition of the women inmates of the penitentiaries of the State, the Indiana Society of Friends appointed a committee to visit these prisons. This committee consisted of Mrs. Rhoda M. Coffin, of Richmond, and Mrs. Sarah J. Smith, a well known philanthropist who had come to this country with her husband from England and lived in Indianapolis. They found the situation worse even than had been reported. They laid the matter before Governor Conrad Baker, a sincere friend of woman's interests, and in his message to the Legislature, January 8, 1869, he recommended "a prison exclusively for women and a Reformatory for Girls, to be under the government of women." This was followed by the passage of a bill by the Legislature, May 13, 1869, providing for a "Reformatory Institution for Women and Girls." The prison department was opened October 8, 1873, and seventeen women convicts brought up from Jeffersonville. It was too much of an innovation to give women the entire control, and the management was vested in a board of men, with a visiting board of women.

Mrs. Sarah J. Smith was made Superintendent, a position for which she was eminently fitted. She resigned in 1883 because of ill health, and died a few years afterwards. Perhaps the finest tribute that can be paid to her judgment, sagacity and foresight is the fact that, during all of these twenty years, it has not been found necessary to make any changes of consequence in her original plan of carrying on the institution. March 3, 1877, Governor Williams signed a bill placing the entire supervision and management of the Reformatory in the hands of women. Mrs. Rhoda M. Coffin was made president of the board of managers, Mrs. Eliza C. Hendricks, wife of Governor Hendricks, who had been a member of the board from the beginning, and Mrs. Emily A. Roache, wife of Judge Roache, were the other members. Mrs. Hendricks has served continuously for twenty years and has been president of the board for thirteen years, a staunch and valued friend of the institution. Mrs. Elmina L. Johnson, connected with the institution from the first, served as Superintendent two years. She died during the past winter. The present Superintendent, Miss Sarah F. Keely, who was appointed in 1885, has given complete satisfaction during the eight years of her administration and the Reformatory has passed into history as the most perfectly managed of the State institutions. After a disastrous fire last spring it was found to be the only one carrying insurance, thus illustrating the prudence of women.

From the beginning the managers urged the necessity of two changes, first, that the name should be altered to Reform School for Girls, and Woman's Prison, in order that young girls, committed for small offenses, might not share the disgrace of being in the same institution as hardened criminals; second, that girls sent to the Reform School might be detained till they should be twenty-one instead of eighteen. The Legislature of 1889 enacted a law providing for both of these changes. While both institutions are under the same roof, they are in different wings of the large building, entirely separate and distinct, the inmates never having an opportunity of exchanging a word. Neither the girls nor the women, during waking hours, are ever a moment without the supervision of an officer. The cells of the women prisoners are white and spotless, well lighted and ventilated, the large windows filled with flowers. At certain hours every day they are allowed

the freedom of a portion of the beautiful grounds. They also have a common sitting-room, and an abundant supply of good food. All are kept busy. The discipline is usually solitary confinement.

The ages of the girls in the Reform School range from nine to twenty-one. They are divided into four classes, according to age, each kept separate from the others. The school seeks to accomplish a physical, intellectual, industrial, moral and spiritual reform. Although the girls are bad by inheritance, surroundings and training, it is estimated that seventy-five per cent. are permanently reformed. Devotional exercises are held every day, Sunday-School and other religious exercises on Sunday, prayer meeting during the week one evening, and a society of King's Daughters flourishes. Three and a half hours each day are spent in school, the same length of time at work, the rest in sleep and recreation. Good food, clean, comfortable beds, and an abundance of excellent reading matter are provided. All the work of the institution is done by girls and women, house-work and sewing of every description, gardening, the care of cows, chickens and ducks, laundry work, the making of mattresses, comforts, overalls, shirts, dresses, knitting of all kinds, chair caning, the nursing of the sick, etc. During last year nearly 1,900 chairs were caned by the children. Over 42,000 pieces were laundered for city patrons, and more than that number for the institution. All of the money earned is turned directly into the State Treasury. The cost per capita for each inmate is \$140 per annum, of which the county that sends her pays half. The average number of a little less than 150 girls in the Reform School, and 50 women in the prison, varies but slightly from year to year. The health of the inmates is excellent. The physician is a woman, Dr. Sarah Stockton, for six years resident physician at the insane hospital. The management have the authority to dismiss girls if convinced that they are thoroughly reformed, but the general custom is to release them on ticket-of-leave. Such girls are required to report once a month, and may be brought back at any time if their behavior is not satisfactory. Nearly a thousand girls have been sheltered and cared for within these walls who otherwise scarcely could have escaped moral ruin.

A study of this institution will bring the conviction that every State should have a separate prison for women and a school for girls, where they would be secure from contact with crime, and have an opportunity for reform; and especially will the fact be emphasized that they should be under the supervision of women. And yet this is the only institution of the kind in the world. In recent years, both New York and Massachusetts have established women's prisons and reformatories, but men still retain partial control of them. The Indiana Reform School for Girls and Woman's Prison has attracted the attention of philanthropists in many parts of the world. The national conventions of Associated Charities give it the highest commendation. The experiment has proved a magnificent success.

OTHER INSTITUTIONS UNDER THE MANAGEMENT OF WOMEN.

A woman was one of the earliest and most earnest promoters of the Soldiers' and Sailors' Orphans' Home and the Home for Feeble Minded Children. Miss Susan Fussell, of Philadelphia, whose father and mother were the founders of the first medical college for women in the United States, was visiting a brother in Pendleton, Indiana, when the Civil War broke out, and volunteering her services as nurse, she was assigned by the Indiana Sanitary Commission to the military hospitals at Louisville, where she served till the close of the war. She then offered her services in behalf of a Soldiers' Orphans' Home in Indiana. When the efforts of herself and others were not sufficient to secure action by the Legislature, a great-hearted man of Indianapolis offered to furnish the means to clothe, educate and support ten soldiers' orphans. Miss Fussell cared for these children eleven years, till they were self-supporting. She also directed her efforts toward securing a State institution for feeble-minded children, and, with the co-operation of Representative Charles Hubbard, of Henry County, and others, a law was enacted, in 1876, establishing the Indiana School for Feeble-Minded Youth. Her next step was to secure the passage of a law by the Legislature giving County Commissioners the right to place destitute children under the care of a matron, and provide for her salary and their support. This law was passed in 1881, and, under its provisions, Miss Fussell collected all the orphan children of Henry County and founded a model orphans' home.

Instances might be multiplied indefinitely of the efforts of women in behalf of the poor, the afflicted and the vicious classes. Notwithstanding their continued and heroic efforts and the remarkable success they have achieved wherever they have been permitted to show what they were capable of doing, they have been persistently kept off of the boards and refused any part of the control of the State institutions. One woman on the Board of Managers of the School for Feeble-Minded Youth, one on the Board of the Soldiers' and Sailors' Orphans' Home, and two on the Board of State Charities is the extent of their representation. No woman is permitted to serve on the boards of any of the Insane Hospitals, the Deaf and Dumb Institute or the Institute for the Blind. A number of the orphan asylums of the different counties are controlled by women, and they have charge also of most of the private charitable institutions where there are no salaries and no political patronage. The following is the list of such institutions as far as it is possible to secure it, although, doubtless, there are others which should have a place here:

- Cass County Orphan's Home.
- Clark County Orphans' Home.
- Floyd County Orphans' Home.
- Grant County Orphans' Home.
- Huntington County Orphans' Home.
- Howard County Orphans' Home.
- Jefferson County Orphans' Home.
- Montgomery County Orphans' Home.
- Tippecanoe County Orphans' Home.
- Vanderburgh County Orphans' Home.

- Warren County Orphans' Home.
- White County Orphans' Home.
- Laporte County Orphans' Home (partly women).
- Orphan Asylum, Indianapolis.
- Friends' Boarding Home for Girls, Indianapolis.
- Home for Friendless Women, Indianapolis.
- Colored Orphans' Home (partly women), Indianapolis.
- The Katharine Home, Indianapolis.
- Woman's Church Home and Orphanage Association of the Diocese of Indiana (partly women), Indianapolis.
- German Protestant Orphans' Home (partly women), Indianapolis.
- Evangelical Lutherans' Orphans' Home (partly women), Indianapolis.
- Alpha Home for Colored Women, Indianapolis.
- Ruth C. Sabin Home, Laporte.
- Home for the Friendless, Evansville.
- Home for Friendless Woman, Richmond.
- German Reformed Orphans' Home (partly women), Ft. Wayne.
- Old Ladies' Home, Terre Haute.
- Children's Aid Society (partly women), Mishawaka.

THE PROPYLEUM.

Indianapolis is one of the few cities in the United States, or indeed, in the world, which possess a woman's club house. The Propyleum takes its title from the Greek Propylaen, the name given to the historic gateway of the Athenian Acropolis. It signifies "an entrance," and this beautiful club house represents the portal beyond which may be found opportunities for what is highest and best in social and intellectual life. The building has a frontage of 75 feet, and a depth of 67 feet. It is modern Romanesque in style, and is very substantially built of Indiana oolitic limestone, finished throughout in oak, and constructed with the highest regard for what is most desirable in the way of heat, light and ventilation.

The history of the building, in brief, is as follows: On the 30th of April, 1888, a committee of ladies of the Woman's Club, of Indianapolis, held a business meeting to report a suitable place for holding their club meetings during the following year. At its close Mrs. May Wright Sewall made the somewhat startling proposition that the women of Indianapolis should form a stock company for the purpose of erecting and owning a building adapted to the use of various clubs, artistic, musical, literary, social, etc., something which was very much needed. The proposition met with favor, and after a number of preliminary meetings a corporation for this purpose was formed June 6, 1888. The incorporators were May Wright Sewall, Helen B. Holman, Harriet M. Foster, Elizabeth V. Pierce, Mary N. Walcott, Carrie F. Milligan, Margaret D. Chislett. The articles of association provide that "the stock shall be acquired, purchased and held only by women." The total amount of stock was placed at \$15,000. A lot was purchased, and a building committee appointed. The capital stock was afterwards increased to \$20,000. By March 10, 1890, it was all sold. The cornerstone was laid with imposing ceremonies, May 8, 1890. The building was superintended by the committee in every detail.

January 27, 1891, the Propyleum, complete in every part, was dedicated. Among the speakers were the Governor of the State, the Mayor of the city, Mrs. May Wright Sewall, President of the Board of Directors, Mrs. Margaret D. Chislett, Vice-President, Mrs. Anna Ames Spruance, Secretary, and a number of distinguished women from different parts of the country. It was a brilliant and memorable occasion. From this date the Propyleum has been in constant demand. The report of the President, Mrs. Sewall, up to May, 1893, shows that during the past year the building has been used by thirty associations and clubs, and forty-six individual patrons, and that it was in use on over 400 different occasions. These have included art exhibits, musicales, lectures, dramatic entertainments, Classical School commencements, weddings, parties, balls, World's Fair meetings, etc. The Propyleum has proved to be not only a very great convenience to the city, but an excellent financial investment. It has illustrated, in a striking manner, the business capacity of women, and it stands as an object lesson which may be studied with profit by the women of other cities.

INDIANAPOLIS FREE KINDERGARTEN AND CHILDREN'S AID SOCIETY.

One hundred and eleven years ago, April 21, 1782, a child was born in Oberweisbach, Germany, who was destined to bring happiness into the lives of all the generations of children that should come after him. Friedrich Froebel was the son of a minister, whose parish duties allowed him little time to devote to his children, and, Friedrich's mother dying while he was an infant, he grew up lonely and neglected. The memory of this solitary life impelled him to devise that most beautiful system of training for children—the Kindergarten. For many years he was teacher, writer, editor, traveler, slowly evolving his ideas. In 1816 he began the practical development of his system, but it was not until 1840 that the perfected "Kindergarten" was christened. It was so named because he considered the unfolding of plant-life and child-life as being the result of similar processes. The Kindergarten takes the child from three to eight years of age, when the faculties are just awakening. He begins at this early age, through this training, to serve an apprenticeship for his life-work. He undergoes a correct process of physical, mental and moral growth. He sees an hourly illustration of the Golden Rule, and is taught habits of industry, neatness, economy, truth, honesty, purity. He is made to realize the possession of his powers; his mechanical skill is cultivated; his inventive faculties are stimulated; his higher senses are developed. Senator Stanford is quoted as saying that he believed "the surest foundation on which any educational structure could rest was the rock of thorough Kindergarten training, begun at the earliest possible age." Mrs. Stanford has made a practical application of this belief by a contribution of \$30,000 to found free Kindergartens in San Francisco.

If this training is desirable for the children of the wealthy and educated, it is, indeed, vitally essential for those of the poor and ignorant, who are able to give their children none of the good things of life, either of a material or spiritual nature. When the Children's Aid Society of Indianapolis began its work of making personal visits to the homes of all families applying to the Benevolent Society for assistance, it found the most distressing conditions existing among the children. It seemed absolutely necessary to do something to help them, and,

among other plans, the Free Kindergarten was suggested. After a limited trial of a year and a half, it was believed that the true solution of the difficult problem had been found.

In 1881 the Indianapolis Free Kindergarten and Children's Aid Society was incorporated, "to establish and maintain Free Kindergarten schools in the city of Indianapolis, for the education and moral training of the children of the poor, between the ages of three and eight years, and the material assistance of those for whom parents are unable to make adequate provision." Mrs. Arabella C. Peelle was made president and continued in office until the appointment of her husband as Judge of the Court of Claims necessitated their removal to Washington. It would not be easy to put into words the story of her untiring devotion to this worthy cause. Mrs. Eliza A. Blaker was made superintendent, a position she still holds, and to her efficient work must be attributed a very large share of the eminent success of the Free Kindergartens. The Association had no funds to begin with, but secured contributions enough to open three Kindergartens. The report of 1893, less than seven years afterward, shows a total of eight Kindergartens, five Kitchengardens, two Domestic Training Schools, one Sloyd or Manual Training School, three Literary Clubs, three Library Clubs, two Nursery Maids' Classes, seven Mothers' Instruction Classes, a Normal Training School for Teachers, and real estate and personal property to the value of over \$7,000. The Association has never borrowed a dollar and never gone in debt a dollar.

