

The American Missionary — Volume 44, No. 04, April, 1890 eBook

The American Missionary — Volume 44, No. 04, April, 1890

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RECEIPTS.

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In drafts, checks, registered letters, or post-office orders, may be sent to H.W. Hubbard,
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Offices, 21 Congregational House, Boston, Mass., 151 Washington Street, Chicago, Ill.,
or 64 Euclid Ave., Cleveland, Ohio. A payment of thirty dollars at one time constitutes a
Life Member.

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FORM OF A BEQUEST.

“I BEQUEATH to my executor (or executors) the sum of —— dollars, in trust, to pay the same in —— days after my decease to the person who, when the same is payable shall act as Treasurer of the ‘American Missionary Association,’ of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes.” The Will should be attested by three witnesses.

THE AMERICAN MISSIONARY.

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VOL. XLIV. APRIL, 1890. No. 4.

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American Missionary Association

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REMOVAL.

The Rooms of the American Missionary Association are now in the Bible House, New York City. Correspondents will please address us accordingly.

Visitors will find our Rooms on the sixth floor of the Bible House, corner Ninth Street and Fourth Avenue; entrance by elevator on Ninth Street.

* * * * *

REV. FRANK P. WOODBURY, D.D.

It gives us great pleasure to announce the acceptance by Rev. Frank P. Woodbury, D.D., of the position of Corresponding Secretary of this Association. Since the death of our dear Brother Powell, with the large increase of special resources and the general expansion of our work, an addition to our administrative force has become an absolute

necessity. Dr. Woodbury brings to his new position special qualifications. His eighteen years of successful work in his pastorate at Rockford, Ill., and his very effective two years' service in Minneapolis, have made him acquainted with the work of a pastor and the needs of the churches. In these pastorates, and in other services for the general interests of the church, he has shown exceptional administrative gifts. These will find ample range for activity in the Secretaryship. His public address at several of our own Annual Meetings and on many other similar occasions, attest his power as a platform speaker. He will meet with a warm welcome to the duties of this office, and we are confident that he will receive an equally cordial greeting in the churches, Conferences and Associations.

* * * * *

INDIAN CIVILIZATION—NOW FOR A PUSH FORWARD.

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The time has come for new vigor in the Indian service. Gen. Morgan has been confirmed as Indian Commissioner, and his broad and well-matured plans are ready to be put into operation. We hope that Congress will make the necessary appropriations, and that nothing will hinder the multiplication of Indian schools and the ingathering of pupils. With the Sioux Indians, a great crisis has come. Their reservation is severed, and a broad belt is opened in it for the incoming of the white man. There will, of course, be the rush and confusion of new settlers, with the almost inevitable demoralization of the Indians. But a still more serious and protracted evil will grow out of the conflict of the two races and the temptations to the Indians. If ever the friends of the Sioux Indians needed to bestir themselves, it is just now. The helping hand, the open school and the sanctifying Gospel, must forestall all bad influences. So far as the work of the American Missionary Association is concerned, the opening of this reservation to white settlement will necessitate the removal of five or six of its out-stations, occasioning spiritual loss and additional money appropriations.

While we hail with satisfaction the inauguration of Gen. Morgan's broad plans, we feel that there should not be the least relaxation on the part of the churches, in the "contract schools" and in the preaching of the gospel. From John Eliot down, the gospel has been the great civilizing power among the Indians, and it will be a fatal mistake to withhold it. If the new Government policy is successful, the gospel is its essential adjunct, and if there should be hindrances in carrying out that policy, the steady stream of gospel influences will be all the more necessary.

* * * * *

EMIGRATION OF COLORED PEOPLE.

We have seen a large map of a Southern railroad, on one side of which were some highly-colored pictures. The first showed the tumble-down cabin of a colored man, himself, wife and boy carrying from it their few belongings to the favored land of promise. The next picture shows him and his family in the woods in his new location, getting ready to build his house. The third picture represents a fine log house, with green fields well fenced, a mule and pigs and chickens in the yard; and the last picture presents a large frame house with a veranda, in which the colored man is seated in a large arm-chair, reading a magazine, and his wife sitting by his side in a rocking chair, while near at hand is the capacious barn, with mules grazing in the adjacent lot.

By the side of each picture is a running comment, supposed to be made by the colored man himself, describing his hard lot 'where he first lived, then telling of his purchase in the new land of promise, stating the price and the terms of purchase; then follows his happy rejoicing over his new location, and finally his triumphant joy in his wealth and fine mansion.

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It is by such representations, we are told, that the colored people in various parts of the South are tempted to leave their homes for new locations. The experience of those of their number who have made such migrations has not usually been encouraging, and we fear that thousands more will acquire a good deal of bitter knowledge learned in that same expensive school.

* * * * *

A COMPARISON.

The French and the Negro.

A writer in the March number of The Forum has drawn a vivid picture of France in its poverty, misery and tyranny in 1789, and contrasted with this the thrift, the improved land culture, and the better clothing, food, home and intelligence of the French peasantry of 1889. The Revolution of 1789 broke the tyranny of the old crushing regime and opened the way for the new world that brightens and gladdens the France of to-day. But the Revolution did not itself make the great change; it simply made it possible.

Two factors developed in French character were the practical forces in the new prosperity—economy and the desire for ownership of lands and homes. That economy was pushed, in many cases, almost to the extreme of miserly hoarding. We give below a few brief extracts illustrating the point in question:

“The life led by a comfortable English or American farmer would represent wicked waste and shameful indulgence to a much richer French peasant. I, myself, know a laborer on wages of less than twenty shillings a week, who by thrift has bought ten acres of the magnificent garden land between Fontainebleau and the Seine, worth many thousand pounds, on which grow all kinds of fruits and vegetables, and the famous dessert grapes; yet who, with all his wealth and abundance, denies himself and his two children meat on Sundays, and even a drink of the wine which he grows and makes for the market.” “The French peasant has great virtues, but he has the defects of his virtues, and his home life is far from idyllic. He is laborious, shrewd, enduring, frugal, self-reliant, sober, honest and capable of intense self-control for a distant reward; but that reward is property in land, in pursuit of which he may become as pitiless as a bloodhound.” “Take him for all in all, he is a strong and noteworthy force in modern civilization. Though his country has not the vast mineral wealth of England, nor her gigantic development in manufactures and in commerce, he has made France one of the richest, most solid, most progressive countries on earth. He is quite as frugal and patient as the German, and is far more ingenious and skillful. He has not the energy of the Englishman, or the elastic spring of the American, but he is far more saving and much more provident. He ‘wastes nothing, and spends little,’ and thus, since his country comes next to England and America in natural resources and national energy, he has

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built up one of the strongest, most self-contained and most durable of modern peoples.”

A very significant parallel is presented in these two pictures to one that may be drawn between the Negro of 1861 and the Negro of 1961. The Civil War corresponded to the Revolution in France. It broke the fetters of the slave, and made his future a possibility. If, now, the Negro will fill out the beautiful picture in imitation of the French peasant, he must imitate him in rigid economy and in the ambition to own his own land and his own home. We do not of course advise the penuriousness of the miser, but the Negro is in little danger on that score. The grandest impulse, even in economy and in obtaining property, is found in a genuine Christian character. This is the work that our ministers and teachers are endeavoring to accomplish, but we are sure It will aid them to urge this practical saving of money, curtailing of needless expense, and the making of most determined efforts to become owners of their own homes.

* * * * *

THE STEREOPTICON IN NEW ENGLAND.

REV. STANLEY E. LATHROP, SHERWOOD, TENN.

Secretary Roy of Chicago started an excellent thing when he arranged the Stereopticon pictures to illustrate the great work of our Association. After two months spent in traveling with these pictures and giving explanatory lectures concerning them, the writer desires to testify to their usefulness, and to express his thanks to the good people of New England for the interest they have shown, and the cordial reception they have given him in his travels. Evidently the work of the Association is “on a boom” in New England. Everywhere a great many questions were asked, and great many expressions of hearty interest manifested. During eight weeks, the audiences averaged over four hundred in number, in spite of “la grippe” and the rainy, sloppy weather that prevailed. In this time we traveled over five thousand miles, giving the Stereopticon lecture in forty-three different places, and making twenty-three other addresses upon the work, to audiences numbering in several cases nearly a thousand, and a total aggregate of over twenty-five thousand people. The descendants of the Pilgrims are thoroughly interested in our missionary work. The pictures of the people, buildings, *etc.*, among the ten millions of people among whom our work is going on, in the West and South, were greatly enjoyed, with an evident increase of interest and of contribution. In view of all my past experiences, of four years of military service in the South, and my twelve years of missionary work in that region, this two months of travel and intercourse with so many intelligent friends and helpers of our Association has been a privilege and an enjoyment. God bless the good people of New England, and the grand work of our American Missionary Association!

* * * * *

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MRS. JANE TWICHELL WARE.

The early and honored workers under the American Missionary Association in the South are passing away. But the sharp sorrow of parting from them is relieved by the memory of their self-denying and useful work, and especially where these dear friends threw over those dark days and trying experiences the halo of personal excellence, sweetness of disposition and a manner full of cheerful vivacity.

