

The American Missionary — Volume 44, No. 05, May 1890 eBook

The American Missionary — Volume 44, No. 05, May 1890

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COMMUNICATIONS

Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for "THE AMERICAN MISSIONARY," to the Editor, at the New York Office; letters relating to the finances, to the Treasurer.

DONATIONS AND SUBSCRIPTIONS

In drafts, checks, registered letters, or post-office orders, may be sent to H.W. Hubbard, Treasurer, Bible House, New York, or, when more convenient, to either of the Branch 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.

NOTICE TO SUBSCRIBERS.—The date on the "address label," indicates the time to which the subscription is paid. Changes are made in date on label to the 10th of each month. If payment of subscription be made afterward, the change on the label will appear a month later. Please send early notice of change in post-office address, giving the former address and the new address, in order that our periodicals and occasional papers may be correctly mailed.

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.

[Illustration: BALLARD NORMAL SCHOOL, MACON, GA]

[Illustration: TEACHERS' HOME AND GIRLS' DORMITORY, BALLARD SCHOOL, MACON, GA]

THE AMERICAN MISSIONARY.

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VOL. XLIV. MAY, 1890. No. 5.

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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.

* * * * *

FINANCIAL.

The first six months of our fiscal year have passed. The receipts for this period are from collections \$101,509.44; from estates, \$101,179.63; from income, \$4,262.91; from tuition, \$22,729.32; and from the United States Government for Indian Schools, \$8,946.07. Total, \$238,627.37.

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The meaning of these figures is clear. We rejoice in the enlarging beneficence of the living and of the dead, who live unto God. The tremendous pressure of our providential work is nearer to being felt and met by the American people than ever before. What the Association has done hitherto is no measure of what it has constantly been called to do and is now called to do. It can now meet a few more of the immediate demands urged upon it from its vast and necessitous field. As between faith and fear, we do not hesitate to take the way of faith. We thank God and take courage. Hitherto the Lord hath helped us; He will bless us.

To our living friends we must say: Our work, like all living things, either grows or decays. Those who have been called hence, within these six months, have left us, by their legacies, their bidding to go forward with a growing work. Except by your support, this growth will mean swift, subsequent decay. Our largest work is in a field teeming with great dangers and yet with great possibilities of success. The success depends upon prompt, vigorous and permanent increase. It is yours to empower us to meet in some good degree the call of the hour and of God.

* * * * *

OUR MISSION IN ALASKA.

We have undertaken to establish a mission school among the Arctic Eskimo Indians of Alaska. The location is to be at Point Prince of Wales at Behrings Strait, the westernmost point of the mainland of America and nearest to Asia. Its distance from the North Pole has not yet been ascertained. The inhabitants are described by Capt. Charles H. Stockton, of the United States Navy, as "the boldest and most aggressive people of all the Arctic coast. They are such a turbulent crowd that the whalers are afraid to visit them and consequently give them a wide berth. It is both the worst people and the most prosperous settlement in that region. They ought to have a mission station."

Dr. Sheldon Jackson, the Secretary of the Territorial Board of Education, says: "On account of the character of the people, I think it would not be safe to send a woman there, at least the first year. I favor the sending of two men at first. If difficulties arise, they will be a mutual strength, and if the teacher gets sick, there will be some one to attend him. From the time that the revenue cutter passes south in August and the whalers in September, these men will be shut up with the natives and thrown upon their own resources and God's protection until the following June or July. I would advise that the missionaries be large men physically, as size impresses the natives favorably, and there may be times when they will need to remove a turbulent man from their room by physical force."

We have sent out our call for the missionaries. It is obvious that none need nor will apply who are not Christian heroes, and who have not in themselves the stuff of which

martyrs are made. But this mission will not be alone. In that region, but at vast distances apart, will soon be established Presbyterian, Episcopal, Swedish and Moravian missions.

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The Government will refund the \$3,000 necessary for the erection of the building, and one church in Connecticut has provided a little over \$2,000 to defray current expenses for the first year. This sum will scarcely be adequate for this year, and that generous church, as well as others, must be relied upon to meet future expenses. We believe the hero missionaries will be found, and that a generous support will be given to an enterprise at once so bold, so needed and so promising.