There are three things necessary: First, that the teachers shall be trained; second, that the children shall be trained; third, that the parents shall be trained. For these purposes the Free Kindergarten Association maintains the following departments:

- The Normal Training School.
- The Kindergartens.
- The Domestic Training School.
- The Kitchengardens.
- The Mothers' Meetings.
- The Mothers' Instruction Classes.
- The Literary Societies.
- The Library Clubs.
- The Sloyd School.
- The Nursery Maids' Classes.
- The Saturday Nurseries.
- The Children's Parties.
- The Evening Entertainments for both Parents.
- The Friendly Visiting.
- The Froebel Club.

The Normal Training School has seven departments. Applicants must be over eighteen and of good character. Graduates of other institutions are preferred. After fifteen months of study and practical work, the teacher, if able to pass a satisfactory examination, will receive a diploma. The Board grants twenty-eight free scholarships annually. After this number is filled, additional pupils pay \$50 per annum. All are required to furnish their own material and books, amounting to about \$25 a year. The graduates are in demand and have no difficulty in securing positions. The faculty consists of nine competent teachers. A large number of lectures are given during each year by specialists at home and abroad.

There are eight Kindergartens located in the districts where the poorer classes reside, and an enrollment of over 4,000 children. The good that is accomplished

by the daily training of these children, and through the other influences that are brought to bear, could never be adequately described. As an indication it may be stated that, while at first the County Commissioners scarcely could be prevailed upon to give any assistance, they now cheerfully contribute \$800 a year. A number of the influential ladies of the city are formed into sections, each pledged to raise a certain sum of money. The Sunday-Schools contribute, various societies, Kings' Daughters, Epworth League, the schools, institutions and numbers of individuals. During the past year there were donations from 203 sources, besides the food and clothing given. The cost for each pupil is \$1.75 a year.

The Domestic Training School, organized in 1889, is not intended to train servants, but to make useful sons and daughters. The children are taught the cooking of many simple articles of food, the care of a dining room, dishwashing, waiting on the table, bedroom work, preparing dishes for the sick, washing and ironing, mending, plain dressmaking and bonnet trimming, under competent teachers. The classes meet Saturdays.

The Nurseries, where mothers who go out to work may leave their children, are open on Saturdays, and one at least will be open hereafter every day, and here the older children are taught how to amuse and take care of babies.

The Sloyd School was founded in 1890 to satisfy the demand of the boys to do something on Saturday. They are taught simple designing in paper, card-board and clay, and whittling in wood, making paddles, ladles, spoons, etc., also form and color.

The Mothers' Meetings were inaugurated in 1886. They are of a social, musical, and literary nature. Teachers and children contribute to the enjoyment of these meetings, which are held once a month. The interest of the mothers is illustrated in the fact that from September to April of the present year there was an attendance of over 1,000. In addition to these are the Mothers' Instruction Classes, where talks are given on the laws of health, the management of children, their food, clothing, baths and general care.

The Literary Clubs meet Saturday afternoons, stories are told and repeated by the children, they are taught what kind of literature to read, and similar things. Each Library Club has from ten to fifteen books and good juvenile magazines and papers, which are exchanged weekly and discussed. Both of these departments are under competent teachers.

Childrens' parties are given once a month with an admission fee of a few cents. There is a pretty program of entertainment, refreshment, etc. The evening entertainments for parents consist of magic lantern exhibitions, charades, tableaux, music, recitations, etc. They bring parents and teachers together and stimulate the interests of the former in the schools, and are largely attended.

The visiting is in the hands of regularly trained kindergartners and is systematically carried on. Friendly relations are established with the parents, sick children are cared for, absent ones hunted up and needy ones fed and clothed. Last year over 4,000 visits were made by these teachers, and nearly 1,700 articles of clothing given out. All children who come to school without lunches are provided for.

The Indianapolis Froebel Club was organized January 30, 1891, for a more extended study of the methods and philosophy of teaching and subjects of general culture; to elevate the standard of professional training for kindergarten and primary teachers; to discourage the teaching of children by untrained persons; to aid in all effort to care for, train and make happy the children. It holds monthly meetings.

Without the Training School the maintenance of the kindergartens would be impossible, and its influence extends far beyond the boundaries of the State. Up to the present time, 160 young women have graduated. They have come from seventeen different States. They are teaching or have taught in twenty-one different States, extending from Washington, D. C., to Utah, and into Mexico. Applications for teachers have been received from Calcutta, India, and from Africa, and letters from high authorities have been received testifying to their efficiency. The Indianapolis Training School and Kindergartens have been god-mother to three similar institutions—in Chattanooga, Tenn., in Detroit, Mich., and in New Albany, Ind. All of these schools are under the management of teachers from the Indianapolis Training School, and are modeled after the same plan. The system has been introduced into the Home for Feeble-Minded, the Soldiers' and Sailors' Orphans' Home, in Girls' Industrial Homes, in various orphan asylums, among the children at the Surgical Institute, and in the hospitals for the insane. Through the efforts of a woman, Mrs. Wm. Dudley Foulke, assisted by Mrs. Blaker, the kindergarten has been made a part of the public school system of Indiana.

THE FLOWER MISSION.

At the head of the charitable work conducted by the women of Indianapolis, and possibly of the State, may be placed the Flower Mission. The origin of this form of charity is located in Boston. In 1869 the first "Flower and Fruit Mission" was established in that city. The idea and the work have spread until twelve such missions are reported from Great Britain, and reports come of similar societies in Stockholm, Sweden; Honolulu, Sandwich Islands; and Cape Town, Africa. The United States has these missions in twenty-two cities, extending from Boston to San Francisco. Miss Alice Wright, now Mrs. Eaton, of Columbus, O., was the first to awaken the interests of Indianapolis women, and the Flower Mission was established in August, 1876. It was but a short time until the fact was made distinctly apparent that the poor and needy must have something else besides flowers and fruit, and the scope of the work enlarged until the Flower Mission is now a great and valued charitable institution. The report for 1891, the last one issued, tells of nearly five hundred visits made by the members of this Mission to the sick poor. In addition to these, fifty visits were made by the regular District nurse, and twelve extra nurses were provided. This means aid and good cheer to several times five hundred persons, as the families of the sick are always provided for. The expenditure for the year was between four and five thousand dollars. The work has greatly increased during the past two years.

The Flower Mission has a large number of poor children whom it considers as special charges. It provides them with Christmas and Thanksgiving dinners, with Fourth of July picnics, with books, clothes, etc. In 1879 the Mission established a Newsboys' Lodging House, which was a refuge for homeless boys for a number of years. Every year it establishes a "camp" in a beautiful suburb of the city, where tired mothers and sick children may go and escape the heat and dust and be supplied with food, and medical attendance, if necessary. The Mission is supported by donations and by the proceeds of an annual fair which nets from \$2,500 to \$3,300, and is the only appeal made to the public for funds. The

most widely known work accomplished is the establishment of a *Training School for Nurses*, which will be treated of in another chapter. The management of the Flower Mission is entirely in the hands of women. It is carried on by ladies of wealth and culture and high social position, who do not hesitate to go into the slums, amid dirt and disease and crime, and perform the most exacting and disagreeable work, for sweet charity's sake. It is impossible to overestimate the value of these personal visits and ministrations to the sick poor, which constitute the highest form of philanthropy.

INDIANAPOLIS TRAINING SCHOOL FOR NURSES.

During the first six years of its existence the Flower Mission many times realized the necessity for better hospital accommodations, and for trained nurses, who would respond to a call at any time and place. In 1882, finding themselves with enough money for current expenses and a considerable sum in addition, the management called a meeting, and a committee was appointed to consider the building of a Cottage Hospital and Training School for Nurses. Members of the committee were sent to Chicago to visit the Training School there, and two of its nurses came to Indianapolis to explain their work. A public meeting was called at the Grand Opera House, and the plan of the Flower Mission received a public endorsement. The leading physicians of the city promised a hearty coöperation, and the new wing of the City Hospital, which was being built, was placed at the disposal of the Flower Mission.

A house was rented for a Nurse's Home, and the business men contributed to its furnishing. A Superintendent was secured from Bellevue Hospital, New York, and September 15, 1883, the City Hospital was placed in charge of the Flower Mission Training School for Nurses. In 1885 a portion of the City Hospital was converted into a Home for the Nurses, as the former one was too far away. The Hospital gives two years' training to the nurses. It is preferred that the candidates shall be between 21 and 35 years of age. They are put upon a month's probation. Those who prove satisfactory are accepted as pupils, and sign an agreement to remain two years. The first year they remain as assistants in the wards of the Hospital; the second year they are expected to go wherever assigned, either in the Hospital or to private cases among rich or poor. A small sum is allowed each month for dress and books; board, lodging and medical attendance are furnished free, and the education is considered a full equivalent for their services. They are thoroughly trained by means of lectures, recitations and demonstrations, and by practical work. At the end of two years the pupil is given a diploma and \$100, and the liberty to choose her field of labor.

District nursing forms a branch of the Flower Mission's work. The trained nurse assigned to that duty is subject to calls from the City Dispensary physician and the ladies of the Mission. A Diet Kitchen is a part of the Hospital equipment, where nurses are taught to prepare suitable food for the sick. The managers of the Training School, who are a branch of the Flower Mission, visit the Nurses' Home and their wards in the Hospital once a week at least, in addition to their other official duties. Both branches meet every Thursday at their rooms in Plymouth Church, and never, since these charities were organized, has there been a failure to hold these weekly meetings, which every member considers it a relig-

ious duty to attend. The city gives \$3,400 per annum to the support of the Training School for Nurses, the Flower Mission paying the rest of the expenses. There are at present eighteen nurses in the school. There have been forty-five graduates. Inquiries in regard to the methods of this school have been received from the medical departments of Johns Hopkins and other large institutions. The advent of the trained nurses has revolutionized the management of the City Hospital, and they find their strongest advocates among the best physicians in the community.

THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

For almost twenty years the Woman's Christian Temperance Union has been a moral, intellectual, and, during part of this time, a political force. On December 23, 1873, commenced that wonderful woman's temperance crusade, at Hillsboro, Ohio, which, during the winter following, extended into all parts of the country. The Woman's Christian Temperance Union was the permanent result of this crusade. A few ladies gathered in Chicago, after it had ended, elected Miss Frances E. Willard their President, and she opened the first "headquarters" in a room in the Young Men's Christian Association building. A large number of unions were formed during the next five years. National conventions were held, and at that of 1879, in Indianapolis, Miss Willard was elected National President, a position which she has since held continuously. The United States has been thoroughly organized in the interest of this great work. It is the most systematic and business-like organization of women the world has ever known. It was the first national body to ignore the lines of sectionalism and unite the North and the South in a common cause. It recognizes no sectarianism, but upon its broad platform may be found Protestant and Catholic, Jew and Gentile, orthodox and liberal.

The Woman's Christian Temperance Union is divided into over forty different departments of work, each under the direction of a national superintendent. Through this association large interests have been developed, which show, in a remarkable degree, the ability of women in organization, in finance, in business. The National Temperance Hospital, in Chicago, has had under treatment hundreds of patients, with the object of demonstrating that alcohol is not necessary as a food or a medicine. The Temperance Publishing Company, of Chicago, started ten years ago, has now a capital stock of \$125,000, and pays a yearly dividend of 7 per cent. It issues 90,000 copies of "The Union Signal" each week; publishes, also, "The Oak and Ivy Leaf," and "The Young Crusader," and many books. Last year it sent out 125,000,000 pages of literature. This company is entirely managed by women. The Temperance Temple, of Chicago, the idea of Mrs. Matilda B. Carse, is the greatest work of the kind ever undertaken by women. The building, one of the finest in Chicago, is worth two and a half million dollars. It is thirteen stories high, and has a rental of two hundred and fifty thousand dollars per annum. It would not be possible, in this brief space, to enumerate the work of the W. C. T. U., its training schools for nurses, its efforts for scientific education in the schools on the effects of liquor, its grand mission work among children, for the securing of police matrons, for social purity, for the franchise for women, etc., etc. In 1884 Miss Willard first urged the formation of a World's Woman Christian Temperance Union, and Mrs. Mary Clement Leavitt, of Boston,

volunteered to go around the globe on this mission, which she has done. Thirty-four nations have become federated in this work. The W. C. T. U. of the United States numbers over two hundred thousand members, with as many more in the Children's Unions.

Indiana has borne a conspicuous part in temperance work. An Indiana woman, Mrs. Josephine R. Nichols, was selected to represent the W. C. T. U. at the Paris Exposition. It was at the Indiana National Convention, in 1879, that the principle of woman suffrage received its first distinctive recognition from the organization, which in Mrs. Zerelda G. Wallace, of Indiana, has had its most powerful advocate. The Woman's Christian Temperance Union was organized in Indiana, September 3, 1874, at a mass temperance convention. Mrs. Zerelda G. Wallace was elected President, and served in that capacity seven years. Mrs. R. T. Brown was President two years; Mrs. M. L. Wells, two years; Mrs. Mary E. Haggart, one year; Mrs. Josephine R. Nichols, six years. The present President is Mrs. L. M. Beck, of Bloomington. The financial receipts last year were about \$8,000. The list of departments given below, for which money is appropriated, will show the scope of the work carried on by this organization:

Juvenile.	Schools of Methods.
Sunday School.	Temperance Literature.
Miners.	Purity in Art.
Orphans' Homes.	Systematic Giving.
Evangelistic.	Charities.
Jail and Prison.	Foreign Speaking People.
Colored.	Soldiers and Sailors.
Unfermented Wine.	Social Purity (Legislative).
Mothers' Meeting.	Flower Mission.
State Fair Work.	Franchise.
Railroad.	Sabbath Observance.
Parliamentary Usage.	Statistics.
Mercy.	Police Matron.
Physical Culture.	