Such an one was Mrs. Ware. She entered the service among the Freedmen in the autumn of 1865, and in Norfolk, Virginia; Charleston, South Carolina; and Atlanta, Georgia, cast the radiance of her bright countenance and cheerful spirits over her serious and most successful work. She was a joy in the circle of her associates and an inspiration to her pupils.

In 1869, the year in which the Atlanta University was founded, she was united in marriage to Rev. E.A. Ware, its President, and they with others gave the moulding touch to the University, and won for it the confidence of the friends at the North, and an annual appropriation from the State of Georgia. In her own pleasant home and in various services to the institution, she made herself useful. In 1885 her husband died suddenly from heart failure, and from that time onward she was left to face alone the serious pulmonary trouble which two years before had fastened itself upon her. Bravely and in hope did she battle with the adversary, until at length in the home of her brother, Rev. Jos. H. Twichell, of Hartford, she passed away February 17, 1890, in the forty-sixth year of her age, and her remains were laid to rest among her kindred in the village burying ground at Plantsville, Connecticut. A bright light has faded out from earth, a brighter one has dawned in Heaven.

* * * * *

PARAGRAPHS.

The mention of the fact, in the last number of the MISSIONARY, that Dr. Patton was one of the members of the Convention in Albany that formed the American Missionary Association, suggests the inquiry as to how many of those then present are now alive? If those who know the facts, either by their personal presence on that occasion or otherwise, will send to us the names of such survivors, we will be greatly obliged.

An envelope containing a gift of five dollars was dropped into the contribution bag recently among others, after an address concerning our work. It was from a faithful colored woman who had spent her life in domestic service, and represented as true and earnest self-denial as money could. Not all the heroism and self-sacrifice are in the field work, among the missionaries of our great Association, as true and earnest as they are. There is the same spirit of devotion to the Master in the collecting field. We thank God

for it, and take courage to go forward in this work of saving these destitute millions in our land.

“I enclose a draft for fifty dollars to be used by the American Missionary Association in such way as they think wilt do the most good. I am in my ninety-first year but when I read of the doings of the Association in Chicago, it made me feel almost young. My prayer to God is that he will continue his blessing on the Association.”

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In the February number of the MISSIONARY, mention is made of a beautiful box, the workmanship of a friend of the Association, *fourscore* and two years old. It was the wish of this venerable brother that the box should be sold and the proceeds devoted to our work. A gentleman in Boston offered twelve dollars for the box. We have since received an offer of twenty dollars from a friend, with permission, however, to hold the matter open a little longer for a still higher bid. Who speaks next?

* * * * *

"You will be interested to learn that E.A. Johnson, of Raleigh, N.C., has just been admitted to the bar here. He passed a very good examination, the only colored man among twenty-four whites. It made some of them quite vexed to have him promptly answer questions on which they failed, but when he received his license, the Judge commended him, and the young men all congratulated him."

It is said that the colored pupils fail when they reach mathematics. A scholar in one of our Southern institutions made an original demonstration of an intricate problem in geometry, in a method different from any known previously by his teacher, an accomplished scholar, and it was correct.

From Le Moyne Institute, Memphis, Tennessee: Not a week passes that we do not have to turn away earnest applicants from the school for want of room. Fully two hundred such applicants have gone sadly away from our door during the past months.

A colored minister in the South applying for a position as a preacher, says, "I feel to say woe be under me if I preach not."

* * * * *

Rev. A.W. Curtis writes from Raleigh, N.C.: "It is estimated that thirty thousand Negroes have gone South and West from North Carolina since the exodus from this State began. Most of them are crowded out because of repeated crop failures in the eastern counties. Many of them have joined in the movement, with the hope of doing better, who were doing passably well at home. Many have been discouraged by the attitude of the State toward the colored people."

Rev. J.W. Freeman, of Dudley, N.C., writes: "The emigration casts a great depression on all our spiritual work among the colored people now in this locality."

* * * * *

AN ENTERPRISING WOMAN.

A letter from Louisiana says, "I visited a Negro family the other day in a settlement where there is no school, and found the following condition of things: A white lady was

boarding with them and giving instruction for her board. She is teaching them how to live. Eight months ago no one in this family could read. The father only could speak English. Now all speak some English. All except the youngest can read a little in the Bible. They sang a gospel hymn for me and repeated quite a number of Bible verses and the Lord's prayer. The colored mother

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I believe to be one of the smartest women in America. With the help of her children—the father spends all he gets for whiskey—she has built her house, supports her family, makes her own furniture, spins and weaves cloth from cotton she has raised, and has engaged this white lady to educate her and her children, she herself leading the class. The children are all very quick to learn. The home was tidy and well-kept. The children were clean and neat. I shall look to see something grand come from that family.”

* * * * *

LETTER FROM A SCHOOL GIRL TO HER PASTOR IN ONE OF OUR INSTITUTIONS.

“I am a Christian and I think I enjoy it better than being a sinner, and always doing something on earth to please myself and not trying to please my Saviour who died for me, that through him I might be saved. I am enjoying this week of prayer, and it seems to me we would have better Christians if we had more prayer. I feel as if I need your prayers both night and morning. It does seem so hard for me to overcome my trials and temptations which come to me so very often. I hope you will join in earnest prayers to help me overcome my temptations.”

* * * * *

The Negro, having all this promise and potency in him, is to be our neighbor in these coming years. Whether we like it or not, he is to be our fellow citizen, sharing with us the responsibilities and the blessings of the republic. Before he was ripe for it he had the power of a sovereign thrust upon him, and no man but by crime can take from him the right and duty of joint rulership with us. It must be admitted that, in the present condition of the average Southern Negro, he is not a satisfactory neighbor nor a safe ruler. But that is not his fault; it is his misfortune. His illiteracy is a National peril; his moral weakness is a danger to himself and to the society in which he lives. But these are the results of the cruel and corrupting system in which we held him fast; the disabilities we have imposed upon him. And they suggest to us certain helpful duties we owe to him; certain helpful ministries we are under obligation to render him in order to enable him to attain that large and splendid future toward which Providence seems to be pointing.

* * * * *

THE SOUTH.

* * * * *

DEDICATION OF CHANDLER NORMAL INSTITUTE.

BY DISTRICT SECRETARY C.W. HIATT.

The tenth of February was a great day in Lexington, Kentucky. It marked two special events, the dedication of Chandler Normal Institute, and the opening of a great "Hoss sale." Anybody who knows the "Blue-grass region" will understand what the latter means. The world flocks to Lexington on such occasions in quest of thoroughbreds, and the country rids itself in consequence, at fabulous prices,

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of droves of genuine Kentucky plugs. Buyers go home wiser, sellers richer. But not everybody on this day was discussing “Abdallah” and “Hambletonian.” Long before the appointed hour, a stream of people began moving to a part of the city where two pikes intersect, the point of attraction being a fine three-story red brick structure known as the “Chandler Normal Institute.” This building occupies a commanding position on a hill which overlooks the city. It was erected and furnished by the liberality of one esteemed lady, Mrs. Phoebe Chandler, of Andover, Massachusetts, at an outlay of some fifteen thousand dollars, and is given to the cause of Christian education under the care of the American Missionary Association. On this particular day, the building was formally consecrated to its work with appropriate and impressive services. At two o'clock in the afternoon the spacious chapel was filled to its utmost by crowds of colored people, some of whom had come for miles in carriages, to witness the event. The presence also of numerous whites, representing the foremost professional and social circles of Lexington, was a significant fact. These friends, by their close attention and frequent signs of approval, as well as by their own eloquent contributions to the programme, gave unmistakable evidence of earnest sympathy with the good cause.

The exercises were opened with prayer and Scriptural reading, after which the Principal, Mr. Frederick W. Foster, made an address of welcome, marked for its practical force and fine discretion. The visiting Secretary then, in an address of half an hour, gave his understanding of the importance of Christian education as the solution of National problems, both North and South, closing with a formal God-speed to this institution as it started forth on its noble career. To this address, Rev. Mr. Tate, of the African Methodist Episcopal Church, made a scholarly, eloquent and touching response. He reviewed the work of the Association for his people, eulogized the friend who had made this special benefaction, and urged upon his hearers to make the most, under God, of the high privileges thus brought to them from afar.

Informal addresses from both white and colored visitors followed. The eloquent periods of Dr. L.P. Todd, dwelling fully upon the brotherhood of man, the witty and practical remarks of Prof. John Schackleford, of Kentucky State College, and the wise and cogent exhortations of Rev. W. S. Fulton, D.D., cannot be reported; suffice it to say, that they gave a spiritual uplift and fine dignity to the occasion. These noble men are staunch supporters of our work, and freely give to our corps of teachers the benefits of fatherly and fraternal fellowship.

A resolution expressing the gratitude of the colored people for this generous gift was adopted with enthusiasm, and the inspiring exercises came to a close with the praises of God in the well-known words of Bishop Ken: “Praise God, from whom all blessings flow.”

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The event marks the beginning of an epoch in our work in this place. One dark brother said: "It is the greatest day for the colored people of Lexington since the emancipation."

* * * * *

CONGREGATIONALISM AROUND PARIS, TEXAS.

BY REV. J.D. PETTIGREW.