* * * * *

SOUTHERN NOTES.

BY SECRETARY A.F. BEARD.

In the relationship of the races we are accustomed to speak of the "color prejudice." We know very well that there is a most assertive prejudice against colored people. Rev. Dr. Wright, in his admirable address at Chicago, said, "The cause is this: All free-born people in every age and clime have a contempt for slaves. The sole reason of the persistence of the caste feeling is that the black man belongs to a race which has been enslaved." The inference is, "therefore your character is a servile character."

The common judgment has been that the prejudice is against color. A little observation, however, will show that Southern people have no prejudice against color as such. Color ceases to be repugnant when it ceases to be unfamiliar.

I have been led to conclude that a great part of what is called the color prejudice, may be charged up to the fact of feature. The features, in the people of every race, are offensive when they are coarse and carnal. For example, among a class of the Irish peasantry long ignorance and lowdown life have given to the children an heredity of ingrained coarseness. It is visible in a certain stamp of the features. Education and elevation will gradually reduce the animalism of the face. With good breeding, in generations the lips grow thinner; the face takes on character and even changes in shape.

The Negro condition at present is one of immaturity. The Uncle Rastus side of Negro character and life may be seen every day in the Southern Negro. The immaturity of the race and its revelation and expression in feature and in character, repel more than color does. The antipathy against color in the South is reduced to its very lowest terms, as facts prove.

The way to destroy the prejudice which exists both by association with the ideas of bondage and by features which are not refined, is a common one. Education is the only way. I have been surprised to see how rapidly education, especially religious education and the refining influence of good associations, are eliminating both the idea that color is a badge of a servile mind, and the inherited coarseness of features. The educated

children of educated parents are in many instances already showing in their faces the mettle of their pasture. There is a perceptible growth away from immaturity and coarseness of feature, along with the growth away from immaturity of mind.

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Twenty-five years, indeed, is a short time for a study of this sort. It is hardly to be counted in the history of a race. A century is but a unit in the problem of a people's history. We have no right to form our judgments yet, as to the place the Negro people may take. What three or four centuries may do for the race is to be settled too remotely for us to testify.

A distinguished educator lately said that he had been disappointed in the intellectual ability and resources of the Negro. The race had not shown itself to be hopeful. I reply, if in twenty-five years we have the few remarkable instances of advancement and attainment which appear, together with a very large general uplift in education and character, may not these facts be the prophecies and pledges of a future that shall not be inferior.

Even now the difference between the uneducated and the educated black man is very striking. The crudeness and the unrefinement in feature are not necessary accompaniments of color. Thick lips do not inherently belong with a dark skin. Coarseness of feature belongs to white people, long degraded, as well, and is to be eliminated in them also by the evolution which takes place in schools and churches.

Here is a race from original heathenism which has come through two hundred years of the darkness of slavery, set free in exceedingly unhelpful conditions, and shut in for the most part to association with illiteracy, bad manners, bad morals and bad habits. Only exceptionally can colored people come near enough to those who are high and good to get much good by seeing what goodness is and how it lives.

Yet, notwithstanding this, history reveals nothing more wonderful than what we see in those who have come from homes which are not homes and from previous degrading influences, as they pass through a term of years in our schools.

When the generations to come from these shall have had for a century the impartial blessings of an intelligent and pure Christianity, the question as to the Negro's place among the races will be nearer solution.