During the nineteen years of its existence the Indiana W. C. T. U. has made a distinct impress on the legal, educational, evangelistic and social interests of the State. Eighteen departments of work are carried on with zeal and unwearied industry. The Union was incorporated June 5, 1883. In October, 1883, the "Organizer" was established and adopted as the official organ of the Association, which, in 1885, assumed full control of the paper. It is entirely managed by women, no man being in any way connected with the office. In 1886 a joint stock publishing company was organized. In 1886 the name "Loyal Temperance Legion" was adopted for the juvenile societies, and the Young Woman's Christian Temperance Union, known as the "Y's," organized by Miss Mary G. Hay, received the recognition of an evening at the State Convention and a delegate to the National Convention. In 1888 a Lecture Bureau was established and a W. C. T. U. cottage, for the distribution of literature, etc., was built on the State Fair Grounds. In 1889 the W. C. T. U. secured the enactment of a law forbidding the sale of tobacco to children under sixteen years of age. In 1892 a Willard drinking fountain, the first in the Nation, was presented to the city of Indianapolis. It was erected at the intersection of five prominent streets, and was dedicated with imposing ceremonies by its donors, the Young People's Loyal Temperance Legion.

The event of 1890 was the gift, by Addison and Martha Hadley, of a beautiful farm of 120 acres in Hendricks County, twenty miles southwest of Indianapolis, for the founding of an Industrial School for Girls. The W. C. T. U. raised \$6,000 toward the building, and the corner-stone was laid in February, 1893. The building is to be four stories in height, handsomely built of brick and stone. The latter, to the amount of \$2,000, has been donated by the Indiana stone quarries. Other valuable donations have been made of horses, stock, fruit trees, etc. The Hadley Home is to be in no sense of the word a reformatory, but an industrial institution for the training of girls, where they will be taught horticulture, dairying, sewing and the various domestic arts. There are only a few States which have such a school, but its value scarcely can be estimated.

The State Convention of October, 1892, reports local unions of the W. C. T. U. in all but four of the ninety-two counties, and a thorough organization of seventy-six counties; 281 towns organized, including all but eight county seats; total number of unions, 327; total membership, 5,535. A list of these unions, with location, number of members and other information, will be found in the large record which accompanies this Monograph.

In 1888, at the National Convention, because of a division of opinion as to the position the W. C. T. U. should take in politics, a number of the members withdrew, and in January, 1889, the Non-Partisan Woman's Christian Temperance Union was formed at Cleveland, O., with Mrs. J. Ellen Foster as President. As there are no societies belonging to this organization in Indiana, it is not the province of this work to discuss it at length.

There are a number of lodges of Good Templars in Indiana, but as they are composed of both men and women, they do not belong in this Monograph.

WOMAN SUFFRAGE ASSOCIATIONS.

Indiana became interested in the question of woman suffrage at an early date. The subject of equal rights found an able defender in Robert Dale Owen, of New Harmony. He was a member of the Constitutional Convention in 1850, and was a member of the Legislature for a number of years. Through his efforts the laws were so changed that married women could own and manage property; a woman could have a fee simple instead of a dower right; the law was abolished which made the husband the beneficiary of the wife's lands; habitual drunkenness was made a cause for divorce. It took fifteen years of hard work for Mr. Owen to secure these and other rights which the women of Indiana now enjoy.

The first woman's rights convention was called by Elizabeth Cady Stanton, Lucretia Mott, Martha C. Wright and Mary Ann McClintock, at Seneca Falls, New York, July 19, 1848. Three years later, in October, 1851, a woman suffrage convention was held at Dublin, Wayne Co., Indiana. This was done through the efforts of Amanda M. Way, a well-known abolitionist of this State. It was addressed by Henry C. Wright. Hannah Hiatt was made President, and Miss Way Vice-President. These conventions were held every year until 1860, and attracted increased interest and favor. They were addressed at different times by James and Lucretia Mott, Francis D. Gage, Ernestine L. Rose, and other distinguished persons. Dr. Mary F. Thomas came into the work almost at the beginning. The breaking out of the civil war merged all questions into one, and all other interests were lost sight of.

The first convention after the war was held in Masonic Temple, Indianapolis, June 8, 1869. Annual conventions continued to be held, and in November, 1878, the National Convention of the American Association was held in Indianapolis. Susan B. Anthony, Elizabeth Cady Stanton, Frances E. Willard, J. Ellen Foster and other noted women have spoken in this State on the subject of suffrage. In May, 1880, at the invitation of the Indianapolis Equal Suffrage Society, the National Woman Suffrage Association held its annual convention in this city. The largest auditorium in the city was not sufficient to hold the crowds. Mrs. John C. New gave a reception to the delegates. Mrs. Zerelda G. Wallace was President, and Mrs. May Wright Sewall, Secretary, of the Indianapolis Society, and they have been untiring in their efforts for this cause for the past fifteen years. Mrs. Wallace has spoken in all the cities in the Union and has probably made more converts than any one woman. Mrs. Sewall has been Chairman of the Executive Committee of the National Association for six years, and through voice and pen has done splendid service.

The first Legislative hearing after 1860 was granted in January, 1871, to Miss Amanda Way and Mrs. Emma B. Swank. No action was taken. In 1875 Mrs. Zerelda G. Wallace appeared before the Legislature with a Temperance Memorial signed by ten thousand women. At its conclusion she was told by Senator Thompson that he and his colleagues were "not there to represent their consciences but their constituents." In 1877 Mrs. Wallace, Dr. Mary F. Thomas and Mrs. Mary A. Livermore appeared before the Legislature, without avail. In 1877 Mrs. Wallace, Dr. Thomas, Mrs. Haggart and Mrs. Amy E. Dunn addressed the Legislature in an able and dignified manner, without effect. In 1881 special efforts were made. The State Association and the Indianapolis Society appointed representatives and asked for a bill to authorize women to vote for Presidential electors, and an amendment to the Constitution which should enable women to exercise the full right of suffrage. On the first of these points Mr. W. D. Wallace, a prominent lawyer of LaFayette, prepared an exhaustive argument proving the entire constitutionality of such an act. Five thousand of these were printed and distributed throughout the State. Both Houses of the Legislature appointed committees on Woman's Claims which conferred with the members of the Suffrage Association. Mrs. Wallace, Mrs. Haggart and Mrs. Helen M. Gougar addressed the Legislature, and were assisted by Mrs. Paulina T. Merritt; but the bill was voted down. At a special session the second bill, for submitting an amendment, passed both Houses.

The next two years were devoted to earnest work, as it was necessary that two Legislatures should vote to submit the amendment. A mass meeting was called at the Grand opera house in May, 1882, which was packed to overflowing, and over 5,000 letters and cards of approval were received. The State was thoroughly canvassed. A Prohibition amendment also had been submitted. The Republican State Convention indorsed the amendments. The Liquor League threw its powerful influence against the amendments, and the result was a Legislature from which nothing could be expected favorable to either woman suffrage or temperance. The Legislatures for the past ten years have been of such a character as to make it easily apparent that any efforts to secure suffrage for women would be entirely useless.

In 1887 a series of suffrage conventions were held in all the districts of the State, at the principal city in each district. They were very successful and a large number of societies were organized. They demonstrated beyond question that there has been a steady advancement of public opinion on this subject. Ministers, lawyers, men in business and in public life concede the justice of the

cause and its ultimate triumph. The large numbers of clubs and societies that have been formed among women, and the vast army of women who have entered the ranks of bread winners undoubtedly have had a tendency to increase the sentiment in favor of an equality of rights. There is very little discrimination between men and women in the laws of Indiana. All of the colleges, with a few exceptions, and most of the professions and other occupations are open to women. The women criminals in the State are in charge of those of their own sex; Indianapolis has a police matron; the law provides for a woman physician at the Insane Hospital; women may serve on boards of public institutions and on School Boards; numbers of women are notaries public; for many years women have been serving as State Librarians. Among the public men of the State who have favored woman suffrage may be mentioned Oliver P. Morton, Joseph E. McDonald, Albert G. Porter, George W. Julian. Whenever a Legislature shall be elected from which there is reason to hope for favorable action, the necessary steps will be taken to secure the suffrage for Indiana women. A study of this Monograph will give an idea of the work that is being carried on by the women of the State and of the immense influence for good that will be exerted for the commonwealth when these women are invested with that power which comes only through the exercise of the ballot.

INDUSTRIAL ORGANIZATIONS.

Women are comparatively a new factor in the world of trade and of labor outside of the confines of home. They were unwelcome at first to the men with whom they must necessarily come into competition in what was already a hard struggle. Since the fact has become fully recognized that they are in the field to stay the men have found that some measure of self protection is necessary to prevent the underbidding of women. There is also a feeling of sympathy for the women who are working in many instances for starvation wages. Men have found their greatest protection in their labor unions, and of late years considerable effort has been made to unite women in organizations of this kind. While the success has not been great it has been sufficient to give considerable promise for the future. Women, as a class, are not yet aroused to a full appreciation of the value of union, and there are certain conditions which make it extremely difficult to form labor organizations among them. As a rule they do not expect to devote their life to their work, but look forward to a time when marriage shall release them; therefore they do not think it worth while to spend any time or money in the direction of organization. Another class of women are but partially dependent upon themselves; they have comfortable homes, and possibly board, furnished by the male members of the family, and work only to obtain money for better clothes and more luxuries than they could get otherwise. These women are not interested in organizations or the efforts to raise the wages and better the conditions. Still another class are in a state of such utter dependence that they are dominated by fear of losing the little they already receive. They belong usually to the families of the very poor, where fathers and brothers work for small wages and do not belong to unions, and it is impossible to make them understand their benefits. They can see only that if they offend their employers they may be deprived of their daily bread. Another serious difficulty is the spirit of caste that rules among women, the tenacity of class distinctions. They do not

want to go into an organization which brands them before the world as working-women. The evolution of time will level these obstacles and women will have to learn wisdom in these matters in the school of experience.

The easiest solution of this question would be for men to admit women to their own organizations. There are some objections to this, among the most prominent of which is the fact that women will bring to these unions no voting strength, and it is upon the power of the ballot they depend very largely to carry their desired measures. A number of labor unions, however, do admit women on the same terms as men. The first to do this was the International Typographical Union. It was instituted in 1869, and admitted women, and demanded equal pay for them in 1872. There are sixteen of these unions in Indiana, and about 150 women members, who receive the same pay as men for their work.

The Cigar Makers' Union was the second to admit women, and has about 100 women members in Indiana.

There are three Assemblies of the Knights of Labor in Indiana composed of both men and women, about 300 of the latter.

The Clerks' National Protective Association admits women on equal terms.

The Order of Railroad Telegraphers admits women.

Women are also admitted to the Tailors' Union.

There are very few labor organizations in Indiana composed entirely of women. The largest and most successful is the Laundry Girls' Union of Indianapolis. This union was organized two years ago, and maintains a Coöperative Laundry, which has been in operation over a year, and has achieved a wide reputation. It is owned and managed by women. They have paid for the plant, which is worth \$6,000, and their weekly receipts are from \$350 to \$375. Last year the receipts were over \$10,000, and this year they will exceed \$20,000. The employes are paid an average of \$2 a week more than is paid in other laundries, and the stockholders receive handsome dividends. The union had a hard fight for life, but it received a hearty support from the public, and from the various labor unions of the city, and won a victory. Through this organization the laundry workers of the city are paid for time and a half after 6 o'clock P. M. There is a sick benefit of \$1 a week.

Other womens' organizations have not been so successful. A union was formed of women clerks, numbering nearly one hundred, but it lacked cohesive power, and its members were soon frightened into disbanding.

The other labor organizations in Indiana composed wholly of women, as far as can be learned, are as follows:

Sewing Women's Association	Indianapolis.
Sewing Women's Protective Union	South Bend.
Laundry Workers' Union	Logansport.
Working Girls' Club	Vincennes.
Silver Star Assembly	Indianapolis.

There are a large number of cooking clubs in various parts of the State, but their object is social, rather than industrial. Mr. D. F. Kennedy, organizer for the State Federation of Labor, is strongly in favor of unions among working women and is using his influence to this end. The Laundry Girls' Union is deeply indebted to him for its success. At the last meeting of the State Federation of Labor it was decided to appoint a woman for the special purpose of organizing the working women of the State, and Miss Belle E. Pierson, of New Albany, a charter member of the Typographical Union of that city, was selected. She brings ability and enthusiasm to her work, and doubtless the next few years will

see a large increase in the number of labor organizations among the women of Indiana. Her idea is to bring them as soon as possible into temporary organizations for the primary purpose of union and afterwards to consider the questions of hours, wages, etc.

INDUSTRIAL ASSOCIATIONS.

Quite as important in their way as the labor organizations are the industrial societies, formed for the purpose of training girls and women to become bread-winners. There is a great lack of skilled labor among women, even in the domestic arts of sewing and cooking, which have been for ages in the hands of women. A lamentable deficiency exists, not so much among the women of the educated and wealthy classes as among those who should know how to do these things well in order to earn a livelihood by them. All of the literary colleges of Indiana, with one exception, are open to women. There are manual and technical schools in various parts of the country where they may be admitted. They crowd into our business colleges and the professions. And still the cry goes unanswered for capable seamstresses and skilled cooks. The ignorance of the women in the families of the very poor results in much sickness, want and misery. Organizations have been formed in various parts of the State to teach the children the simple domestic arts, and also to instruct the women who will take instruction. Exchanges have been established for the sale of women's work, and in countless ways we find women working for the good of other women.

It is not probable that the list of such institutions, as given below, is complete, but it is based upon such information as could be obtained.

Indiana State Industrial Association, . . .	Headquarters—Indianapolis.
Woman's Industrial Union,	Indianapolis.
Girls' Industrial School,	Hadley.
Industrial School and Aid Society,	Muncie.
Presbyterian Industrial Society,	Rensselaer.
Alice Foster Industrial School,	Evansville.
Mrs. Kendall's Industrial School,	LaPorte.

Connected with the various churches in most of the cities of the State are societies for teaching girls and women to sew, the articles they make being given to them. In numerous places classes in cooking have been formed with the same object. The Free Kindergarten Association of Indianapolis has done a great work in this direction. Doubtless, in time, as the necessity for such training becomes more apparent, we shall have regularly organized and equipped schools in every community for teaching the domestic arts to girls and women, with certificates of graduation, and thus the standard will be elevated of what are now considered inferior occupations.