It gives me much pleasure to tell you what we are doing for the Master and for Congregationalism in this part of the great field. I came to Paris nearly eleven months ago and assumed the pastorate of the First Congregational Church. I had been here but a short time when I found that there were three other Congregational Churches out in the country near Paris, and that there had once been a Quarterly Conference made up of these four churches; but this Conference had died out ere I came. I thought that such an organization, if revived, would be a great stimulus to the churches, and especially to those out in the country, two of which were, at that time, without pastors. So I sent out cards notifying the brethren that the Conference would convene at a specified day, and urging them to come in full representation.

A few, very few, responded. We organized. After transacting a little business the Conference adjourned to meet at our next regularly appointed time. Before the time for our next meeting we were all made to rejoice by the coming of Rev. M.R. Carlisle, a graduate of both the collegiate and theological courses of Talladega College, from Alabama, to assume the pastoral charge of two of these churches—Dodd City and Bois D'Arc.

He and I drew up a plan to re-organize the old Conference into a more excellent and practical one. We offered our plan at the next meeting of the Conference, and it was cheerfully received. The effect of this plan was to change the name from Conference to Association, and to divide the Association into three distinct departments, each with its own set of officers, as follows: a Sunday-school Department, composed of the different Sunday-schools of the churches; a Missionary Department, composed of the different church missionary societies; and a Church Department, composed of the different churches.

Each department had its own distinct programme and business; but the combined programmes of all made up the "general programme" of the Association. This plan works excellently, and serves as a wonderful stimulus to each of these departments of church work. We have, in our next meeting, to add the department of Christian Endeavor.

Our last session, held with our church in Paris on the 28th of December, 1889, was indeed a grand success. Previous to its meeting, I heard of four other Congregational

Churches in the Indian Territory, under the auspices of the American Home Missionary Society. I sent them an invitation to join the Association. These churches promptly sent delegates who connected their churches with the Association.

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One brother from the Territory heard of the Association, but was not able to pay his way on the train to Paris. So, as he said to me, "I left my wife and children in the care of God, and I put myself into his hands and came; and I walked every step of the way." This brother walked forty miles to meet the Association, and his fidelity had a great effect upon the whole meeting. We tried to make it pleasant for him, and took up a special collection to send him back home on the train.

Space will not allow me to speak touching the spiritual strength and interest of the meeting. We had many valuable papers read and discussed, and closed our session on the Sabbath with the following programme: "Sabbath morning from 9-11 o'clock, Sabbath-school; 11-12:30, Sermon, 'Congregationalism in the South,' Rev. J.D. Pettigrew; at 3 o'clock P.M. Sermon, by Rev. A. Gross, from the Indian Territory; 7:30 o'clock P.M., Quarterly Sermon, by Rev. M.R. Carlisle, followed by the administration of the Lord's Supper." The brethren left for their fields of labor filled with encouragement and enthusiasm.' Those from the Indian Territory seemed to be especially strengthened.

Our next meeting is to be with the Bois D'Arc church. We have now eight churches and mission stations represented, and it is only a question of time before our Association will be a power for God and Congregationalism in this part of the State. I think we have a bright future before us here.

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A MISSION CHURCH.

REV. GEO. C. HOWE, CHARLESTON, S.C.

The work at Tradd Street Mission in our city is carried on now in just the same way as since its organization. After Sunday-school is over at Plymouth Church, about 11 o'clock, a number of our young people, including the Pastor, Superintendent Herron and Miss Deas, who acts as organist, go immediately to the mission about a mile away, and conduct the Sunday-school there. We have eight classes, with an average attendance of eleven to a class. One class is composed of adults. We finish work there at one o'clock. On Thursday night, I go down and preach, and in case I am unable to go, Deacon Hollens takes the service for me.

Last Thursday night, an Irishman about thirty-five years old came in while we were singing, and when I began to speak on the temptations of Christ, he sat and listened in open-mouthed wonder. Before I finished he arose and came forward, his eyes glistening with tears, and gave me his hand, saying: "I belong to the Catholic Church, but they never told me that truth from the Word, never explained it that way. That *is the truth*, I know it. I was just going after a drink, but I shall not do it now. I thank you, and hope I have not intruded by coming in." It was quite an incident to see a strong man of

an opposite race and creed, in a place where the “Jews desire to have no dealing with the Samaritans,” coming up and acknowledging with tears that he had never heard the truth of God’s word before.

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A PROSPEROUS CHURCH.

REV. STERLING N. BROWN.

We know you will rejoice with us in the good work at Plymouth Church, Washington, D.C. In January we began a special series of meetings. I preached short sermons nearly every night, save Saturdays, for more than three weeks. About fifty have been hopefully brought to a saving knowledge of Christ. The church was never, perhaps, more deeply stirred than at this time. There seems to be a thirsting for a deeper work of grace among Christians, a thorough coming out from the world. It was a beautiful sight yesterday, when before the altar twenty-nine "new recruits" took upon themselves the covenant of the church.. The most of the remaining converts will unite with us at our next communion. A few of them will join elsewhere. Our church is getting well organized for work along all lines of Christian activity. The Endeavor Society among our young people, now the largest in number in the district, is a real power for good. The Sunday-school is taking on new life. There is before us in this city "an exceeding good land," but before full possession, many battles must be fought, spiritual and financial. But we have great reason to be thankful.

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THE WHITE CROSS LEAGUE.

PROF. H.H. WRIGHT, FISK UNIVERSITY.

I want to lay before you a short account of the work of the White Cross League, of this University, as reported by the members at a meeting held at my house last Sunday night. You may not be aware that late last school year I called together a dozen or two of our best young men and induced them to take the White Cross pledge—to treat all women with respect, to refrain from indecent jests and coarse language, to maintain that the law of personal purity is as binding on men as upon women, *etc.* At the meeting last Sunday night one after another gave his experience touching the White Cross movement. One young man reported that through his persuasion, public and private, especially the latter, three or four couples who had been living together unlawfully went before the proper authorities and were married. Another testified that he had personally felt the restraining influence of his pledge, while he acted as waiter at a summer hotel. The pledge had a great restraining influence upon him and was a safeguard. Another found it necessary to organize a Wednesday night Bible meeting of his own, for the regular meetings of the churches did not give him the opportunity he desired.

All the young men testified to the good influence of the pledge upon their own lives, but one young man's report of his work was of especial interest. He is head waiter at the



hotel at Lake ——, where about 250 servants, men and women, are employed. He took a squad of seventy-eight colored men from the South to the Lake at the opening of the season, engaging them on condition that there was to be no

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gambling among them. Immediately on arriving he organized a Y.M.C.A. among them, and held meetings Sunday afternoons and two evenings during the week through the summer, all well attended. At some of these meetings he spoke of the White Cross movement, and was successful in gaining the approbation of most of the members of the Association. The nature of the pledge and of the talks got out among the women servants, and ere long at their invitation he assembled from seventy-five to one hundred of them and gave them a very earnest talk on the value and duty of virtuous lives. Many were affected to tears, and all were seriously impressed. After that they seemed to look to him as their protector, and often said they were so glad they had a head man who would endeavor to shield them from temptation and wrong. And the remarkable thing about it is, that these women servants are white!

The proprietor of the hotel, on closing the season, told our student that if he had been told that such a work as he had accomplished among his help could be done he would have declared it impossible. What is to be the outcome of this little movement so auspiciously begun? It seems to me that if wisely carried on the possibilities for good are very great.

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BEREA AND TEMPERANCE.

For nearly twelve years there has been a temperance organization centering at Berea. By personal canvass it has secured signers to the total abstinence pledge, until the aggregate number is between two thousand and three thousand.

The length of the district from north to south is not less than ten miles, and the greatest breadth seven or eight miles. The number of votes polled at a general election is about six hundred. For nearly ten years the sale of intoxicating liquors within the district has been illegal, it having been voted out by the people by a large majority soon after the great Murphy movement. Just on the border of the district were two or three men, distillers in a small way and venders of the fiery liquid, who thought the enthusiasm of the Murphy movement was past, and took the necessary steps to have a poll opened on the liquor question, at the August election of 1888. But they had underrated the effect of these years of temperance education. Nearly all our students become signers of the pledge and workers in whatever field they may visit; and the people of the country immediately around us have been profiting by the teachings of these meetings. When the question was clearly presented, "Shall we again have the legalized liquor traffic among us?" the activity of the friends of sobriety and order was as great as that of the selfish advocates of license. Meetings were held in every neighborhood. On election day, seventy-five ladies, of the noblest in the district, were at the voting place. Refreshments were furnished in abundance and free of charge. Doubtful voters were

met with argument and persuasion. All was as orderly as if it were a religious meeting. The result showed 435 for temperance to 131 for liquor—more than three to one. The victory was complete, and the district stands as the banner temperance district of the State.

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BEREA COLLEGE REPORTER.

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“BECCA MUST GO!”

Say “Becca must go,” Yes, “Becca must go,”
I don’t hardly see why it needs to be so,
She’s nice—very quiet. She’s no trouble at all,
She couldn’t hurt any one, Becca’s so small.

She don’t understand it—the poor little child—
When I seat her alone she looks strange and wild,
And when I dismiss her she never looks ’round,
But she goes off alone looking down to the ground.