* * * * *

FACTS ABOUT BALLARD SCHOOL

We present to our readers four pictures giving different views of the Ballard Normal School at Macon, Ga., and add here a description copied from the *Ballard Record*:

Ballard Normal School has this year entered upon the fruition of many earnest hopes and desires, in the opening of the boarding department, in connection with the day school. We have now a large family of boarding pupils living in the beautiful new

dormitory, erected last summer through the interest of Mr. Ballard, who gave us our commodious school building one year ago. As memory goes back to the "early days," from 1865 to 1868, when this school was in its infancy, and was taught in various barns, dwelling houses and

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churches, and as we recall the loss by fire of three buildings in 1876, and the subsequent use of the church and our present carpenter shop for school-rooms, we dwell with gratitude upon the ministrations of friends in past years, and especially upon that visit of Mr. Ballard, which resulted in these handsome buildings. It was thought that our new brick school-house, with seven school-rooms, one recitation-room, and office, would furnish accommodations to all pupils for several years to come. But already, just one year from its dedication, it is found necessary to open an additional school-room in an adjacent building. The enrollment for this year is five hundred and eighty-four. An unusual number of young men and women from neighboring counties, are availing themselves of the opportunities here offered to acquire an education.

[Illustration: BALLARD NORMAL SCHOOL AND CONGREGATIONAL CHURCH, MACON, GA]

[Illustration: INTERIOR OF BALLARD INDUSTRIAL BUILDING, MACON, GA.]

We have large classes in sewing and carpentry, and small classes in printing and wood-carving. Classes in cooking will be organized as soon as the industrial kitchen is fitted up.

Several students are working and earning their entire board and tuition. Many more are earning half of their board by working for the institution, and paying the remainder, four dollars per month, from money earned last summer. We are obliged to refuse many applicants, who would be glad to work for half of their board. Any of our friends desiring a "good investment" of benevolence can be supplied with particulars by applying to us.

* * * * *

CHRISTIAN NEGRO LEADERS.

We conscientiously believe that educated *Christian* Negroes are to be the safe and trusted leaders of their people in the crisis which is coming in the South. Their wisdom and Christian character will counterbalance the rash and reckless impulses of others of their race, and instead, therefore, of its being unwise to educate the Negro, as some Southern white people believe, the Christian education of these colored people will be the sheet anchor of safety to both whites and blacks in the South. As a specimen of the counsel given by the influential Christian Negro, we clip the following from the *Christian Recorder* of Philadelphia, the organ of the African Methodist Episcopal Church:

While we believe in all men being courageous, we encourage none to be rash. We are at the mercy of a powerful class. It is always best to remember this and apply the ounce of preventive to save the fifteen ounces of cure. Our brethren must be very

careful in respect to the position taken on all subjects. Take no position from which you are likely to be forced to your disadvantage. In all writing and speaking forget not that discretion is the bitter part of valor.

We append, as germane to the subject, the following piece of sensible advice given by Rev. J.C. Price of Salisbury, N.C., to his brethren:

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I have no faith in the doctrine of assimilation. The blacks may say their color is against them. If that could only be changed, all would be well. I believe that color has nothing to do with the question. Black is a favorite color. A black horse we all admire. A black silk dress is a gem. A black broadcloth suit is a daisy. Black only loses its prestige, its dignity, when applied to a human being. It is not because of his color, but because of his condition, that the black man is in disfavor. Whenever a black face appears, it suggests a poverty-stricken, ignorant race. Change your conditions; exchange immorality for morality, ignorance for intelligence, poverty for prosperity, and the prejudice against our race will disappear like the morning dewdrop before the rising sun.

The *Southern Congregationalist* gives the following hopeful statement:

One of the most distinguished representatives of our Baptist brethren, whose name is a household word in that communion throughout the South, expressed a common view among us when he said in our office not long since: "We once thought that Negroes were incapable of education, but we have found ourselves mistaken, and now favor the education of the race, trusting that with better edification better ideas will come."

* * * * *

CONFERENCE OF EDUCATORS.

BY REV. GEO. W. MOORE.

The first Conference of Educators of Colored Youth, which met in Washington, D.C., March 25-27, was a large and interesting meeting, and the results were very gratifying. Representative instructors were gathered from various parts of the country—chiefly from the Southern States—at the invitation of the College Alumni of Howard University, to review the educational progress of the past twenty-five years; to compare views of the status and needs of the work, and to consider plans for the future. It was felt that there were certain questions and special needs arising out of the condition of the colored people in this country, which required earnest consideration, the solution of which rests largely with the Negro himself. The presence of so many colored men and women who had graduated from the institutions of learning they now seek to foster, including Presidents of colleges and normal schools and principals and teachers of public schools, professors of Greek, Latin, mathematics and theology, physicians, lawyers and ministers, was an object-lesson of the educational progress of the race.