THE DAUGHTERS OF REBEKAH.

The Independent Order of Odd Fellows originated in England in the 17th century, and the first lodges in the United States were organized early in the present century. In 1850 the order had spread into all parts of the country, and at the session of the Grand Lodge, which was held in Cincinnati that year, a resolution was introduced by Representative Smith, of New York, that a degree should be conferred upon the wives and daughters of the Scarlet Degree members, which was referred to the legislative committee. On that occasion Schuyler Colfax represented the Grand Encampment of Indiana. He was twenty-six years old, full of vigor and enthusiasm, and already giving promise of the national fame he afterwards acquired. The other members of the committee were Larne, of Louisiana, and Kennedy, of New York, all now dead. These two reported against any recognition of the women, but Colfax handed in a minority report and made a memorable fight for it. He met taunts, sarcasm and ridicule with argument and reason, and carried the majority vote of the convention.

At the next annual convention which was held in Baltimore in 1851, the committee appointed for the purpose, of which Colfax was Chairman, presented the ritual which they had prepared for the conferring of the degree. They found the opposition out in full force, composed principally of the old and experienced members, who exhausted every measure to defeat the proposed innovation. Colfax was a match for all of them, and the question carried by a vote of 40 to 37. It was accepted by all of the States except Pennsylvania and Maryland. For many years the "Daughters of Rebekah" was considered merely as a side degree, but in 1863 chartered lodges were authorized and their jurisdiction has been greatly enlarged. At the last annual convention, held in Indianapolis, an urgent resolution was adopted to petition the Sovereign Grand Lodge to establish this branch of the Order still more firmly, and give it such legislative powers as are possessed by the Encampment branch. While men may take this degree, the affairs of the lodges are entirely in the hands of women. There were, in 1891, 2,566 lodges and over 155,000 members in the United States and Canada, and the number has very largely increased since that time.

The Rebekah Lodge in Indiana, which was among the first organized, found an earnest and helpful friend in John W. McQuiddy, one of the Grand Officers, who died in 1891. The Order is strong and flourishing in this State, and the reports up to May, 1892, show 357 lodges with a membership of 14,527. Rasing the estimate on the increase of the previous year, there are at present about 400 lodges with a membership of 16,500. The Order of Odd Fellows stands at the head of fraternal organizations in the way of benevolence, and the "Daughters of Rebekah" are noted for charitable work. Many hundreds of dollars are paid out each year for the relief of widows and orphans. This branch is rendering valuable assistance in collecting funds for the Home for Indigent Odd Fellows which will be built during the present year.

After the death of Hon. Schuyler Colfax, the "Daughters of Rebekah," to show their appreciation of their founder and benefactor, determined to erect a monument to his memory. The various lodges throughout the State contributed liberally and a handsome granite and bronze monument was unveiled in University Park, Indianapolis, May 18, 1887.

The names, location and membership of the various Rebekah Lodges of Indiana, will be found in the large Record which accompanies this Monograph.

THE EASTERN STAR.

The origin of the Masonic fraternity is shrouded in that mystery which is inseparable from the ancient. There is scarcely a doubt but that it is the oldest organization, outside of those of a purely religious nature, now in existence. There is convincing testimony that the Lodge existed in the fourteenth century, and reason to believe that it dates even farther back. The actual minutes of Lodges in 1599 are found in the archives of Masonry. The Order had its origin in Scotland and was brought to America by the early English settlers. The first mention we find of Masonry in the Colonies is in 1715. The first official order for establishing Lodges here was issued by the Grand Master, the Duke of Norfolk, in 1730, although Lodges were formed in the province, which is now Pennsylvania, before that time, and are described by Benjamin Franklin, who was a member and afterward Grand Master. Freemasonry was introduced into the Territory which is now the State of Indiana, as early as 1795, by those connected with the army Lodges on the northwest frontier. The first Lodge was organized August 31, 1808, at the village of Vincennes, then the seat of government.

The Order of the Eastern Star is extensively known throughout the United States. Previous to 1850 there were several "side" degrees which could be conferred upon the wives and daughters of Masons. In 1850 the degrees of the Eastern Star were arranged by Robert Morris, L. L. D., of Kentucky, afterward Grand Master of that State. He conferred them upon his wife and subsequently upon thousands of Masons and their women relatives. The work was not printed until 1855, and was revised in 1860 and used for ten years, the Eastern Star Lodges being considered rather of a social nature, for the purpose of bringing Masons and their families together. In 1866 Robert Macoy, afterward Grand Patron of the Grand Chapter of New York, arranged a more acceptable manual, and in 1868, when Robert Morris left for the Holy Land, he transferred his authority to Robert Macoy, who immediately proceeded to put the Order of the Eastern Star upon a more substantial basis. The Supreme Grand Chapter was organized in 1868, and in the next eight years over six hundred chapters were organized in thirty-four States and Territories. The Grand Chapter of Indiana was organized May 6, 1874. The Order has advanced from a merely social organization to one of responsibility and influence.

Master Masons among the men are eligible to this order, and the wives, widows, mothers, sisters and daughters of Masons. Its objects are fidelity to conviction and to kindred and friends; obedience to the demands of honor and justice; trustful faith and hope of immortal life; heroic endurance in defense of truth. The executive head of the Grand Chapter is the Grand Matron. All of the officers are women, except that a certain amount of authority is vested in a Grand Patron, who must be a Master Mason. The last Grand Chapter earnestly recom-

mended the building of a home for the widows, orphans and aged members of the Masonic fraternity and offered all possible assistance. Indiana has had the honor of furnishing one Most Worthy Grand Matron of the United States, Mrs. Nettie B. Ransford, of Indianapolis. Mrs. Ransford is owner and publisher of the Eastern Star, the official organ of the Order, which circulates in all the States of the Union and is an ably edited and managed paper. At the meeting of the Grand Chapter in September, 1892, the Eastern Star was reported to have over 1,300 Lodges and a membership of 64,000. Indiana reports 100 Lodges and about 5,600 members. A list of Lodges, location and membership will be found in the large record which accompanies this Monograph.

THE PYTHIAN SISTERS.

One of the largest and most flourishing of modern orders is the Knights of Pythias. Indiana has the distinction of being the home of the official of the highest rank in the world, General James R. Carnahan, of Indianapolis. The Pythian Sisters admit to active membership the mothers, wives, daughters and sisters of Knights of Pythias in good standing. The Knights themselves are eligible to honorary membership, but the order is controlled exclusively by women. Indiana is the birthplace of the order of Pythian Sisters. The first Temple was instituted at Warsaw, October 22, 1888, with thirty-nine active, and thirty-four honorary members. Two days later a second Temple was organized at Columbia City. In June, 1889, the Grand Temple was organized in Indianapolis. It was composed of seventeen Lodges, and was the first Grand Temple of Pythian Sisters ever instituted. These lodges are in no way under the management of the Knights of Pythias, nor are they in any manner responsible to or connected with the order of Knights, except that their Ritual has been recognized and recommended by the Supreme Lodge of the Knights of Pythias.

The founder of this order was James A. Hill, of Greencastle, Indiana. He labored for many years without success, to establish his beautiful Ritual, but in the face of prejudice and opposition, he preserved his faith in his work. He lived to see and enjoy the full fruition of his labors, and to know that thousands of women in hundreds of lodges throughout the country appreciate his efforts and revere his name. He died April 17, 1892. The early defenders of this order had many obstacles to overcome before it was thoroughly established, but they labored with faithful and tireless zeal, and have accomplished their work. The object of the order is to promote the moral, mental, social and physical welfare of its members; to cultivate a spirit of fraternal love, which shall manifest itself in daily life; to minister unto the sick and needy; to watch by the bedside of the dying, to pay the last tribute of respect to the dead, to comfort and provide for the widow and fatherless. It recognizes the spirit of equality in the sisterhood of woman, and a faith in the promise of higher life.

The growth of the order has been unprecedented. It has now in Indiana 80 lodges, and nearly 5,000 members in good standing. A list of these lodges, locations, etc., will be found in the large record which accompanies this Monograph.

GRAND INTERNATIONAL AUXILIARY TO THE BROTHERHOOD OF LOCOMOTIVE ENGINEERS.

There are a number of flourishing railroad organizations in Indiana, three of which have established auxiliaries for the wives, mothers, daughters and sisters. The object of these organizations is principally of a social nature, to bring the railroad men and their families together for purposes of acquaintance, to provide entertainment and amusement for the young men without homes, and to extend charity, assistance and sympathy where they are needed. These auxiliaries are of comparatively recent origin, that of the engineers being the oldest. Each of the orders of railroad men sustains an excellent magazine, which contains a special department for women, edited by a woman, and favors the institution of these auxiliaries. It is probable they will multiply rapidly in the future. The first lodge of the Ladies' Auxiliary of Locomotive Engineers was organized at Butler, Indiana, November 3, 1857. There are now lodges at Logansport, Garrett, Fort Wayne, Huntington, Lafayette, Indianapolis, Evansville and Elkhart, with a membership, in 1892, of about three hundred.

LADIES' AUXILIARY TO THE BROTHERHOOD OF RAILROAD TRAINMEN.

This auxiliary is the largest of the woman's railroad organizations. It is composed of thirty-eight lodges in fifteen different States, and one in Toronto, Canada. Its objects are of a social and charitable nature, and its lodges have a wide influence for good among the railroad men of the communities where they are situated. The Grand Secretary and Treasurer, Mrs. Amy A. Downing, conducts the Woman's Department in the Railroad Trainmen's Journal. Indiana has five lodges, situated at Indianapolis, Logansport, Huntington, Garrett and Andrews.

THE LADIES' SOCIETY OF THE BROTHERHOOD OF LOCOMOTIVE FIREMEN.

The woman's branch of this Order is of recent organization, being only a few years old. They have fifteen lodges and over three hundred members. Of these, three are situated in Indiana—at Garrett, Elkhart and Huntington. The last National Convention, held at Cincinnati, indorsed these societies, and the Locomotive Firemen's Magazine expresses its unqualified indorsement, and hopes that a lodge will be established at every point possible throughout the entire jurisdiction of the firemen's lodges. The objects are set forth in the Constitution as follows:

"The Ladies' Society has been organized for the purpose of rendering assistance, and to encourage the Brotherhood of Locomotive Firemen in their good work, extending the hand of charity and helping each other in time of need, and to elevate our social and intellectual standing. It is the aim of our society to cultivate a spirit of harmony, to promote sociability, and to draw into friendly and affectionate relationship the lady members of the families of the brotherhood; hence we have adopted as our motto—'FRIENDSHIP AND CHARITY.'"

NOTE.

There are a number of Orders in which men and women are admitted on the same terms and share equally in the benefits. Among these may be mentioned the Knights and Ladies of Honor, one of the largest organizations in the United States, in which all of the advantages are shared by women, even to the carrying of life insurance. The Order of Equity, a social and fraternal organization having a large membership, makes no distinction of sex, women being eligible to office in the Supreme Council and appointed to organize lodges. The same is true of other Orders, but it does not seem strictly proper to include them under the Associated Work of Women, and, therefore, no statistics are given.

THE WOMAN'S RELIEF CORPS.

The Woman's Relief Corps is a body of loyal women, auxiliary to the Grand Army of the Republic. The objects of the organization are to aid the Grand Army; to perpetuate the memory of the heroic dead; to assist Union veterans, their widows and orphans; to care for army nurses; to maintain allegiance to the United States, and teach patriotism and loyalty to the children; to encourage the spread of universal liberty and equal rights. The Woman's Relief Corps, as a National organization, is ten years old, and during that time it has grown into a great body of over 100,000 members, who have raised and expended, in giving relief, more than half a million dollars. It has now twenty-six State Departments, besides local organizations in a number of other States and Territories. The magnificent work of the women during the civil war need not be recapitulated here. After the Grand Army of the Republic was instituted, a number of scattering auxiliaries of women were formed, which received some recognition by the G. A. R. as early as 1870,

In 1878, Gen. Horace Binney, Commander of the Department of Massachusetts, through the influence of Assistant Adjutant-General, James F. Marsh, called a convention of the auxiliaries of that State to meet in Fitchburg. There was organized the first department of the Woman's Relief Corps, with Sarah E. Fuller, of Boston, as President.

At the fifteenth encampment, held at Indianapolis in 1881, the project of the Woman's Relief Corps received official approval and indorsement. At the annual convention of the Massachusetts department of the W. R. C., in 1883, Commander-in-Chief Van Der Voort indorsed the movement in emphatic terms and declared it to be the ambition of his administration that a national organization should be perfected. To this end he called a convention at Denver, Col., for July 25, 1883. In response to the invitation, extended to all the auxiliaries in the country, sixteen States were represented. Commander-in-Chief Van Der Voort and his staff were present, and a number of Grand Army officers. The National Woman's Relief Corps was here organized, July 26, 1883, and was cordially recognized by the National Encampment of the G. A. R., then in session in Denver. Mrs. E. Florence Barker, of Massachusetts, was made President, and Mrs. Kate B. Sherwood, of Ohio (who was a pioneer in this work), was made Senior Vice-President. Commander-in-Chief Veazy says of the Woman's Relief Corps, "I believe it to be the right arm of the Grand Army of the Republic." It has secured large funds and valuable legislation in the various States for Soldiers' Homes, Homes for Soldiers' and Sailors' Orphans, for Army Nurses and Soldiers' Widows. In California the W. R. C. has built a Home for the latter and obtained a handsome appropriation from the Legislature. In Massachusetts it contributes largely to the Soldiers' Home, and also in Ohio, and in the latter State it has helped to make the Soldiers' and Sailors' Orphans' Home the finest institution for children in the world. In Ohio it is advocating a Home for Aged Veterans and their Wives and a cottage at the National W. R. C. Home for Army Nurses and Soldiers' Widows. In Pennsylvania it has founded a Memorial Home for aged veterans, their wives, or widows, and orphans, and also contributes to the Erie Soldiers' Home. In all of the States where these organizations exist they contribute largely to the soldiers' institutions. The National Relief Corps Home was dedicated and opened by the National Association at Madison, Ashtabula County, Ohio, in 1890, equipped and supported entirely by this organization. It is used at present for disabled women who served as army nurses and will be opened in the future to the widows and mothers of soldiers. A bill to pension army nurses at the rate of \$12 a month is being pushed in Congress, with prospects of success. The thousands of individual cases which are constantly receiving assistance from this great benevolent organization it is, of course, not possible to enumerate.