Her mother’s afflicted, her home life is bad,
When I see little Becca I always feel sad.
She learns very quickly, she sings like a lark,
But Becca must go, for her skin is so dark.

I am asked to “dismiss her,” and “send her away,”
She must not study here and with others play,
I don’t like to do it, but then, don’t you know,
There are some who won’t like it, so “Becca must go.”

Not many stand up for poor Becca down here,
They talk very strangely, and act very queer,
Her skin’s not much darker than mine, but, you know,
Her hair curls a little, so “Becca must go.”

Now Preacher and Teacher from East and from West,
If you would succeed you must do like the rest;
Be partial to white folk or take the disgrace,
Of showing regard for a down-trodden race.

E.N. RUDDOCK.

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THE INDIANS.

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STREAKS OF LIGHT.

REV. C.L. HALL, FORT BERTHOLD, NORTH DAKOTA.

A girl about seventeen years of age writes the following to her teacher while she is away from school for a short vacation among her people:

“DEAR FRIEND:—I will now try to write a few lines to-night to tell you all about what we are doing now; first I tell you when first we came home we told the girls to come to our house that we would have prayer meeting the first thing; I tell you they are real good girls, L——, M——, A—— and M——; we did not expect them to come; it is far away and they were so tired yet they did not mind, they come right away before we saw them. We went upon the hills, Mary and I, we prayed, and when we came back we was surprise to see the girls coming. So we had prayer meeting; that was the first time that L—— ever prayed; we thought we would have prayer meeting to-day, but we are sorry the girls did not come, they did not know; we expect to go to Minot Monday if nothing should happen.”

Another says:—“I don’t want to see the Indian dance. I like to stay in the house and I like to read the Bible every morning, and in the afternoon I ask God to bless the boys and girls and keep you always, and I know he will help all if we ask him.”

N—— and G——, two little sisters away on a vacation where no Sabbath is observed, go away on the prairie alone and have prayers together. After evening service those who wished to follow Christ were asked to remain to an inquiry meeting, and eight remained, and in their own language some expressed very clearly a desire to follow Christ and a consciousness of their own sin and weakness.

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Mrs. B——'s husband died very earnestly endeavoring to teach her the faith he had come to have, and asking her again and again to have no idols, but to worship and believe in God alone. She is now an earnest seeker after light, is visited on Sunday by a leading man who lives near her, and who is asked to tell them on the Sabbath of the religion and the God of whom her husband had told her.

A father, a hearer, but yet a heathen, says: "I want to put the boy in a school where he will learn God's ways. I do not want him in a school where religion is not taught."

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ELIZABETH WINYAN.

Many of our readers will remember being interested at our meeting in Chicago by the appearance and speech of an Indian woman from our Oahe Station, Elizabeth Winyan. We have now to communicate the sad tidings of her death, after a brief, but severe illness. Her life was an eventful and a useful one. Elizabeth was the name given her by the missionaries. Winyan was her Indian name. She was born near Mankato, Minnesota, in 1831. At the age of twenty-five she became one of the early converts under Drs. Williamson and Riggs. She came to live at the mission, and learned to sew and do all household work. Dr. Williamson set her to teaching some women, and so began her missionary labor. She was a woman of great physical strength. When she was living at the Sisseton Agency, she cut with her own hands and hauled to the Agency, driving the ox-team herself, wood enough to pay for putting her little house in good repair and to buy some farming implements. She was a faithful friend. This fidelity she proved during the Indian uprising in 1862. When the mission families were fleeing from their burning houses at midnight, they forgot to take any food along. While they were hiding on an island in the Minnesota River, she, *at the risk of her own life*, carried to them bread and meat. In 1875, she and Miss Collins went to assist Rev. T.L. Riggs in starting the Oahe Mission, near Fort Sully, on the Missouri. At the time of her death she was in charge of an out-station on the Cheyenne River, forty miles from the central mission. Her duties were to hold meetings on the Sabbath, one general prayer meeting on Thursday night, and a women's meeting on Friday night, to teach every day, visit the sick, attend funerals, and teach the women to sew, cook, wash and iron.

Miss Collins says of her: "There is no one to fill her place. She was one of the grandest women I ever knew. May God help our poor bereaved Dakotas."

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AN EXEMPLARY MOTHER.

The recent death of Elizabeth Winyan calls to mind a little story connected with the training of her son, which may not be without point even now.

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Elizabeth Winyan taught Edwin, her son, to believe in God and in prayer. She tells a story of how Edwin, as a child, wanted to wear "civilized clothes." She made him a shirt and trousers, and then he needed a hat and shoes. She said, "I told him to pray for them; in the meantime I worked as well as prayed, and on Saturday, when my work was done, the missionary's wife gave me a hat and a pair of shoes for Edwin. He was delighted and so was I. Since that time he has never doubted that God would answer prayer." She said: "I taught Edwin to give to the Lord from a baby. When he was not old enough to know his duty, I put the penny in his hand and held his hand over the basket, and dropped in the penny. Sometimes I would only be able to get one penny, and that I would give to Edwin to put in the collection, for I wanted him to form a habit of giving; I knew I ought to give, and God knows I would when I had a penny, but my son must be taught." This son has grown up a good Christian, speaks English, is a teacher, and is now a missionary at Standing Rock. He owes much to his faithful Christian mother.

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THE CHINESE.

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TWO CHINESE ANNIVERSARIES.

BY DISTRICT SECRETARY J.E. ROY, D.D.

One was that of the New Year, which is the first of February. It was at Los Angeles. The celebration lasts three or four days. The Christian Chinese observe the festival with Christian ceremonies. In the forenoon, I was with the Congregational brethren at their rooms in Chinatown. Their schoolroom was decorated with all the colors and characters of the native land. A table was spread with fruits and nuts and candies and cakes and flowers. The Chinese lily was the appropriate New Year's adornment. The services were prayer, much singing of Moody and Sankey songs, recitations of Scripture and addresses by their own men and by visitors. The room was filled with sympathetic touring friends. After the public service, the goodies of the table were passed around. In the afternoon, I went to the Presbyterian, and my wife to the United Presbyterian, service, which was much after the same sort. In the former, the Rev. Mr. Condit and his wife, who had long ago returned from China to engage in this work, were the leaders. After the Superintendent of the Methodist Chinese Sunday-school had spoken, a brother in the mission, following, called him a good Presbyterian. Although these foreigners fall into the church order of the people who have led them into the Jesus way, they recognize these divisions as simply so many families akin, and so there is a constant visiting and affiliation among them as Christians. The whole occasion was one to inspire faith in the Gospel as suited to the needs of our common humanity, and

faith in the beneficent results upon those who have not known of the true God and Saviour. On the afternoon of the following Sunday, in Dr. Hutchins'

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church, I visited the Congregational Chinese Sunday-school, superintended by a lawyer and taught by members of that parish. Mr. Dorland, the Superintendent, is giving himself to this work with great enthusiasm, and his associates share in the same. The thing which delighted me in Dr. Hutchins' church, and in all this round of our Chinese Missions, was the fact that the local church is taking these Chinese of the A.M.A. schools into their fellowship, not only that of the Sunday-school but of church membership. Whatever views may be held as to the political economy of exclusion, these Christians seem to realize that God has brought these pagans to their doors to be cared for in Christ's name. Mrs. Sheldon and her daughter, the missionaries of the American Missionary Association, teaching the night-school, serving in the Sunday-school, and by every feasible ministry, are confirming the judgment of one of our pastors that these lady missionaries are their "Evidences of Christianity."

The other anniversary was that of our mission at San Diego—Miss M.M. Elliot, the missionary teacher, and Chin Toy, the helper. Rev. W. C. Pond, D.D., of San Francisco, the Superintendent of our Chinese work, which he takes in addition to the pastoral care of the Bethany Church, had come down for his annual visitation of the missions in Southern California. In the Mission Chapel, at the time of the night-school, Dr. Pond conducts the rehearsal and, on Sunday night, in the Tabernacle of the First Congregational Church, presides at the public service. The great assembly room is packed with interested listeners who soon become delighted. After opening devotions, conducted by the pastor, Rev. Mr. Voorhees, and his choir, the young brethren proceed with a prayer in the Chinese, then with the Lord's Prayer in concert, both in English and in Chinese. Then come songs in solo and in concert, from the Moody and Sankey book, and recitations of Scripture passages. "Dare to be a Daniel," was rendered in solo with fine effect as to the music, and especially as to the idea of daring to become Christians in the face of the derision of their pagan friends. The Ten Commandments, as recited by one, and each responded to in music by the school in the words of the prayer-book, were deeply impressive. And so was the "Missionary Exercise," with nine questions by Quon Newy, answered by as many men one after another, Quon Tape, Sam Tai, Quon Dick, Korn Ock, Korn Chow, Korn Zee, Chong Chung, Lee Wing, and Linn Yee.

The characteristic feature of the evening was the address, in good English, of Chin Toy. Dr. Pond introduced him as having been a shoemaker at San Francisco, who, upon conversion, about to be baptized in his church, was locked into his apartment of the shoeshop by some of his pagan friends, who thought that after the passing of the baptismal occasion of Sunday morning he would get over his desire to be a Jesus man. So, Sunday afternoon, he was released. But at

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night he appeared at the Bethany and was baptized into Christ. He is now with Loo Quong, an A.M.A. evangelist, and at present is serving as “helper” at the San Diego mission. His address was a logical and eloquent setting forth of the difficulties in the way of the Chinese becoming Christians; and, at the end, it was an appeal to American Christians to improve their opportunity to become missionaries to the heathen whom God had brought to their door.