Able papers were read on practical subjects of all phases of educational work. Industrial work, normal training and higher education, were fruitful topics of discussion. While each had its advocates, it was the consensus of opinion that each of these departments has its place, and that all were needed in the education of our colored youth. Judge Tourgee addressed the Conference on National Aid to

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Education; and Hon. W.T. Harris, the Commissioner of Education, advocated the higher education of the Negro. National Aid to Education was strongly advocated by the Conference, and is emphasized in their address to the country. That address commends itself to the thoughtful consideration of the friends of education. The report closes with the following appeal in behalf of the institutions that have been established in the South: "A crying need at the present hour is the making permanent of the larger and more central institutions of learning for colored youth in the South, through permanent endowments, by private contributions. Many of them have struggled along for a quarter of a century, doing much good, it is true, but greatly hindered in their progress because of the uncertainty of their financial support. We appeal to the wealthy and philanthropic everywhere to contribute of their means to such endowments."

Four college Presidents were in attendance, and took part in the Conference—Rev. Dr. Simmons, of Kentucky State University; Rev. Dr. Brackett, of Storer College, Harper's Ferry; Rev. Dr. Bumstead, of Atlanta University and Rev. Dr. Rankin of Howard University. Prof. J.M. Gregory of Howard University was elected President, and Prof. S.G. Atkins of Salisbury, N.C., Secretary of the Conference. The next meeting will be held at Atlanta, Ga., January 1, 1891.

* * * * *

A PRIZE POEM.

A publishing house in North Carolina offered "a handsome prize for the best poem, not less than sixteen nor more than twenty-four lines, on any North Carolina subject." Twenty or more poems were received, and submitted to a committee who did not know the names of the writers; on comparison with the numbers it was found that the poem to which the prize was awarded was written by Mrs. A.W. Curtis, of Raleigh, N.C., a missionary of this Association. We print the poem not only for its merit, but as an honor conferred upon one of our valued workers among the colored people of the South.

NORTH CAROLINA.

BY MRS. A.W. CURTIS.

Thou sittest like a queen with coronal
Of dazzling beauty on thy sunny brow;
The glorious mountains for thy lofty throne,
The grand old Ocean lying at thy feet;
Thy jewels are the healing springs, that lie
Like gleaming pearls upon thy bounteous breast.



From far and near, earth's weary pilgrims come,—
A long procession, sad, and heavy-eyed,—
To win anew the priceless boon of health,
From thy Bethesda, angel-stirred and blest.
Deep in the bosom of thy mighty hills,
Dame Nature brews the elixir of life,
And pours it lavishly through riven rocks,
In basins carved by no weak, human hand;
And here and there, deep down the woodland glens
She sets her moss-rimmed chalices, where those
Who quaff with fevered lips the cooling

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draught,
Find health and vigor stealing through their veins.
O, queenly State! lift up thy fair, proud head,
The while thy sons and daughters honor thee,
And shine a pure white star, whose light shall be
Undimmed, through all the ages yet to come!

* * * * *

We are very happy to acknowledge the gift of one hundred copies of the "People's Commentary on the Gospel according to St. Luke," by Edwin W. Rice, D.D., from the American Sunday-school Union, at Philadelphia, Penn. These books will be sent to our schools in the South, where they will be of great benefit to the teachers in the Sunday-schools, and to the graduates as they go forth to fresh experiences in the country summer schools.

A man told one of our Indian pupils, that he was not like other men, that he helped others and went to church, *etc.*, and as she told the story she said, "Yet he is a Republican and sinner, I think."

* * * * *

THE SOUTH.

* * * * *

NOTES IN THE SADDLE.

BY DISTRICT SECRETARY C.J. RYDER.

A little girl in the Sunday-school at Quincy, Mass., when asked what a missionary was, replied: "A missionary is a man who comes around to get our money." That expresses with a good degree of accuracy the object of the missionary's trip through New England, and it is wonderful what large sums of money come from these generous churches in response to the appeals of our different Societies.