The Department of Indiana was organized July 8, 1884. It has, at the present time, 190 corps and 6,315 members in good standing. The amount expended for relief during the past year is about \$6,000. The number of members assisted is 622; the number of soldiers, 876; total, 1,517. This is about the average for a number of years past. The Woman's Relief Corps exemplifies its motto, "Fraternity, Charity, Loyalty." The observance of Memorial Day is largely in the hands of the Woman's Relief Corps, who doubtless will pay this tribute of love after the last soldier of the Civil War is laid to rest. It has earnestly advocated placing the stars and stripes over every school house in the land as a patriotic object lesson for the children. It has encouraged the organization of the Sons of Veterans that the children may learn to prize the heritage of patriotism received from thy fathers. The Woman's Relief Corps has contributed largely to the Sol-

diers' and Sailors' Orphans' Home and gives a valuable personal supervision to its interests. It looks after the welfare of the twenty-six soldiers' children in the Home for Feeble-Minded. It has contributed to the Soldiers' Monument. For whatever purpose the Grand Army finds it necessary to raise money, it can always depend upon a generous response from the Woman's Relief Corps. It is at present earnestly urging that steps be taken for the establishment of a State Soldiers' Home, where aged and disabled veterans and their wives may be cared for. It is asking, also, that the National Board of Congress establish and maintain, in each of the Soldiers' Homes in the country, a scientific cure for drunkenness. Each corps is also maintaining a number of private charities and exerting a helpful and beneficent influence in its community.

A list of the various corps, their location, etc., will be found in the large Record which accompanies this Monograph.

LADIES' AID SOCIETIES, SONS OF VETERANS, U. S. A.

The Sons of Veterans, as their name implies, is an organization composed of the sons of the soldiers of the Civil War. It has had numerous difficulties to surmount since its establishment in Indiana, but it is now believed to be on a permanent foundation. It has in the State 109 camps and 2,726 members in good standing. The Ladies' Aid Societies occupy the same relation to the Sons of Veterans as does the Woman's Relief Corps to the Grand Army of the Republic. Their members must be the mothers, sisters, wives and daughters of soldiers and sailors who served in the Union army or navy during the Civil War, or the wives of Sons of Veterans. Their objects are the same as those of the Woman's Relief Corps. This is a comparatively new organization in Indiana, the oldest society not yet three years old. It has had a State organization two years. Its societies are located at Indianapolis, Lafayette, Portland Mills, Roann, Coatesville, Hammond, Laketon, Clayton, Brookville, Bloomington, Hobart, South Bend, Portland, Valparaiso, Ft. Wayne, Terre Haute, North Judson, Auburn.

These societies are considered a valuable adjunct to the Sons of Veterans.

LADIES OF THE GRAND ARMY OF THE REPUBLIC.

This organization is about seven years old, and its aims are those of charity and loyalty. It considers only the needs of the mothers, wives, sisters and daughters of soldiers. It numbers, in the United States, about 10,000 members, and expended last year, in charity, over \$10,000. It has only three Circles in Indiana; one at Logansport, with seventy-five members; one at New Albany, with sixty-five members, and one at Jeffersonville, with forty members. These societies spent, last year, about \$200 in relief work.

The organization in Pennsylvania owns a Home worth from \$15,000 to \$20,000, where the aged, sick and needy mothers, wives and daughters of soldiers are cared for.

LADIES OF THE UNION VETERAN LEGION.

This organization is auxiliary to the Encampment of the Union Veteran Legion. Its object is the relief of the members of the Legion and their families, the promotion of social intercourse; and, by personal example and influence, the inculcation of the three great principles of the order, "Virtue, Charity and Loyalty." All things being equal, preference is given to members in business relations and in all honorable ways. The first organization was formed in Allegheny, Pa., as auxiliary to Encampment No. 6, U. V. L. There are only two auxiliaries in Indiana, No. 22, of Indianapolis, and No. 8, of Ft. Wayne. The National Body was organized and recognized February 19, 1890. No. 8 was organized February 12, 1890, and No. 22 October, 1892. Indiana women have been honored with a number of the National offices.

NOTE.

Arrangements are being made to establish a branch of the Daughters of the Revolution in this State. Mrs. Carrie Scott Harrison, wife of the President of the United States, an Indiana woman, was the first National President of this organization.

There are a number of Soldiers' Aid Societies, and other patriotic organizations scattered throughout the State, but not enough of any of them associated together to permit of their being classified.

WOMAN'S LOCAL COUNCILS.

The National Council of Women of the United States was organized in Washington, D. C., at the close of the great International Council, which had been held from March 25, to April 1, 1888, and had called together the distinguished women of the two hemispheres. Organizations of women from seven foreign countries, and twenty-nine National organizations from our own were represented. It was the largest and most representative body of women ever convened, and it was the unanimous opinion that so grand an opportunity for forming a permanent council should not be lost. The great power that lies in organization had long been apparent to women who were working in the many channels of reforms, charities, industries, etc., and it was decided that this was the time for a federation of forces. The National Council was organized at that time, with Miss Frances E. Willard, President, and Mrs. May Wright Sewall, Corresponding Secretary. It was decided to hold triennial meetings, and the first was held in Washington, D. C., February 22, 1891. Mrs. May Wright Sewall, of Indiana, was elected President, and Mrs. Rachel Foster Avery, of Philadelphia, Corresponding Secretary. By appointment of Mr. Charles C. Bonney, President of the World's Congress Auxiliary of the Columbian Exposition, Mrs. Sewall and Mrs. Avery were made Chairman and Secretary of the Committee on Arrangements for the Congress of Representative Women, to be held in Chicago during the week beginning May 15, 1893, and invested with the responsibility of that meeting.

The calling of the first International Council to celebrate the fortieth anniversary of the Woman Suffrage movement was the idea of Elizabeth Cady Stanton, during a visit to England. Upon the arrival of Miss Anthony she warmly seconded the idea. At a reception given them in Liverpool, at which Priscilla Bright McLaren, Margaret Bright Lucas, Alice Seacherd and Margaret E. Parker were present, the subject was presented and met with the assurance of hearty coöperation, and a committee of correspondence was appointed at that time. Mrs. May Wright Sewall, Chairman of the Executive Committee of the National Suffrage Association was one of the most active members of the Committee of Arrangements for this International Council, and it was with her that the idea originated, and was first suggested and elaborated of making this International Council a permanent institution, and of organizing a permanent National Council of the women of the United States.

The object of this National Council is to unite organizations upon common interests and to economize forces, but not to destroy the unity or independence of any. Only national organizations can become members, but the central idea is to combine all isolated societies into national bodies. The idea of the Council is: (1) to unite all the organizations in a city or town, whether religious, literary, industrial, or with whatever object, into a Local Council; (2) to bring all of these Local Councils together into a State Council; (3) to bring all of these State Councils into a national organization. The work has just commenced, but it has been taken up in a number of States. There are at present only two of these Local Councils in Indiana, one at Indianapolis and one at Ft. Wayne. The former comprises over forty organizations, representing a large variety of objects, and promises when fully established to exert a wide influence and do a vast amount of effective work. It has resulted in the formation of a Woman's Industrial Union, modeled somewhat upon the plan of a Woman's Exchange, a Society of Hygiene, a Woman's Sanitary Association, to coöperate with the Board of Health in looking after the sanitary conditions of the city, and several prospective organizations.

Its history, in brief, is as follows: At the annual meeting of the stockholders of the Propylæum, May 11, 1891, they voted to adopt a recommendation made by Mrs. May Wright Sewall in her annual address, that this Association should take the initiative in aggregating the woman's organizations of Indianapolis into a Local Council. A call was issued for November, 1891, and 43 societies responded. After a thorough discussion of the subject a constitution was adopted, a copy sent to all the women's societies in the city, and a second meeting was called February 1, 1892, and the formal organization completed. The Council held its first annual meeting in April, 1893, and delegates were present from a large number of organizations. The Council brings together women in all lines of work, gives them that breadth which comes from an interchange of ideas and that strength which is the result of coöperation.

A similar organization was formed in Ft. Wayne December, 1892, with 11 clubs, representing several hundred members, under the name of the Woman's Club League. It is the hope of the National Council that these Local Councils will be organized in every city and town and all become auxiliary to the central body.

COLLEGIATE ALUMNÆ.

The National Association of Collegiate Alumnae was organized eleven years ago, with the object of uniting the alumnae of different institutions for practical educational work. This work has had a wide scope, and the influence of the various committees has been exerted in founding scholarships, in promoting the endowment of colleges, in carrying on a bureau of collegiate information and one of occupations, in the study of the wage question, the mental and physical development of children, questions of sanitation, educational progress, political science, the organization of libraries, the relation of college women to the economic questions of the day, etc. The graduates of fifteen colleges are eligible to this Association, Boston University, Bryn Mawr College, University of California, Cornell University, University of Kansas, Boston Institute of Technology, University of Michigan, Northwestern University, Oberlin College, Smith College, Syracuse University, Vassar College, Wellesley College, Wesleyan University, University of Wisconsin. To this list, doubtless, will be added Chicago University and Leland Stanford, Jr., University.

For a number of years there was an Eastern and a Western Association, but they consolidated in 1888. The Association now numbers about 1,500 members, and is a recognized educational force. The Western Association, chiefly through the efforts of Miss Amelia Waring Platter, Secretary of the Indiana branch, secured the opening of the National Deaf Mute College to women. A foreign and a home fellowship are supported. The Indiana branch was established at Indianapolis at a meeting called by Professor Harriet Noble, of Butler University, at Mrs. May Wright Sewall's, October 16, 1889. There are at present twenty-two members, six having withdrawn on account of removal from the State. The Indiana branch has concentrated its efforts on university extension, which has proved an unqualified success. Courses of lectures have been given for three winters to audiences of from seventy-five to two hundred people in the city of Indianapolis, and forty-six have taken the examinations. The interest has extended and six "centers" have been established in various parts of the State. This has been entirely the work of the Association of Collegiate Alumnae of Indiana. It has also sustained its part of the general work of the National Association.

It is a matter of much regret that the alumnae of no college in Indiana are eligible to the Association. The various colleges and universities of the State have been memorialized with an urgent appeal to comply with the conditions necessary to secure the admission of their graduates to the Association. They are, in brief, that the preparatory department shall not be a part of the college, or in charge of the college faculty; that the standard of requirements for admission shall be made equal to those of the fifteen colleges mentioned above, and that the college shall have conferred the degrees in arts, philosophy, science and literature on twenty-five women. The Association is making strenuous efforts to raise the standard of education in the public schools of the State. If this could be done the colleges could then advance the grade of their requirements for admission. The work at present is centered in the Indianapolis Association.

ART ASSOCIATIONS.

In a new country the essential precedes the aesthetic. America can not compete with Europe in the arts of painting and sculpture; the Western States have not made the progress of those in the East. It requires the process of time, the culture that comes with wealth and leisure. Indiana, however, is by no means negligent in the things pertaining to the fine arts, and it is a matter of State pride that the work of two of her artists, Messrs. T. C. Steele and Wm. Forgythe, passed with credit the final examination of competent critics and were assigned a place in the Columbian exhibit. It is the design of this Monograph to consider the work of women alone, but it has seemed necessary to make an exception in the matter of Art, as herein the interests of men and women are inseparably interwoven, although women seem to take the lead in the various associations. The first art association of Indiana had its inception at the home of Mrs. May Wright Sewall, of Indianapolis, at the close of a lecture by Mrs. C. D. Adsit, of Milwaukee. After a number of preliminary meetings, the association was incorporated October 11, 1883. Dr. Nathaniel Hyde has been the president for ten years. Nine annual exhibits have been held, under the direction of competent managers, at which over 3,000 pictures have been shown, including some masterpieces of both American and foreign artists. There have been held, also, each year, several minor exhibits of embroideries, laces, pottery, architectural drawings, etc. This association now has enrolled 275 members. It has purchased ten fine pictures as a nucleus of its permanent collection, and it expects, in the future, to found a Museum or Academy of Fine Arts.

The next in point of age is the Decorative Art Association, of Terre Haute, composed entirely of ladies, and combining a number of literary and social features with its art work. April 13, 1891, it was reorganized on the plan of the Indianapolis association, and men were admitted to membership. Within a few years a number of associations have been organized. The Muncie Art League has forty members and does a large amount of practical work, besides making a study of art and artists. The studio is under the supervision of J. Q. Adams, a native of Indiana but educated abroad. The club gives especial attention to the literature connected with art and artists. In addition to these art associations are the Lafayette Ceramic Club; the Students' Art League, of Fort Wayne; the Art Circle, of Anderson; the Art Club, of Crawfordsville. These are young institutions but full of promise. The older associations report that they are in receipt of many communications from various parts of the State relative to organization and methods, and there is every reason to expect as rapid an extension of these art clubs as there has been of women's literary clubs. The art lectures of Mrs. Frances M. Haberly, for seven years president of the Art Society of Terre Haute, throughout the different cities of the State, have awakened much interest and enthusiasm, and promise to result in the formation of a number of art classes and clubs.

Two young women sculptors of Indiana have been selected to model ideal figures of Indiana for the Columbian Exposition—Miss Frances Goodwin, of New Castle, and Miss Retta Matthews, of Connersville. The citizens of Terre Haute have raised a fund for Miss Janet Seydler, of that city, to model a similar figure.

Miss Carrie Peddle, of Terre Haute, for a number of years an art student under St. Gaudens, of New York, has been commissioned to design the World's Fair Souvenir quarter dollars. These coins bear the portrait of Queen Isabella. It is appropriate that the design of a woman should be used, as they are the first coins ever issued by our government bearing the portrait of a woman. They are intended to commemorate the aid given by Isabella to Columbus, and are the first official recognition by the United States government of women in a great national enterprise.