Short addresses were then made by Rev. F.B. Perkins, of the Second Church, and by District Secretary Roy—the former declaring that that meeting alone was enough to repay all effort in that line; enough to remove all prejudice. Indeed, only this week, a former pastor of that church, Rev. J.B. Silcox, now of the East Oakland Church, told me that a similar anniversary held in that same Tabernacle a year ago, had melted down all prejudice. Indeed, it is now, as in the days of the primitive Christians: wheresoever it is seen that people of the despised classes have received the Holy Ghost, that is the end of caste distinction. “Forasmuch, then, as God gave them the like gift as He did unto us who had believed on the Lord Jesus Christ, what was I that I should withstand God?”

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A COLORED MAN SPEAKS FOR HIS RACE.

Address at the Annual Meeting in Chicago,

BY THE REV. GEO. M. MCCLELLAN.

About eleven years ago, out in the country, near Louisville, there was born a little colored girl. She was her father’s first child, and he was justly proud of her, and calculated that there must be some fitting name for her somewhere, and that he must get it out of a book. He could not read, but he could spell a little, and therefore he got him a copy of Webster’s blue-backed speller, and spelled the book half way through until he found the word “heterogeneous;” therefore that little girl was christened “Heterogeneous.” This morning this programme was handed to me, and I saw on it “Chinese, Indian, Negro, White;” and I couldn’t help thinking of Heterogeneous. As I looked over the subjects, and thought that I would have to speak about something, I thought that “Chinese, Indian, White man and Negro,” was quite a subject for a speech. But I was inclined to be fair, like a certain minister, who was always preaching on infant baptism. He preached on infant baptism, no matter what the text was. The deacons and the people of the church got tired of it, and they concluded to give him some text that would relate to facts, before there were any infants. So they turned to the Book of Genesis, and found the text “Adam, where art thou?” And when the minister came to the pulpit Sunday morning, the deacons gave this text to him and told him, “Here is a text we want you to preach upon.” He demurred a little and wondered why they had not

given him more time, but finally concluded to preach on this text. He got up and said: "There are three points in this text: First, that men are always somewhere; second, that they are very often where they ought not to be; third, the text is dead set against infant baptism; and as the time is short, I will speak on point third." Now, I said to myself that either of these themes was a worthy one; but as Chinese comes first, Indian second, and Negro third, and, as the time is brief, I will speak on point third.

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Not long ago I saw in an illustrated paper President Harrison with his Cabinet, represented as all lolling over asleep; and in the group there stood a Negro, his mouth open, his collar open, his teeth showing, and with a large scroll in his hand. Beneath this picture was this remark: "Wake up to the question of the day," and on that scroll which the Negro had in his hand were the words: "What are you gwine to do with the black man?"

Now, that question has been asked here indirectly to-day: and, my friends, do you know that sometimes, as we have heard this question discussed, we wonder just exactly how people do consider us in this country. There have been some who have advocated colonization. Some have said that we would have to be sent back to Africa or out West, or to South America. One man thinks that extermination will be the final thing to be resorted to. It may be a fault in my education, it may be that this American Missionary Association has not educated me all right—for I am a product of the Association,—but I have been taught to suppose that we Negroes were free, independent, American citizens, at liberty to choose where we will stay and how long we will stay. It seems that very eminent men are discussing the feasibility of sending us to Africa, and whether it is wise to go to the expense if it is thought best to send us there. Now, my friends, it does not seem to me that there is any question about it so far as we are concerned. The whites may go if they want to, but we are not going to budge! So long as this is a free country we are going to stay here; it satisfies us. It seems to me God has so settled it.

The question is not, what are you going to do with the colored man, but what are you going to do for him? A great deal has been done, and it has been said that more has been done for the Negroes than for any other people. That is true: and the Negro has done more in these last twenty-five years than any other people on whom money and time and labor has been expended. The American Missionary Association found out long ago what the Negro problem was. They established schools and sent teachers among us, and when they came to us, they came at once, assuming—not as Senator Eustis has done, that the Negroes have an inherent sense of inferiority, and that they should take an assigned place; not as Governor Lee has insisted, that the all-important thing for the white man to do is to keep the Negro down; and not as Senator Gibbs of Georgia, who a few weeks ago insisted that the white people are in imminent peril, and even went so far as to bring a bill before the Legislature as to whether the Negroes should be driven out of that State. That is not the way these teachers have come down to us. They have assumed that we are as capable as other people, that we have the same needs; and because they have come to us with this assumption to begin with, because they have received us in this way, we have made the progress that we have.

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Now, of all things that are most needed to be done for us, we need a good theological seminary in the South, where the ministry can be educated among us. It is only an elevated Christian citizenship that will save us, and make us what other people are; and we must have a theological seminary to aid us toward that end. You have given us colleges, normal schools, industrial training schools, and schools of common branches, and we have now young men and young women filling all the schools through the South. We can get good teachers for our schools in the remotest places, in Arkansas, Texas and Mississippi, or anywhere else. So it is not a question as to what kind of teachers we will have. But the churches have not in their pulpits ministers well prepared to preach the gospel of Christ. They have not kept up with the young people in the work done by the schools. In the North, one of the pleasant things we find wherever we go, is that in all your churches there is something for the young people to do. You have Christian Endeavor Societies, and various organizations by which the young people may be reached. Therefore, you gather them in from the beginning and have them trained so that they can take your places as soon as you are ready to step out of the work. It is not so with our churches. Our ministers have not advanced to that degree where they can take up such work. In these little Congregational churches that have been planted, we have educated ministers, who are able thus to work, especially among young people. We do not have people at our hand as other churches have, but we are trying to get hold of them. In Fisk University there were last year, I believe, 510 students, of whom, perhaps, there were 100 Congregationalists. So, after all, it is Methodists and Baptists that you are educating there. This is all right, because the great masses of the people are found in those churches. If we had a Congregational Theological School we could reach these people just as well through the pulpit as we reach them in the schools.

I was asked to give a little of my personal experience. I dislike to do this: but if narrating any of my personal experience will give an insight into the work that the American Missionary Association is doing, I will gladly consent. My story is the story of hundreds of young men in the South. Only in the larger cities can we get a good English education, except we go to schools established for us by this Association. I went eight years to Fisk University. I have a brother there now in the senior college class. This is his tenth year, and I have a sister who is also in her tenth year there. It takes a long while to get through. My father had no money to send me to school. In his slavery days he had stolen a little bit of learning, and had learned how to write and read and a little arithmetic. I was about four years old when the stroke for freedom was made. My father began to teach me arithmetic,

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and many a day in his shoemaker's shop, as I sat and kept the fire going, he would teach me and carry me as far as he could; and he put into me the idea of getting an education. At fifteen he told me I might have my own time. At that age I had advanced far enough to pass the examination of the district school, and, having passed, I made my way to Fisk University. I had not known that there was such an institution in the land, or such a thing as the Missionary Association; but going once into an adjoining county, I happened to fall in with some Christian young men from Fisk, and they told me about that school. I had always had a great desire to be educated, and so I went down there. When I arrived there, I thought it was a strange place. I was familiar with white people, but I think I had never up to that time had one of them shake hands with me. When I found what they were doing there, and that it was an earnest Christian school, my whole soul was uplifted, and I determined to seek for better things. I thought I was pretty well educated, but when I found myself down stairs among those learning grammar and arithmetic, and that there were nine years before me, I concluded that after all I was not very well educated, but I set out to go through that long course of study.

During all those years of study I taught school every summer. For nine years I was not out of the school room a month in the year. I was either a pupil or a teacher. Wherever I was teaching, I would try to set up a little Fisk University of my own. You know that the school teacher who goes out into these country places is everybody and everything. He is law and gospel, and he must know everything—at least, he must not let people know that he does not know everything. So I was not only school teacher, but I organized a Sunday-school, and preached, also. Especially in Mississippi I did that kind of work, where there was much need of it. This is the way that hundreds of young men have gone through Fisk University and other institutions. We get our education sometimes at great cost, and at great hardships. Sometimes we break down under this constant strain of teaching. Many a time in Mississippi swamps I have waded up to my knees in water going to school, and many a time have I taught lying sick on my back; but the money had to be made. This is the way we get through, and not only the young men but the girls. There are two things which it teaches us: It teaches us how to be men, and it teaches us how to work. We are forced to do it for the money's sake, and it is not only for the money's sake, because we are sure that these young men and young ladies go out with a Christian desire to do good, and a young man, whether he is a Christian or not, feels that he must do Christian work when he is teaching in the summer. He is hardly respectable if he does not do that sort of thing during his service as a teacher. In that way the great masses of the people are being reached by Christian students going out among them.