MUSICAL SOCIETIES.

In music, as in art, it is almost impossible to separate the work of men and women. The Oratorio societies, which have done so much to develop the love of classical music, are composed of both sexes. The same is true of most of the German societies, and various other musical organizations. Church music is always the product of both men and women. Investigation has been able to find but few societies in Indiana composed entirely of women. Among the most flourishing of these may be mentioned the Matinee Musicale, of Indianapolis, the oldest musical organization of women in the State. It was organized in October of 1876, and comprises the best feminine musical talent in the city. Its object is the advancement and culture of a taste for the best music. It has at present a membership of 140 ladies, and gives fortnightly entertainments to members and invited guests in the Propylaum. Many distinguished musicians have taken part in these matinees.

The other organizations of the State are as follows:

Mendelssohn Musical Society	Laporte.
Ladies' Matinee Musicale	Lafayette.
Musical Amateurs	Crawfordsville.
Morning Musical	Ft. Wayne.
Cecilian Musical	Logansport.
Ladies' Matinee Musicale	Logansport.
Ladies' Musical	Rushville.
Matinee Musicale	Shelbyville.
Matinee Musicale	Evansville.
Young Ladies' Matinee Musicale	Noblesville.
Married Ladies' Matinee Musicale	Noblesville.
Matinee Musicale	Greensburg.
Matinee Musicale	Peru.
Ladies' Matinee Musicale	Muncie.
Alpha Chi Omega	Greencastle.
Phi Mu Epsilon	Greencastle.
The Lorelei	Greencastle.

WOMAN'S BOARD OF WORLD'S FAIR MANAGERS.

The women of Indiana have received official recognition in three distinct ways in connection with the Columbian Exposition; first, by the act of Congress which provided for the Board of Lady Managers. The members of this Board for Indiana are Mrs. Virginia C. Meredith, of Cambridge City, and her alternate, Miss Mary H. Kront, of Crawfordsville; and Miss Wilhelmine Reitz, of Evansville, and her alternate, Miss Susan W. Ball, of Terre Haute. When the Indiana Legislature passed the bill for the participation of the State in the World's Fair, it directed that these same women should be members of the Indiana Board of Managers. When Governor Hovey named the twenty-six citizens who should comprise the State Board, he appointed four other women, Mrs. May Wright Sewall, of Indianapolis; Mrs. Laura D. Worley, of Ellettsville; Mrs. S. S. Harrell, of Brookville, and Mrs. M. Virginia Hammond, of Rensselaer.

These women hold their positions by a statute of Indiana, and have been given a fair representation upon the various committees. They also form a special committee having full charge of the exhibits of the women of the State. Although greatly hampered by lack of funds, the woman's exhibit from Indiana will testify to the excellent work they have accomplished. The exhibit of art needlework, which can hardly be surpassed, is under the supervision of Miss Mary A. Williamson, of Indianapolis, an artist of unusual ability and experience. A collection of the books of Indiana women has been made by Mrs. S. S. Harrell, who has been also an important factor in securing a creditable educational exhibit. The dairy exhibit is in full charge of Mrs. Laura D. Worley, who is Secretary of the State Dairy Association. Under the direction of Mrs. Sewall, the Chairman, many meetings have been held and a large amount of work accomplished, which will speak for itself both in the Indiana Building and in the general exhibit. The women of Indiana also will be represented in the series of congresses to be held during the Exposition.

THE RAMABAI ASSOCIATION.

In the spring of 1886 an educated, high-caste woman from India, Ramabai Dongroo Medhavi, came to the United States to arouse an interest in the condition of the child-widows of her native country. She received much encouragement from people of influence in the East; and in Boston, in December, 1887, the Ramabai Association was organized, with a number of prominent men and women as officers. Dr. Edward Everett Hale was made President. Ramabai traveled alone from Canada to the extreme West, and a number of circles were formed, including one on the Pacific Coast. She returned to India in 1889, hired a building at once, in Bombay, and opened her school for the native high-caste women and child-widows. In India the women are often betrothed in marriage at birth, and if their intended husband should die they are held in a state of servitude and degradation for the rest of life. It is to educate these children and others who may desire it and prepare them for something better in life that this school is opened. Last year the school reported forty-three pupils. The Ramabai Association purchased a building and grounds for \$12,000, through subscriptions from the United States and a few interested persons in India. The total receipts from the contributions of the United States since the organization, up to March, 1892, were \$52,516. The receipts for 1892 were \$6,507.

One of the first places visited by Ramabai after the organization in Boston was Indianapolis. She came on the invitation of Mrs. May Wright Sewall, and largely through Mrs. Sewall's efforts an association was formed here, composed entirely of women. The Girls' Classical School pledged \$100 a year for ten years. In addition to this amount last year about \$100 were received through individual subscriptions. Mrs. Sewall has been President of the Indianapolis Association from the beginning. There are about 250 Ramabai associations in the United States. While Ramabai has met with much misfortune and many discouragements, she writes from India that the school now seems firmly established, and she believes it will be a permanent factor in improving the condition of a most unfortunate class of Indian women.

MISSIONARY WORK OF WOMEN.

Woman seems to be fitted by nature, by training and by disposition for missionary work. In childhood she ministers unto her dolls and her pets, and in old age she ministers unto the little ones of the second and third generations. The life of most women is a ministry; as a wife, a mother, a member of the church and of the community she is constantly engaged in good works for others. It seems almost incredible that, until less than a quarter of a century ago, the men of the churches should have kept the missionary work in their own hands. Now it is almost exclusively controlled by women, and since they have come into the work the sums of money previously contributed have nearly doubled every year. The women of the United States have now thirty general organizations for foreign missions, embracing thousands of auxiliaries. The home mission work is equally well organized. They have a contributing membership of 1,500,000. They circulate annually 125,000 copies of missionary papers, besides millions of pages of leaflets. They hold more than 500,000 missionary meetings every year, presided over by women. They raise and disburse about \$2,000,000 each year, managing their own finances. Almost every denomination has its Woman's Board of Missions, and their work is beyond all measurement.

It is not possible to state the exact date when church women began to take an active interest in the work of foreign missions, but we find that in 1801 a woman's society was formed in Boston to carry Christian knowledge to the Indians and also to foreign countries. Forty years before, the American Board of Missions sent its first missionary to Japan. A church society of women in Boston raised a fund of \$1,000 to send the Gospel into that country. In 1812 a Woman's Foreign Missionary Society was organized in New Haven, Conn. Fifty years ago there were among the various denominations, principally in New England, 680 missionary societies of women, who sent their contributions to the A. B. C. Foreign Missionary Society, under whose care a Home for Christian Girls was started in Ceylon nearly seventy years ago, one in India fifty-five years ago, and one in Turkey forty-five years ago. In 1818 a "Female Missionary Society" was formed in Derry, Pa. In 1823 one was organized in Philadelphia, which existed till 1874. In 1860 the Woman's Union Missionary Society, consisting of six denominations, was formed. In 1839 the "Female Bible Society," of Indianapolis, was organized and still exists. Its objects are mentioned in the chapter on Literary Clubs. For many years it was an influential factor in the religious work of the community. Mrs. Margaret Given was President for thirty-one years, but the meetings were always presided over by Mrs. Amanda Bassett, and they were held at her residence, on the northwest corner of Ohio and Pennsylvania streets.

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

The Christian Woman's Board of Missions was organized in Cincinnati in October, 1874. Its object is "to maintain preachers and teachers for religious instruction, to encourage and cultivate a missionary spirit and missionary effort in the churches, to disseminate missionary intelligence and to secure systematic contributions for such purposes; also to establish and maintain schools and institutions for the education of both sexes." In the constitution of this organization neither the word "Home" nor "Foreign" is found. It recognizes the world as its field, with no discrimination for or against any part of it. Its commission is, "Go ye into all the world and preach the Gospel to every creature." Jamaica and India are the only foreign points at which it has yet supported missionary preachers, teachers, nurses, physicians and readers. It has established missions at many points in the United States, whose work is largely among the foreigners who have come to this country. Jamaica has 7 ministers, 18 churches, with 1,601 members, 10 day schools, with 732 pupils, and 17 Sunday-Schools with an attendance of 1,056. India has 4 missionaries, 2 physicians, 1 zenana worker and 1 teacher, 2 schools and several Sunday-Schools. The patients treated last year were 3,705, and visits made, 1,121. There are in India a bungalow school-house, orphanage and hospital. The last report shows 1,133 Auxiliaries, representing 31 States, 30,000 members, with total receipts for the year \$52,307. The grand total from the date of organization to the present time amounts to \$345,027. Of this sum \$20,000 is endowment, the interest to be applied to missions.

The National Headquarters of the Christian Woman's Board of Missions has always been at Indianapolis. It publishes the "Missionary Tidings," and the "Little Builders at Work," and a large number of leaflets; etc. The association was incorporated under the laws of Indiana. It recognizes as Auxiliaries the Young People's Circles, Children's Bands and Junior Societies of Christian Endeavor. Monthly Auxiliary meetings are held in all States, with the same program, similar to the International S. S. Lessons. The Christian Woman's Board of Missions enjoys the distinction of being the only missionary society in the world organized, officered, directed and managed exclusively by women. It reports to no body of men and recognizes no human authority outside of its own officials.

For the last fiscal year Indiana Auxiliaries stood first of all the States in the aggregate number of members, second in the number of "Missionary Tidings" taken, fourth in the number of new Auxiliaries, fourth in the aggregate number of Auxiliaries, second in the amount of contributions. There are in the State 115 Auxiliaries, 3,352 members. The contributions for the year were \$5,625. The number of copies of "Missionary Tidings" taken, 693. Indiana has 32 Young People's Societies, whose last reported membership was 1,148, and whose contributions amount to about \$500 per annum.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

The W. F. M. S. of the Methodist Episcopal Church was organized in 1869, and incorporated under the laws of New York, in 1881. Its object is to engage and unite the efforts of Christian women to send missionaries to foreign fields, and to support them and native Christian teachers and Bible readers in these fields. The magnitude and success of the work assumed by the women of the Church can best be appreciated by the report of 1892. Auxiliary Societies, 4,262; annual members, 110,608; Young Ladies' Societies, 811; members, 16,157; Children's Bands, 612; members, 14,315; total organizations, 5,665; total membership, 147,080; life members, 8,881; total, 155,961. Receipts for 1892, \$265,342. There are also 20 organizations in Switzerland, and 21 in Germany, with a membership of 1,447. The Society publishes three papers, the *Heathen Woman's Friend*, with a circulation of 21,512; the *Heathen Children's Friend*, 12,474; the *Heiden Frauen Freund*, 2,474. The Society issued and distributed last year over two and a half million pages of good, wholesome missionary literature. The Society supports 132 missionaries, of whom 14 are medical graduates, distributed in India, Japan, China, Burmah, Mexico, Korea, Bulgaria, Italy and South America.

This Society supports 30 boarding and day schools in foreign lands, having under its supervision 13,135 girls, and under its instruction 31,200 women. The total number of patients treated at the foreign hospitals and dispensaries in 1892 was 44,000, and the prescriptions filled were 27,822. Indiana belongs to the Northwestern Branch of the Society, and is divided into the Indiana Conference, North Indiana Conference, Northwest Indiana Conference, and Southeast Indiana Conference, with 292 auxiliaries. Their contributions last year were \$12,110. The Northwestern Branch sent to foreign countries last year 33 boxes of supplies. It has supported, since 1871, 46 foreign missionaries, of whom 8 are from Indiana: Miss Jennie M. Tinsley, of Indianapolis, now Mrs. Dr. J. W. Waugh, Bareilly, India; Julia Sparr, M. D., Muncie, now Mrs. August Coffin, Foo Chow, India; Miss Ella Shaw, Moore's Hill, Nanking, China; Miss Ellen Forbes, Russellville; Kagoshima, Japan; Miss Rebecca Dailey, Greensburg, Calcutta, India; Miss Ella Vickery, Evansville, Rome, Italy; Luella Masters, M. D., Thorntown, Foo Chow, China; Miss Lillian Neiger, Danville, Guanajuato, Mexico.

The receipts of the W. F. M. S. since its organization are \$2,862,453.

THE WOMAN'S HOME MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

The W. H. M. S. of the Methodist Church was organized in Cincinnati, Ohio, in 1880, and incorporated under the laws of that State in 1884. Its object is to enlist and organize the efforts of the Christian women in behalf of the needy and destitute women and children in all sections of our country, without distinction of race, and to cooperate with the other societies and agencies of the church in educational and missionary work. Its funds are not raised by collections or money taken during church or Sunday School services, but entirely through efforts made outside, memberships, entertainments, etc. It raised, in 1892, the sum of \$171,850. The Home Missionary Society maintains the following bureaus:

Bureau for East Southern States, East Central States, West Central States, West Southern States, Texas, New Mexico and Arizona, Mormons, Indians, Mission Supplies, Young People's Work, Local Missionary Work, Lectures, Immigrants, Deaconess Work, Home Missionary Reading Circle.

Each of these bureaus has an active and influential working committee. The Home Missionary Society also sustains efficient standing committees on Business, Publication, Mite-boxes, Woman's Home Missions, Beneficiaries, Bequests, Annual Meetings, Missionary Candidates, Leaflets, Systematic Beneficence and Sales. The official organ is "Woman's Home Mission," edited by Mrs. L. D. McCabe, and published by Miss Mary Bell Evans, at Delaware, Ohio. The society supports seventy-seven missionaries and teachers scattered throughout the United States. This list does not include the missionaries in local work, or the Deaconesses in the Homes. The Home Missionary Society supports, also, the following Industrial Homes and schools:

Lucy Webb Hayes, Memorial Home and Training School, Washington, D. C.
Matthew Simpson Industrial Home, Orangeburg, S. C.
Elizabeth L. Rust Industrial Home, Holly Springs, Miss.
Kent Industrial Home, Greensboro, N. C.
Thayer Industrial Home, Atlanta, Ga.
Adele M. Smith Industrial Home, Little Rock, Ark.
Wm. Glenn Industrial Home, Cincinnati, Ohio.
Haven Industrial Home and School, Savannah, Ga.
Boylan Industrial Home and School, Jacksonville, Fla.
Fannie O. Browning Industrial Home and School, Camden, S. C.
Asheville Industrial Home and School, Asheville, N. C.
Peck Industrial Home and School, New Orleans, La.
King Industrial Home and School, Marshall, Tex.
Stickney Memorial Industrial Home and School, Nooksack, Wash.
Caroline Ritter Industrial Home and School, Athens, Tenn.