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So it seems to me as though the problem were being slowly yet truly solved, and by and by the Negroes will be lifted up on the same footing with other people. That is the only thing we want. We are not fighting for social equality, or this or that thing. No intelligent Negro has any desire to put the South into the hands of the Negroes for rule. No man who is intelligent could wish the government of the South to come into the hands of any ignorant and inexperienced people, whether white or black, and that is what we are as a mass. But we do want recognition, so far as we have those qualities that would cause the same thing to be granted to us if we were not Negroes. This is the only thing that we ask for, and this is what is withheld from us. There are those even in the South who are willing to give us this recognition, and little by little they are getting over some of their prejudice and are inclined to recognize us so far as we have a right to their respect. Of course there are those who are determined to keep the Negro down; but these are coming over slowly but surely, and by and by there will be in this land no Negro problem.

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BUREAU OF WOMAN'S WORK.

MISS D.E. EMERSON, SECRETARY.

In our February number, in mentioning the special work of some of the Woman's Organizations, we referred to the four teachers of the Woman's Home Missionary Association. These have been assigned them from the ranks of the American Missionary Association additional to their former work in the Southern field. They having transferred to the American Missionary Association their former work, have now eleven missionaries under our auspices.

We also failed to mention in our February number the Woman's Union of Iowa, which is rendering us so substantial aid in the support of our Beach Institute at Savannah, Georgia.

And here comes yet another pledge—the Union of Kansas starting in with three hundred dollars toward the support of a missionary. Nebraska has also come forward with a pledge of a definite amount.

* * * * *

The State Unions organized in the South have begun their growth in the right direction. The Union of Louisiana shows its right to live by the following words from its Treasurer: "I have just had the privilege of sending off three postal orders, \$8.00 to the A.M.A., \$7.00 to the A.H.M.S., and \$3.00 to the W.B.M.I., which at least is a beginning. We hope the little acorn planted last April may yet be a grand live oak."

* * * * *

The following from one of the auxiliaries of the Union of Tennessee and Kentucky is also cheering. "The inclosed \$6.00 is an offering of our Ladies' Missionary Society of Trinity Congregational Church to the American Missionary Association, the first fruits, financially, of the little organization. Be assured the small gift is accompanied with large-hearted gratitude for the work of the Association in elevating the colored people, and earnest prayers for the continued success of the Association in its beneficent work in every field."

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MICHIGAN,—“We have we think, a model Missionary Society in our church. We take up the study of our six great Societies and give two months to each, just preceding our church collection for the same cause. We study them as thoroughly as possible and our collections for the two months go to the object of our study. November and December are A.M.A. months with us. At our meeting this week we had reports from the Chicago meeting. We always aim to have at least one leaflet to put into each family once a month—on the study we are on—hoping in this way to gain the attention of those not interested.”

* * * * *

A NOVEL DISH.

A barrel of clothing recently sent from Putney and Dummerston, Vermont, received its first installment of gifts from a Christmas plum pudding, which formed a part of the Christmas exercises. A wash-tub was covered with brown paper to represent a pudding. At the proper time a young man dressed to represent a cook, with white cap and apron, and wand of office, entered the room followed by two boys, also in white caps and aprons, and carrying a pudding dish. Placing this in the center of the platform, the chief cook advanced to the front, and after appropriate words of greeting and of explanation, the assistants passed down the aisles and gathered the various ingredients, or “plums” which the audience had brought. When ready it was started on its way to the South. We venture to say it will last longer and do more good than any plum pudding that ever was served.

* * * * *

OUR MANY-SIDED MISSIONARY WORK.

One of our efficient ladies, Principal of a large school embracing the grades from primary to the high school and normal department, and in which the scholastic standard is creditably maintained, writes as follows:

“Our school is on the whole in good condition. The teachers are earnest, efficient and united. The students are of a better average than ever before. There has been a healthful religious interest all the year. During the past two weeks there have been several conversions in every room, (unless, perhaps, in the primary). Every room has had some religious services conducted by the teachers. A few union services were held, attended by those interested. These were mostly conducted by Miss B. In Miss S.’s room the conversions are very hopeful young men and women.

“The industrial classes of boys and girls were never so large before, and among the girls the spirit of real work and helpfulness through work seems to be developing true womanly character. In the tool-room there are five classes of from eight to fourteen boys every day. A little printing-press is set up, and one boy has begun to set type. The shop is a busy place when fourteen boys are in it shoving their saws and planes, running the lathes, carving or hammering, and they usually seem very happy. We are looking with anxious longing for that new teacher promised. The number of country students this year makes it imperative if we reach these surrounding counties, as we want to do, but the new teacher must come soon, or we must send away thirty-five or forty scholars, nearly all from the country. This is written that you 'also might know our affairs and how we do.’”

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WOMAN'S STATE ORGANIZATIONS.

CO-OPERATING WITH THE AMERICAN MISSIONARY ASSOCIATION.

MAINE.

WOMAN'S AID TO A.M.A.

Chairman of Committee—Mrs. C.A. Woodbury, Woodfords, Me.

VERMONT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A.B. Swift, 167 King St., Burlington.

Secretary—Mrs. E.C. Osgood, 14 First Ave., Montpelier.

Treasurer—Mrs. Wm. P. Fairbanks, St. Johnsbury.

MASSACHUSETTS AND RHODE ISLAND.

[1]WOMAN'S HOME MISSIONARY ASSOCIATION. President—Mrs. Alice Freeman Palmer, Cambridge, Mass. Secretary—Miss Nathalie Lord, 32 Congregational House, Boston. Treasurer—Miss Ella A. Leland, 32 Congregational House, Boston.

[Footnote 1: For the purpose of exact information, we note that while the W.H.M.A. appears in this list as a State body for Mass, and R.I., it has certain auxiliaries elsewhere.]

CONNECTICUT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Francis B. Cooley, Hartford.

Secretary—Mrs. S.M. Hotchkiss, 171 Capitol Ave., Hartford.

Treasurer—Mrs. W.W. Jacobs, 19 Spring St., Hartford.

NEW YORK.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Wm. Kincaid, 483 Greene Ave., Brooklyn.



Secretary—Mrs. Wm. Spalding, 6 Salmon Block, Syracuse.
Treasurer—Mrs. L.H. Cobb, 59 Bible House, New York City.

OHIO

WOMAN'S HOME MISSIONARY UNION.
President—Mrs. J.G.W. Cowles, 417 Sibley St., Cleveland.
Secretary—Mrs. Flora K. Regal, Oberlin.
Treasurer—Mrs. F.L. Fairchild, Box 932, Mt. Vernon, Ohio.

INDIANA.

WOMAN'S HOME MISSIONARY UNION.
President—Mrs. C.B. Safford, Elkhart.
Secretary—Mrs. W.E. Mossman, Fort Wayne.
Treasurer—Mrs. C. Evans, Indianapolis.

ILLINOIS.

WOMAN'S HOME MISSIONARY UNION.
President—Mrs. B.F. Leavitt, 409 Orchard St., Chicago.
Secretary—Mrs. C.H. Taintor, 151 Washington St., Chicago.
Treasurer—Mrs. C.E. Maltby, Champaign.

IOWA.

WOMAN'S HOME MISSIONARY UNION.
President—Mrs. T.O. Douglass, Grinnell.
Secretary—Miss Ella E. Marsh, Box 232, Grinnell.
Treasurer—Mrs. M.J. Nichoson, 1513 Main St., Dubuque.

MICHIGAN.

WOMAN'S HOME MISSIONARY UNION.
President—Mrs. George M. Lane, 47 Miami Ave., Detroit.
Secretary—Mrs. Leroy Warren, Lansing.
Treasurer—Mrs. E.F. Grabill, Greenville.

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WISCONSIN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. H.A. Miner, Madison.

Secretary—Mrs. C. Matter, Brodhead.

Treasurer—Mrs. C.C. Kealer, Beloit.

MINNESOTA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. E.S. Williams, Box 464, Minneapolis.

Secretary—Miss Gertude A. Keith, 1350, Nicollet Ave., Minneapolis.

Treasurer—Mrs. M.W. Skinner, Northfield.

NORTH DAKOTA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. A.J. Pike, Dwight.

Secretary—Mrs. Silas Daggett, Harwood.

Treasurer—Mrs. J.M. Fisner, Fargo.

SOUTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A.H. Robbins, Bowdie.

Secretary—Mrs. T.M. Jeffris, Huron.

Treasurer—Mrs. S.E. Fifield, Lake Preston.

NEBRASKA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T.H. Leavitt, 1216 H. St., Lincoln.

Secretary—Mrs. L.F. Berry, 724 No. Broad St., Fremont.

Treasurer—Mrs. D.E. Perry, Crete.

MISSOURI.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. C.L. Goodell, 3006 Pine St., St. Louis.



Secretary—Mrs. E.P. Bronson, 3100 Chestnut St. St. Louis.
Treasurer—Mrs. A.E. Cook, 4145 Bell Ave., St. Louis.

KANSAS.

WOMAN'S HOME MISSIONARY SOCIETY.

Presidents—Mrs. F.J. Storrs, Topeka.
Secretary—Mrs. George L. Epps, Topeka.
Treasurer—Mrs. J.G. Dougherty, Ottawa.

COLORADO AND WYOMING.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J.W. Pickett, White Water, Colorado.
Secretary—Miss Mary L. Martin, 106 Platte Ave., Colorado Springs,
Colorado.
Treasurer—Mrs. S.A. Sawyer, Boulder, Colorado.
Treasurer—Mrs. W.L. Whipple, Cheyenne, Wyoming.