There are an Immigrants' Mission Home at Boston, Mass., and nine Mission Homes in Utah. There are six others projected, including one at Castle Garden, N. Y., and one in Alaska. The society also maintains, or is allied with, seven Deaconess' Homes, at Detroit, Buffalo, Syracuse, Pittsburgh, Philadelphia, Washington and San Francisco, with others projected at Baltimore, Brooklyn and Grand Rapids. The society has 2,147 auxiliaries and 63,204 members. It has \$200,000 invested in property. There are a number of children's organizations, Queen Esther Circles, Mothers' Jewels, etc.

The Indiana Societies are auxiliary to the general society, and contribute to different branches of the work which is carried on. There is a membership in this State of about 1,700, and the contributions for last year were \$2,086. These auxiliaries have been organized from time to time since 1881, and have done a large amount of local work which does not appear in the reports.

THE WOMAN'S HOME MISSIONARY SOCIETY OF THE AFRICAN M. E. CHURCH.

This society was organized in Frankfort, Ind., in May, 1891. State officers were appointed and a woman commissioner from each church to collect funds for the society. In August, 1892, at the annual conference, held in Evansville, the Woman's Home Missionary Society was heartily endorsed by the Bishop and the conference. It had been limited to the district of Presiding Elder Jason Bundy. The Bishop urged the ministers of the entire State to give it their support, but to allow the women to transact their own business affairs. The commissioners have met with the usual difficulties and discouragements of missionaries, but have persevered and succeeded. They have purchased a lot in Anderson, Ind., for \$400 and have laid the corner stone, which bears on one side the words "A. M. E. Church"; on the other, "Woman's Home Missionary Society." They hope to dedicate the building in June.

The church supports a Mite Missionary Society, with headquarters at Logansport, which contributes to the work of foreign missions.

THE ORDER OF DEACONESSSES.

The General Conference of the Methodist Church, at its quadrennial meeting in New York in 1888, established the Order of Deaconesses. This is a body of women consecrated to religious and charitable work, licensed by the church and under the control of the Annual Conference Boards. The Woman's Home Missionary Society saw, in this official recognition of women missionaries, promise of increased usefulness, and, at the National meeting of the Association, held in Indianapolis November 4, 1889, a resolution was adopted declaring the willingness of this organization to undertake Deaconess work wherever it was desired. For this purpose it has established the Deaconess Homes at various points, and the reports show that an immense amount of work has been accomplished. All of these Homes co-operate with the Lucy Webb Hayes Memorial Home at Washington, D. C. This institution, the gift of Ephraim Nash and family, was enlarged and furnished by missionary societies and individuals, and dedicated in October, 1891, as a training school for missionaries and a Deaconess Home. Students in training for missionaries or nurses can have the advantage of libraries, technical and industrial schools, lectures, medical colleges and hospitals in Washington, in addition to those afforded by the Home. It is in charge of both men and women.

WOMAN'S SYNODICAL HOME AND FOREIGN MISSIONARY SOCIETIES.

The missionary work of the women of the Presbyterian church dates back to 1870, although previous to that time Presbyterian women had coöperated with those of other denominations in missionary work. In 1868 the "Woman's Board of the Interior" was formed in Boston of women of the Presbyterian and Congregational churches. Two years later, however, when the two branches of the Presbyterian Church became again united, the Presbyterian women were encouraged to organize for specific work in foreign fields. On May 6, 1870, in Philadelphia, a committee was appointed to draft a constitution and submit it to the Board of Foreign Missions. It was approved, and on October 4, 1870, the Woman's Foreign Missionary Society of the Presbyterian Church was formed. In December, 1870, the Woman's Board of Missions of the Northwest was organized, which includes Indiana. In the same year the Ladies' Board of Missions, with headquarters in New York, was born. The society of Northern New York came into existence in 1871. The Board of the Southwest, with headquarters in St. Louis, was organized in 1877. The Board of the North Pacific was christened in 1888.

There were many scattering missionary societies previous to the founding of these general boards, but there is no record of their work. The contributions of these missions, including sums received from legacies, amounted in 1888 to more than \$1,500,000, and have very largely increased since. During the past year they were \$116,000. At that time they were supporting 260 missionaries in foreign fields and 158 native assistants and 320 boarding and day schools. There are at present 6,000 auxiliaries in the North and a large number in the South. They are building and sustaining hospitals, training schools, orphanages, asylums and dispensaries; they support a newspaper in Mexico, a magazine in the United States for grown people and one for children, and annually send out millions of pages of literature. There is a Foreign and a Home Board, and most of the synodical societies are auxiliary to both, the work of the two being closely connected.

The organization and work of the Presbyterian Society of Indiana dates back fifty years. In 1843 they were building up the Church in Ft. Wayne. In 1853 they began to reach out a helping hand to weak churches, sending money and clothing, but in those early days the organizations for this purpose were known as "Church Socials." On December 18, 1871, the first Foreign Missionary Society was organized in Ft. Wayne. This was followed from year to year by similar organizations in other towns and cities, until now Indiana ranks among the first of the States in the missionary work of the Presbyterian Churches. There are eight Presbyterial Societies of Home and Foreign Missions, viz.: Crawfordsville, Ft. Wayne, Indianapolis, Logansport, Muncie, New Albany, Vincennes, Whitewater. These Societies are composed of the local societies connected with the individual churches of the Presbytery. These eight Presbyterial Societies are united in the two Synodical Societies of Home and Foreign Missions. This plan of work was formulated by Miss Grettie Y. Holliday, of Indianapolis, now a missionary. Each Society has its own officers, objects of work, etc., but they are closely associated in having the same membership, holding their annual meetings together, and adopting the same methods. During the past year, 1892, their contributions were \$13,000 to Foreign Missions, and over \$10,000 to Home Missions. They have 5,517 members. There are a large number of Young Ladies' Societies, Children's Bands, etc.

The first Home Missionary Society also was organized in Ft. Wayne, October 22, 1880, although the churches had been engaged in Home Mission work previous to that time. The Synods of Northern and Southern Indiana consummated a union in October, 1882, and the Women's Synodical Home and Foreign Societies reorganized and held their first meeting at Franklin, October, 1883, at which time the Synodical Home Mission work was permanently organized. Up to 1890 the amount contributed to Home Missions by the women of Indiana was \$52,929. During all these years the Home Mission Synodical Society has had but one President, Mrs. Julia B. Kendall, of Laporte.

The list of Indiana women who have gone as missionaries to foreign lands from the Presbyterian Church makes a long roll of honor. They are as follows:

Miss Sarah Bassett,	Miss Alice Haworth,
Miss Agnes Carey,	Mrs. Hugh Taylor,
Miss Eliza J. Baldwin,	Mrs. D. Y. Iddings,
Miss C. E. Eldred,	Mrs. T. C. Brashear,
Miss Mary Campbell,	Dr. Mary J. Smith,
Miss E. A. Mackintosh,	Dr. Emma T. Miller,
Mrs. J. M. Oldfather,	Miss Letitia McCampbell,
Mrs. Laura Olmstead Eakin,	Miss Victoria C. Arbuckle,
Miss A. E. Garvin,	Mrs. J. L. Wood,
Miss G. Y. Holliday,	Mrs. W. L. Swallen,
Mrs. Laura Naylor,	Mrs. Annabelle B. Wishard, (under ap- pointment.)

THE WOMAN'S BAPTIST FOREIGN AND HOME MISSION- ARY SOCIETY.

Upon the call of the American Baptist Missionary Union, a meeting was held in the First Baptist Church at Chicago, May 9, 1871, and the Woman's Baptist Foreign Missionary Society of the West was organized, that of the East having been formed a month earlier. Its object is the elevation and Christianizing of women in foreign lands. The auxiliary of every church was christened a "Circle." Young lady societies, called "Temple Builders," were organized, and bands of "Cheerful Workers" among the children. The women who took the initiative in this organization, Mrs. Robert Harris, Mrs. C. F. Tolman, Mrs. A. M. Bacon, Mrs. S. M. Osgood, Miss A. L. Stevens, are still actively and earnestly engaged in mission work. Miss Eusebia Craven, now Mrs. Stimson, of Greensburg, has been for sixteen years the State Secretary of Indiana.

This Society publishes The Baptist Missionary Magazine, The Helping Hand, The King's Messengers, The Kingdom, Studies in Baptist Missions, and millions of pages of miscellaneous reading, books, leaflets, tracts, etc. The foreign work has been conducted by means of schools, by medical work and by evangelistic or field work. The Society has contributed to foreign missions \$184,000 through the western branch; the reports of the eastern branch are not available.

Twenty annual conventions have been held, two of these in Indiana—in Indianapolis in 1878, and in Terre Haute in 1886. At the last annual meeting, held at Racine, Wis., reports of foreign missionaries were received from Burmah, seven different stations in India, three different stations in China, two stations in Japan, two stations in Africa. These cover an immense amount

of work and are necessarily incomplete. They show a list of forty-one women missionaries now at work, thirty schools with eighty-two native teachers, 2,234 pupils, fifty-three bible readers. One missionary frequently has to superintend a whole system of village schools, involving weeks of laborious travel. The Society has supported seventy women missionaries, and forty-nine others are now studying missionary work. Of these, five went from Indiana: Mrs. Rosa Adams Bailey, who went to Burmah in 1867, and died in 1880; Miss Mary E. Thompson, Franklin; Miss Inez Ulery, Goshen; Miss Nora M. Yates, Goshen; Miss Anna E. Fredrickson, Laporte. The Carpenter Memorial Hospital was opened in December, 1892, at Bassein, Burmah, in charge of Dr. C. M. Fowler, of Minnesota, a graduate of the Woman's Medical College of Chicago. These statistics relate only to the Woman's Baptist Missionary Society of the West.

Several Indiana women were present at the organization in Chicago, in May, 1871, and shortly afterward they instituted auxiliaries in the larger cities of the State, and later the smaller churches were organized. Indiana has 45 associations, comprising 117 circles; 16 young people's societies, 21 mission bands, with 768 members. Indiana has 591 Baptist churches. There are 6,383 women members in those which have missionary circles. The contributions to foreign missions last year were \$2,250; the contributions since the organization in 1871, \$55,288.

The home and foreign mission work are so closely interwoven as scarcely to permit of a separation. They are usually combined in the same society, although with different officers and always with two sets of State officers. The Home Missionary Branch of Indiana contributed last year to the general fund \$1,504; to the building fund, \$165; to the training school, \$38. It was also largely identified with local work.

EPISCOPAL WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS AND PARISH WORK.

This Society is auxiliary to the General Board of Missions, and was authorized by this Board in October, 1871. At that time the work of the Board was vested in three committees—the Domestic, the Foreign and the Commission of Home Missions to Colored People. In January, 1872, the headquarters of the Woman's Auxiliary was established in New York. The present National Secretary, Miss Julia C. Emery, has held the office seventeen years. The Woman's Auxiliary has four hundred diocesan officers in sixty dioceses and missionary jurisdictions. Its objects are "the increase of the funds of the Board; the circulation of missionary publications; the education of missionaries; the making, collecting and the distribution of articles of clothing for missionaries and their families; the education of missionaries' children." The Episcopal Church considers itself a great missionary society, of which each baptized person is a member. The Board of Missions is the representative body of the church, actively engaged in planning the missionary work of the Society. The Woman's Auxiliary is its authorized helper. Every woman who wishes to take an active part is considered a member.

The Woman's Auxiliary claims that it has had a fair share in the increase of the general fund from \$25,000 in 1871 to \$448,000 in 1891. It has paid for numerous scholarships in China, Japan, Africa and South Dakota. It has con-

tributed to both the specific and general work of the Board. It pays the life insurance dues of the missionaries; helps the aged clergy and widows and orphans; builds churches, rectories and schools; assists the theological students, and sends many missionary boxes. The Auxiliary meets once in three years at the time and place of the General Convention, and its officers meet the Secretary each year at the Missionary Council. In October, 1889, a junior department of the Woman's Auxiliary was authorized to be formed by banding together all the existing children's missionary societies. "The Young Christian Soldier" was made the medium of communication. "The Spirit of Missions" is the organ of the Board of Missions and the Woman's Auxiliary.

Indiana reports as the contribution of her parishes for 1892, \$1,292 in cash and \$597 in missionary boxes. The women of the Episcopal Church are active and untiring in their parish work. During the past year the amount raised in thirty-eight parishes by 1,460 workers was \$12,750. This was applied partly for local and partly for missionary purposes.

WOMEN'S MISSIONARY WORK IN THE FRIENDS' CHURCH.

The women of the Friends' Church have equal representation with the men in all departments, consequently their work can be considered separately in only a few lines. They have an organization for foreign mission work independent of that which is under the management of both men and women. The headquarters of the Woman's Foreign Mission Association of Indiana Yearly Meeting is located at Richmond. It is composed of 50 auxiliaries, scattered throughout the eastern part of the State, with 575 adult members. There are also 50 societies for youths and children, with 450 members, auxiliary to the woman's board. The principal field of work is Matamoros, State of Tamaulipas, Mexico. Some work, also, is being done in Ramalah, Palestine, and a Bible reader is supported in Japan. Since its organization it has raised \$8,750.

The Woman's Foreign Mission Association of Western Yearly Meeting was organized September, 1881, with its principal office at Plainfield. It is composed of 50 auxiliaries, located in central and western Indiana, with an adult membership of 597. There are 15 junior and juvenile bands, having 260 members, all auxiliary to the woman's board. This association has raised \$14,146. The present field of labor is principally Matchuala, State of San Luis Potosi, Mexico.

The Orphan Asylum for Colored Children and the Girls' Boarding Home, located at Indianapolis, are entirely under the management of the women of the Friends' Church. They are also connected with various charitable institutions throughout the State, which are non-sectarian and wholly managed by women.

The "Missionary Advocate," the organ of the association, is edited and managed by the women of the church.

INDIANA BRANCH OF THE WOMAN'S BOARD OF THE INTERIOR FOR FOREIGN MISSIONS (CONGREGATIONAL.)

The Indiana Branch of the Woman's Board of the Interior, comprising fourteen States, whose headquarters is in Chicago, was organized in 1870. Since its organization it has raised, for foreign missions, \$10,201. As there are only ten self-supporting churches of that denomination in the State, this sum represents a creditable average of \$638 a year for sixteen years. The foreign missionary auxiliaries are located in Indianapolis, (Plymouth and Mayflower churches), Terre Haute, Ft. Wayne, Michigan City, Marion, Kokomo, Elkhart, Angola and Hammond. The Indiana Branch has supported two foreign missionaries from this State, Mrs. Hastings, of Ceylon, and Miss Carrie Bell, of India. The latter died early in 1892. Annual State meetings are held, usually in Terre Haute, where there is a strong church.

The Congregational Home Missionary Union was organized in 1889. It is called a union because it works for all the seven benevolent societies under the care of the Congregational churches. The churches of the State are divided into four associations, and the Home Missionary Union has a Vice-President for each association. Its efforts are directed mainly to mission work in the coal-mining districts of Indiana. It supports one minister, Rev. James Hays, who lives at Coal Bluff, and looks after churches in Cardonia and Perth, and conducts several Sunday Schools in the mining districts. It assists, as far as possible, in the general missionary work of the State. It raised \$700 last year, and its contributions this year will amount to \$1,000. It is just entering upon its work.

WOMAN'S MISSIONARY ASSOCIATION OF THE UNITED BRETHREN IN CHRIST.

The permanent organization of this Society was effected at the First Church of Dayton, O., October 21, 1875. It comprises a Board of Managers, Board of Trustees, Annual Conference Branch Societies, Local Societies, Young Ladies' Bands and Children's Bands. The National headquarters is at Dayton. The report of 1890 shows ten missionaries, eighteen native helpers, and property in foreign lands to the value of \$28,500. This includes the "Mary Sowers' Home for Girls," at Rotufunk, Africa, and a number of chapels, school houses and missionaries' homes. The Society has mission stations in Africa, where valuable work has been done, and also in China. It is doing considerable work in Germany. The foreign and home missionary labors are carried on through the same societies. Especial attention has been paid to the Chinese in this country. In October, 1882, a school was opened at Portland, Oregon, in connection with Moy Ling, a converted Chinaman. The Society owns the building, and over 500 Chinese have been instructed there. Another school has since been opened in the State of Washington. The Society had contributed to mission work up to 1890, \$110,637. The organ of the Association is "The Woman's Evangel," a sixteen page monthly, established in 1882, published by a committee of women.

The United Brethren Church has 30,000 members in the State of Indiana. It is divided into four Conferences wholly within the State and four partly within it. The Woman's Missionary Societies follow the boundary lines of these Conferences and each has its own officers and organization. There are about eighty Societies with an aggregate membership of 900. Their annual contributions are about \$1,500. There are 722 copies of the missionary magazine taken.

THE WORK OF CHRISTIAN SCIENTISTS IN INDIANA.

This has been called a woman's movement, possibly because a woman, Mrs. Mary B. G. Eddy, of Boston, first reduced the theories to a system and recorded the principles in a work entitled "Science and Health." It was published in 1875, and is accepted as authority by the believers in this doctrine. The teaching and the work everywhere are largely in the hands of women, because they appeal to the spiritual susceptibilities of women and because nature seems to have peculiarly fitted them for the exercise of healing influences. In Indiana the demonstrators of this science are principally women, and the work incident to the management of societies is almost wholly in their hands. The First Church of Christ (Scientist), Indianapolis, was incorporated under the laws of Indiana in June, 1889, with twenty-five members. Classes are formed, from time to time, throughout the State, taught by duly authorized scientists.

WOMAN'S SOCIETY OF THE EVANGELICAL CHURCH.

The woman's societies of this church have been organized eight years. Each of the twenty-five conferences has a woman's branch, which holds its annual meetings at the same time and place as the conferences. There are 12 branches in Indiana, located at New Lisbon, Noblesville, South Bend, Vera Cruz, Linn Grove, Maxinkuckee, Rochester, Elkhart (two societies, German and English), and three Indiana branches in Ohio. The headquarters is at Dayton, O. Women edit a portion of the missionary paper which is published at Cleveland, O. The women of the churches throughout the State sustain a number of prosperous aid societies, which are actively engaged in home mission work.

WOMAN'S AID SOCIETY OF THE DANISH LUTHERAN TRINITY CHURCH.

There is but one representative of the Scandinavian Lutheran Church in Indiana, G. A. Christensen, pastor of the Evangelical Lutheran Church of Indianapolis. Its congregation belongs to the Synod for the Norwegian Evangelical Lutheran Church of America, and its Woman's Aid Society is the only one in the State. It meets every two weeks, and divides its work and its money between aiding the home and foreign missions, which are extensively carried on by the Synod. It also does considerable local charity work.

NOTE.

The same efforts were made to secure information from the churches of all denominations. Letters were written to the ministers, stating what was desired and asking what methods should be pursued to obtain the information. In some instances, no reply was received; in others, the names of the State secretaries or other persons were sent for reference. Letters were written to these persons, or visits made, asking for reports, historical points, etc. In some cases, voluminous and satisfactory information was furnished; in others, all that was available was sent, but it was meager; in others, no reply was received. Appeals, also, were made through the newspapers, and every possible effort was put forth to secure the desired information. If more space is given to one denomination than another, it is because more matter was furnished by its representatives. If no mention is made, it is because no response was sent to requests, and the very limited time rendered it impossible to pursue the subject further. Notwithstanding some unavoidable omissions, the great and valuable work that is being accomplished by the women of the churches is apparent in the statistics of the preceding chapters.

INTERNATIONAL ORDER OF THE KING'S DAUGHTERS.

This is one of the youngest of the great religious bodies, but its growth has been phenomenal. It was founded in New York City, January 13, 1886, by ten women, for the purpose of directing into practical channels the dormant or idle forces in womanhood and girlhood. The next year it was decided to admit boys and men, and in 1891 the name was legally changed to the International Order of King's Daughters and Sons. The national officers are all women, as also are the State and local officers. The majority of the membership is composed of girls and women, and the greater part of the work is done by them. The headquarters is in New York. The objects of the society are to develop spiritual life and to stimulate Christian activities. The watchword of the Order is "In His Name," and the badge is a silver cross. Its authorized organ is the magazine called "The Silver Cross," published monthly by the Central Council in New York—Mrs. Margaret Bottome, President; Mrs. Mary Lowe Dickinson, General Secretary and Treasurer and Editor; Mrs. Isabella Charles Davis, Corresponding Secretary and Business Manager. The committees are Executive, Membership, Devotional, Auditing, Finance, Publication and Department.

The department committees include Foreign and Home Missions, Education, Temperance, Charity Organization, Work among Working Women and Girls, Work among Men and Boys, Work among Indians and Invalids. Members of the order unite in circles; these circles unite in city or county unions; all form a State branch. Circles representing one hundred enrolled members are entitled to a State Secretary. Fifty members may choose a special work. The order is distinctively a religious organization, but strictly non-sectarian. The Home Mission work is subdivided into Tenement-House Chapters, Hospital Chapters, Day Nursery and Kindergarten Chapters, including many sub-divisions. The boys have certain lines of work among men. There is, also, a Win-One Chapter, each member pledged to do mission work for one individual. Chapter meetings are held, also union meetings, and annual or biennial conventions. The order, while granting absolute freedom in the choice of service, leaves no escape from the obligation to serve humanity. The first work to be accomplished is within, managing one's self; the second work is in the home; the third is in the church, including the Sunday School; the fourth is in outside fields, which have no limit.

The order is only seven years old, and has been actively engaged in practical work for a much less time, and yet its record is unparalleled. During this time it has either founded, entirely supported or materially aided, more than 200 institutions. These include hospitals, day nurseries, infirmaries, boys' homes, old ladies' homes, old people's homes, orphan asylums, industrial schools, sewing and cooking schools, seamen's homes, seaside shelters for children, working women's and invalids' homes, reading rooms, etc.

It is impossible to give the exact membership, which is scattered throughout the United States, Mexico, Great Britain, France, Germany, Asia, India, China, Japan, Australia, South America, New Zealand, Bermuda and the Bahamas. The lists at the national headquarters show 175,000 names, but there is reason for believing that the membership exceeds 300,000. New York heads the list with over 30,000, and Massachusetts is second, with over 20,000.

The first circles were organized in Indiana, in 1888, and the present enrolled membership is 2,600, as nearly as can be ascertained. Indiana is practically an unorganized State, although having enough members to entitle them to twenty-two circles of one hundred each. They lack the unity of organization. The circles of Indianapolis met in April, 1893, and elected a State Secretary, and efforts will be made to thoroughly organize the State. Its members are engaged along all lines of religious and philanthropic work, for the objects of the home and foreign missions, and in many avenues of usefulness.

NOTE.

The *Young People's Society of Christian Endeavor* is not considered in this Monograph for the reason that it is in no sense of the word exclusively, or almost entirely, woman's work. There are at present about 875 societies in Indiana, with a membership of over 40,000. It is estimated that about 70 per cent. of the membership and the same per cent. of officers are young women, but there is no way of obtaining the exact proportion. They are doing an earnest, effective Christian work, which blesses him that gives and him that takes.

WOMAN'S AUXILIARIES TO THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

These organizations are formed for the purpose of assisting the Young Men's Christian Associations in every possible manner. Their members help make the buildings more attractive, they arrange for social gatherings, they influence young men to join the association, they raise money to furnish and equip the halls, and they pursue their work in many different lines of helpfulness. These auxiliaries number from fifty to one hundred and fifty members, and there are thirteen of them in Indiana. They are located at Indianapolis, Evansville, Richmond, Terre Haute, Lafayette, Logansport, South Bend, Marion, New Albany, Crawfordsville, Elkhart and Ft. Wayne, which has two auxiliaries, one a railroad organization.

CHARITIES.

To relate the story of the charities that are being carried on by the women of Indiana would be to go into every city and town in the State and secure an account of the charitable work of its churches and its societies. The active personal work of all of them is largely in the hands of women, the men doing their share of it through financial contributions. The work of the Indianapolis Flower Mission is described in another chapter. Probably next to this in the magnitude of its results is The Ladies' Aid Society, of Terre Haute. This organization was generously endowed by Chauncey Rose, and is under the management of some of the most efficient and trustworthy women of the city. A number of them have been identified with it from the beginning, nearly a quarter of a century ago. The charity work of the city is so thoroughly systemized that a case of suffering among the deserving poor is scarcely known. A few years ago the Society was presented with a beautiful piece of property by W. R. McKeen, of Terre Haute, which has been converted into a Home for Old Ladies.

The Ladies Relief Association of Evansville, the Humane Society of Lafayette, the Relief Union of Ft. Wayne, the Aid Society of Logansport, the Aid Society of Muncie have been suggested for special mention, but probably they are no more deserving than scores of other organizations that are being carried forward by philanthropic and devoted women. Every church in the State has its Aid Society doing its portion of good for the community. It would require pages to enumerate those that have been placed upon the large record which accompanies this Monograph, and yet these represent but a fraction of the whole number. In many cities are Hebrew Ladies' Aid Societies, organized for charitable purposes. The work of the Catholic sisterhood is a prominent feature in every city, town and hamlet, and its scope and effect could scarcely be formulated. The great National Association of Organized Charities is composed of men and women working in harmonious coöperation for the most commendable of purposes, Faith, Hope and Charity—but the greatest of these is Charity, with woman as its incarnation.

CONCLUSION.

In the preceding chapters all tendency to literary display has been rigidly suppressed, and the principal effort has been to crowd as much information as possible into a limited amount of space. If the work is not accurate, it is without value, and great care has been taken to secure trustworthy information. No statement is made except on what is considered reliable authority. As this is the first attempt that has been made to secure such extended statistics in regard to the work that has been and is being done by the women of Indiana, it is probable some errors may be found; but we believe they are neither large nor numerous. General information is easy to obtain, but the difficulty of securing exact data can be understood only by those who have tried it. This is especially the case in regard to the work of women, as it has been ignored by census-takers and statisticians until within a brief period. The historian of the future will not find the task so difficult.

The writer has endeavored to give such statements as seemed of most value, from her point of view; and has omitted laudatory expressions as to the importance of the work or the merit of the workers, believing that they have no place in a volume of this kind. Both speak for themselves in facts and figures, and it would be impossible to make personal mention without unjust discrimination. Undue prominence seems to be given to some subjects, and not enough to others, it must be attributed to the amount of information which it was possible to obtain. In some instances extended search among reports and records failed to find some vital point. Exactly the same effort was made to secure information from all denominations and all organizations, but there was a vast difference in the responses. Many associations were found of so individual a character as to make it impossible to classify them in any general organization. Large numbers of small societies were reported, such as sewing circles, cooking clubs, societies for parish work, etc., which, while of value to the community, are of hardly sufficient importance to occupy the very limited space of the Monograph. The societies of these two classes of organized work are entered in a large record which was prepared to accompany the Monograph. In this, also, are recorded long lists of lodges, societies, etc., which are not essential to the historical value of this work, but are valuable for reference. While some revisions and additions to these statistics probably will be found necessary, we believe they form a reasonably correct and complete statement of the Associated Work of the Women of Indiana to the present date, April, 1893.

The writer wishes earnestly that it were practicable to mention by name the large number of women and men whose cordial co-operation and generous assistance have made it possible to prepare this work. This opportunity is taken to express the hope that it may meet their approval and that they will accept her sincere thanks and appreciation.