SOUTHERN CALIFORNIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Elijah Cash, 927 Temple St., Los Angeles.
Secretary—Mrs. H.K.W. Bent, Box 426, Pasadena
Treasurer—Mrs. H.W. Mills, So. Olive St., Los Angeles.

CALIFORNIA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. H.L. Merritt, 686 34th St., Oakland.
Secretary—Miss Grace E. Barnard, 677 21st St., Oakland.
Treasurer—Mrs. J.M. Havens, 1389 Harrison St., Oakland.

LOUISIANA.

WOMAN'S MISSIONARY UNION.

President—Mrs. R.C. Hitchcock, New Orleans.
Secretary—Miss Jennie Fyfe, 490 Canal St., New Orleans.
Treasurer—Mrs. C.S. Shattuck, Hammond.

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MISSISSIPPI.

WOMAN'S MISSIONARY UNION.

President—Mrs. A.F. Waiting, Tougaloo.

Secretary—Miss Sarah J. Humphrey, Tougaloo.

Treasurer—Miss S.L. Emerson, Tougaloo.

ALABAMA.

WOMAN'S MISSIONARY UNION.

President—Mrs. H.W. Andrews, Talladega.

Secretary—Miss S.S. Evans, 2612 Fifth Ave., Birmingham.

Treasurer—Mrs. E.J. Penney, Selma.

FLORIDA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S.F. Gale, Jacksonville.

Secretary—Mrs. Nathan Barrows, Winter Park.

Treasurer—Mrs. L.C. Partridge, Longwood.

TENNESSEE AND ARKANSAS.

WOMAN'S MISSIONARY UNION OF THE CENTRAL SOUTH ASSOCIATION.

President—Miss M.F. Wells, Athens, Ala.

Secretary—Miss A.M. Cahill, Nashville, Tenn.

Treasurer—Mrs. G.S. Pope, Grand View, Tenn.

NORTH CAROLINA.

WOMAN'S MISSIONARY UNION.

President—Miss E. Plimpton, Chapel Hill.

Secretary—Miss A.E. Farrington, Raleigh.

Treasurer—Miss Lovey Mayo, Raleigh.

We would suggest to all ladies connected with the auxiliaries of State Missionary Unions, that funds for the American Missionary Association be sent to us through the treasurers of the Union. Care, however, should be taken to designate the money as for the American Missionary Association, since *undesignated funds will not reach us*.



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RECEIPTS FOR FEBRUARY, 1890.

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THE DANIEL HAND FUND,

For the Education of Colored People.

FROM Mr. DANIEL HAND, GUILFORD, CONN.

Income for February, 1890 ...\$4,197 35

Income previously acknowledged ...1,792 50

Total ...\$5,989 85

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CURRENT RECEIPTS.

MAINE. \$241.98.

Augusta. Joel Spalding, to const. MRS. PHEBE MARTIN L.M. ...30.00

Augusta South Parish Ch. ...22.00

Bath. Central Ch. and Soc ...10.00

Belfast. Y.P.S.C.E., Bbl. and Box, 1.51, *for Freight, for Raleigh, N.C.* ...1.51

Bethel. Second Cong. Ch. ...13.00

Bluehill. Y.P.S.C.E. of Cong. Ch., 5; Cong. Ch., 2 ...7.00

Brownville. Sab. Sch. of Gong. Ch., *for Mountain Work* ...20.00

Castine. Misses Mary and Margaret J. Cushman ...2.50

Castine. Y.P.S.C.E., Bbl., 1.80, *for Freight, for Raleigh,*
N.C. ...1.80

Cumberland Center. Bbl. of C., 2, *for Freight, for Selma. Ala.* ...2.00

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Edgecomb. Cong. Ch. ...6.84

Freeport. Daniel Lane ...3.00

Limerick. Cong. Ch. and Soc. ...8.00

Limington. Cong. Ch. ...11.00

Monson. R.W. Emerson ...10.00

North Yarmouth. Y.P.S.C.E., by E.M. McIntire, Sec. ...3.00

Orland. "A Friend" ...3.00

Otisfield. Cong. Ch., Mrs. Susan Lovel, 5; Rev J. Loring, 3; Mrs. M. Knight, 2; Mrs. Mary Jennings, 1; Mrs. Sarah P. Morton, 1 ...12.00

Portland. State St. Ch., "A Friend" ...50.00

Portland. Y.P.S.C.E., Williston Ch., *for Wilmington, N.C.* ...8.00

South Berwick. Ladies of Cong. Ch., Bbl. of C., *for Raleigh, N.C.*

Waterford. First Cong. Ch. ...3.13

West Woolwich. Mrs. J.P. Trott ...2.50

Woodfords. Ladies of Cong. Ch., *for Freight to Raleigh, N.C.* ...1.70

Yarmouth. Cong. Ch., *for Sherwood, Tenn.* ...10.00

NEW HAMPSHIRE, \$469.77.

Amherst. Sab. Sch. of Cong. Ch., *for Indian M.* ...20.00

Exeter. "A Friend," *for the Freedman* ...30.00

Candia. Cong. Ch. and Soc. ...21.00

Conway. Second Cong. Ch. ...10.00

Dover. Dr. L.G. Hill, *for Library, Sherwood, Tenn.* ...15.00

Gilsum. Cong. Soc. ...8.75

Greenland. Cong. Ch. ...20.00

Greenville. Cong. Ch. ...13.00

Hollis. Rev. S.L. Gerould, *for Freight to Birmingham, Ala.* ...1.45

Jaffrey. Cong. Ch. and Soc. ...18.41

Keene. Second Cong. Ch.15.65

Manchester. First Cong. Ch. and Soc., to const. H.B. SAWYER
L.M. ...58.58

Manchester. Sab. Sch. of First Ch., *for Wilmington, N.C.* ...30.00

Milford. Cong. Ch. and Soc. ...5.00

Nashua. Sab. Sch. of Cong. Ch., Miss Collins, *for Student Aid, Avery
Inst.* ...11.25

Nashua. Miss H.M. Swallow ...10.00

Nashua. Y.P.S.C.E. First Cong. Ch., B. of C., *for Charleston, S.C.*

Newport. Cong. Ch. ...43.38

North Hampton. Cong. Ch. and Soc. ...13.00

Northumberland. *For Freight to McIntosh, Ga.* ...2.00

Rochester. Cong. Ch. and Soc. ...25.00

Rindge. Cong. Soc. ...10.80

South Newmarket Miss H.L. Fitts, *for Wilmington, N.C.* ...20.00

Stratham. Cong. Ch., to const. REV. GEORGE A. FOSS L.M. ...30.00

Swanzey. Cong. Soc. ...7.50

Tanmouth. Mrs. Amanda M. Dane, to const. HORACE A. PAGE L.M. ...30.00

VERMONT, \$661.17.

Barnet. Cong. Ch., 49.99; Cong. Sab. Sch., 13.61; Alexander
Holmes, 20 ...83.60

Cambridge. Mrs. S.W. Safford, B. of C., *for McIntosh, Ga.*; 2 for
Freight ...2.00

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Coventry. "Friends," B. of C., *for McIntosh, Ga.*; 2 *for Freight* ...2.00

East Corinth. Cong. Ch. ...8.47

Essex Junction. Cong. Ch. ...4.00

Franklin. Cong. Aid Soc., Bbl. of C., *for McIntosh, Ga.*

Hartford. J.G. Stimson, *for Cong. Ch.* ...100.00

Manchester. W.H.M. Soc., *Freight to McIntosh, Ga.* ...1.62

Manchester. "A Friend" ...9.50

Montpelier. "Friends," 68.90 and B. of Goods, *for Meridian, Miss.* ...68.90

North Craftsbury. *For Freight to McIntosh, Ga.* ...3.00

Norwich. Mrs. B.B. Newton ...5.00

Saint Albans. Christian Endeavor Soc., *for Student Aid, Fisk U.* ...50.00

Saint Johnsbury. Box of C., *for McIntosh, Ga.*; 2 *for Freight* ...2.00

Springfield. A. Woolson ...200.00

West Brattleboro. Cong. Ch., B. of C., *for McIntosh, Ga.*

Westminster. Y.P.S.C.E., by Carrie S. Watkins, *for Indian M.* ...2.55

Williston. Sab. Sch. of Cong. Ch. ...7.00

Woodford. "Soc. of Christian Endeavor" ...1.00

Woman's Home Missionary Union of Vt., by Mrs. William P. Fairbanks, Treas., *for Woman's Work:*

Jamaica. Sab. Sch. ...4.53

Pittsford. Sab. Sch. ...20.00

Saint Johnsbury. W.H.M.S. of North Ch. ...60.00



Saxton's River. W.H.M.S. ...5.00

----- 89.53

\$640.17

ESTATE.

Jericho. Estate of Hosea Spaulding, by C.M. Spaulding, 10; A.C. Spaulding, 5; Helen M. Percival, 3; Ernest J. Spaulding, 3 ...21.00

\$661.17

MASSACHUSETTS, \$37,154.78.

Acton. Evan. Cong. Ch. ...7.50

Andover. Miss Lucia Merrill, *for Mobile, Ala.* ...8.00

Arlington. Mrs. M.J. Wiggin, Bbl. *for Tougaloo U.*

Attleboro. Cong. Ch., *for Williamsburg Academy, Ky.* ...5.00

Belchertown. Mrs. D.B. Bruce ...15.00

Billerica. Mrs. H.B. Stanton ...2.00

Boston. Jacob P. Bates, *for Student Aid, Girls' School, Pleasant Hill, Tenn.* ...67.00

Mrs. Woodbridge Oldin, *for Miss Collins' Indian Work, Grand River, Dak.* ...10.00

S.W. Merrill ...1.00

Charlestown. Winthrop Ch. Sew. Soc, *for Tougaloo U.* ...1.00

Mrs. E.H. Flint, *Christmas Gifts for Tougaloo U.*

Winthrop Ch. Sew. Circle, Bbl., *for Tougaloo U.*



Dorchester. Y.P.S.C.E. of Pilgrim Ch ...2.33

East Somerville. Y.L. Mission Circle of First Cong. Ch., *for
Williamsburg Academy, Ky.* ...20.00

Franklin St. Ch. ...4.38

Neponset. Y.L. Aid Soc., Box of Basted work, *for Sew. Dept., Talladega
C.*

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----- 105.71

Brimfield. First Cong. Ch. ...6.25

Brockton. Mrs. B. Sanford, *for Freight to Tougaloo, Miss.* ...2.00

Buckland. Cong. Ch. ...14.41

Cambridge. Y.L.M. Soc. North Ave. Ch., *for Indian Sch'p* ...17.50

Cambridgeport. Prospect St. Ch., 210.11; Ladies' Miss'y Soc., 30, to const. MRS. CHARLES OLMSTEAD L.M. ...240.11

Campello. Cong. Ch., to const HORACE BAKER L.M., ad'l ...50.00

Chatham. Cong. Ch. ...6.12

Chester. W.S. Gamwell, *for Student Aid, Lexington, Ky.* ...1.00

Cohasset. Second Cong. Ch. and Soc. ...12.25

Dalton. Sab. Sch. of Cong. Ch., *for Sch'p, Santee Indian Sch.* ...17.50

Dunstable. Cong. Ch. ...32.00

Douglass. Rev. James Wells, 5; Miss Wells' S.S. Class, 5; Pkg. Patchwork, *for Tougaloo U.* ...10.00

Georgetown. Y.P.S.C.E. of Memorial Ch., 10; First Ch., 30c ...10.30

Grafton. Cong. Ch., *for Williamsburg Academy, Ky.* ...4.00

Greenfield. Second Cong. Ch., *for Mountain Work* ...33.75

Greenwich. Sab. Sch. of Cong. Ch., *for Indian M.* ...24.10

Holbrook. Winthrop Cong. Ch. ...38.49

Holbrook. Sab. Sch. of Winthrop Ch., ad'l, *for Student Aid, Fisk U.* ...38.00

Holliston. "Bible Christians" ...100.00



Holyoke. Woman's H.M. Soc. of First Ch., Box of C.; 5 for Freight, *for Grand View, Tenn.* ...5.00

Hopedale. A.A. Westcott, *for Student Aid, Sherwood, Tenn.* ...5.00

Hopkinton. Mrs. Wing's S.S. Class, *for Mobile, Ala.* ...12.00

Hubbardston. Ladies of Cong. Ch., Bbl. of Work for Sew. Dept., *Talladega C.*

Hyde Park. First Cong. Ch. ...20.00

Lakeville. Woman's Home Miss'y Soc., *for Indian M.* ...25.50

Lancaster. Sab. Sch. of Evan. Ch. ...11.00

Lawrence. Trinity Sab. Sch., 10; Y.P.S.C.E. of South Cong. Ch., 4 ...14.00

Lawrence. Ladies of Lawrence St. Ch., Bbl, Val. 107.30, by Mrs. S.J. Quimby, Sec., *for Sherwood, Tenn.*

Leicester. Cong. Ch., *for Talladega C.* ...1.50

Leominster. Mrs. Wm. Howland, 25; Cong. Ch., 5, *for Williamsburg Academy, Ky.* ...30.00

Manchester. Cong. Ch. ...30.00

Maplewood. Ladies' Social Union, Bbl., *for Raleigh, N.C.*

Marblehead. First Cong. Ch. and Soc. ...20.00

Medford. McCollom Mission Circle of Mystic Ch. ...25.00

Middleboro. "A Friend," *for Indians, Chinese and Freedmen* ...3.00

Millis. Cong. Ch. ...15.00

Newtonville. Central Cong. Ch. ...106.13

Northampton. "C" ...100.00

North Brookfield. Y.P.S.C.E. of First Cong. Ch. ...5.25

North Woburn. "A Friend" ...5.00



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Oxford. Sab. Sch of Cong. Ch. ...14.67

Phillipston. Mrs. Mary P. Estey ...5.00

Plymouth. Church of the Pilgrimage ...88.60

Quincy. Evan. Cong. Ch. ...120.00

Randolph. Collected by Mrs. J.C. Labaree, *for Woman's Work* ...30.00

Randolph. Y.L.M. Soc., *Freight to Tougaloo, Miss.* ...3.40

Reading. Cong. Ch., (2 of which special) ...20.00

Rockland. Ladies of Cong. Ch., Bbl. of C., *for Fisk U.*

Royalston. Ladies' Soc, Bbl. of Bedding, *for Girls' Hall, Greenwood, N.C.*

Salem. Benev. Soc. Crombie St. Cong. Ch., *for Wilmington, N.C.* ...20.35

Sheffield. Y.P.S.C.E., Cong. Ch., *for Mountain Work* ...10.00

South Amherst. Cong. Ch. ...4.50

South Easton. Cong. Ch., *for Fisk U.*, (30 of which from Young Men's Class, *for Student Aid*) ...68.68

South Sudbury. Ladies of Cong. Ch., Bbl. of C. and Bedding, *for New Orleans, La.*

Spencer. Cong. Ch. ...22.38

Spencer. Cong. Ch., *for Williamsburg Academy, Ky.* ...5.00

Spencer. "Nickel Band," *for Student Aid, Fisk U.* ...10.00

Springfield. Sab. Sch. First Cong. Ch., Class No. 16, Bbl., *for Tougaloo U.*

Springfield. G. & C. Merriam, one copy Webster's Unabridged Dictionary, *for Grand View, Tenn.*

Springfield. Ladies of Cong. Ch., 3 Bbls. of C., *for Charleston, S.C.*



Spring Hill. Y.P.S.C.E., by C.E. Hoxie ...6.00

Sunderland. Mrs. F.G. Abby, *Freight to Tougaloo, Miss.* ...2.00

Taunton. Young People's Union, Broadway Ch., *for Indian M.* ...25.00

Townsend. Cong. Ch. and Soc. ...30.00

Upton. First Cong. Ch. ...14.47

Walpole. Y.P.S.C.E., *for Mountain Work* ...6.26

Waltham. Sab. Sch. of Cong. Ch., (10 of which from Miss Childs' and Miss Kidder's classes on True Blue Cards.) ...15.76

Webster. First Cong. Ch., Miss K. Goddard's S.S. Class, 10.25; Mrs. Goddard, 2.40, *for Mountain Work* ...12.65

Wellesley. Miss M.A. Stevens, 10; Cong. Ch., adl., 10 ...20.00

Wellesley. Wellesley College, Box of C., *for Savannah, Ga.*

Westboro. Young Ladies' Benev. Soc., *for Woman's Work* ...20.00

West Brookfield. Cong. Ch., *for Williamsburg Academy, Ky.* ...15.15

West Brookfield. Sab. Sch. of Cong. Ch., *for Santee Agency, Neb.* ...7.34

Westfield. First Cong. Ch., Box C. and Box Books, *for Grand View, Tenn.*

West Hawley. Y.P.S.C.E. by Carrie Atkins, Treas. ...1.76

West Medway. Second Cong. Ch. ...2.32

West Newton. "Pax," *for Atlanta U.* ...2.00

Woburn. Mrs. Susan T. Greenough ...5.00

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McIntosh, Ga. Tuition ...74.88

Savannah, Ga. Tuition ...240.00

Thomasville, Ga. Tuition ...86.70

Anniston, Ala. Tuition ...181.08

Athens, Ala. Tuition ...87.55

Marion, Ala. Tuition ...97.00

Mobile, Ala. Tuition ...221.75

Selma, Ala. Tuition ...102.15

New Orleans, La. Tuition ...488.00



Meridian, Miss. Tuition ...96.55

Tougaloo, Miss. Tuition ...232.25

Austin, Texas. Tuition ...178.18

----- 4,935.20

United States Government for the Education of Indians ...2,365.20

Total for February ...\$68,547.76 =====

SUMMARY.

Donations ...86,417.76

Estates ...80,534.63

\$166.952.39

Income ...3,688.31

Tuition ...17,747.37

United States Government for the education of Indians ...8,049.6

Total from Oct. 1 to Feb. 28 ...\$196,437.74

FOR THE AMERICAN MISSIONARY.

Subscriptions for February ...\$104.23

Previously acknowledged ...372.89

Total ...\$477.12

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