It was pleasant to turn aside for a few weeks and mount again into the saddle, and visit the field into which these contributions go, and where so many earnest and godly missionaries are putting in their life work. There were evidences of progress in these mission stations on every side.

Lincoln Memorial Church at Washington have greatly improved their house of worship, expending upon it \$1,500, collecting through their own membership almost this entire

sum. Industrial classes are held regularly in the same building, taught by the pastor's wife. A kindergarten, in which a large number of little children are regularly taught, is also a department of this missionary work. I noticed among the other children a bright little French boy in this kindergarten school.

While waiting for a train in the depot at Washington, I noticed an old colored man very busy reading a book. Looking over his shoulder, I found that he was studying Barnes' Notes on Matthew! No white man was better employed than this. And this incident is typical of the desire of the colored people to learn, especially that which throws light upon God's word.

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Excitement ran high in Florida over the murder of United States Marshal Saunders. A Southern man on the street, not knowing that any Northern man was present, remarked to a friend as follows: "I would not give \$250 to any man to shoot a United States Marshal, but I would give \$500 to help defend any man that shot him." The colored people were agitated over this murder, for it hinted at the possibility of general outrage and murder, in which they would be sufferers. I heard in a colored church in St. Augustine the following prayer: "O Lord! overcome those who oppress us, not by sword and bayonet and blood, but by the power of the Gospel of the Lord Jesus Christ." When the spirit that that prayer breathes becomes the spirit of the whole people of the South, black and white, the present desperate condition of things will come to an end.

The Girl's Industrial School at Thomasville, Ga., is crowded with pupils. The dormitory accommodations provide room for only forty pupils, and forty-two are already there. One feature of the work in this school is especially worthy of mention; and that is, the thorough study of the Bible. This is systematic and comprehensive. It does not consist in learning and repeating, in a parrot-like way, different dates and names. It is analytical, both in history and biography. It also includes careful study of Biblical geography. I am sure those in the North who visit this school will be especially gratified by the success in this department of the school work.

While looking for a friend in Tallahassee, Fla., I visited his office two or three times. The office-boy finally informed me that he had "gone to Liberia." I asked him whether Liberia was a country or a town, and he replied: "Why, boss! it's de place dey reads books." He meant the library. I related this experience to the barber at the hotel, and he turned to the porter and said, "You make just such mistakes, porter." The porter replied, "Yes, I knows I makes *sentimental* mistakes." He supposed a sentimental mistake was one that was made in a sentence. Big words never stumble them. And yet, little by little they are gaining in the use of language, and naturally they are orators.

It gives a Protestant Christian a strange feeling when he observes the Christian bearing of the Roman Catholics toward the colored people in the South, and the unchristian bearing of many Protestant denominations toward them. Dropping into the Cathedral at St. Augustine, I saw graceful white ladies kneeling side by side with black women, and worshipping together. At Pensacola I went into a Catholic church, and there in a crowded audience were colored and white people sitting in adjoining pews with perfect freedom. I went from here into a Methodist church, and there was not a single colored person present. It would not be strange if the Roman church gathered into its fold a large part of the Negroes of the South. Whatever may be the superstition and errors of their church, they do recognize in every human being a child of God, and offer to all freedom in Christian service.

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* * * * *

THEN AND NOW.

BY MISS L.A. PARMELEE.

THEN.

Nearly twenty years ago a little company of Christians at Byron, Ga., decided to form a Congregational Church. Their place of worship was a bush arbor or “bush harbor” as it was usually called. Feeling the need of more frequent ministrations than the pastor of Macon could furnish, they asked to have one of their own number licensed as a leader. A Council of churches was called at Andersonville, and the candidate presented himself for examination.

He was a working man in middle life; his personal appearance bespoke him better fitted for the blacksmith’s forge than the pulpit. His literary qualifications reached their limit when he could slowly read from his pocket Testament that “God so loved the world,” and “Jesus Christ came into the world to save sinners.” In theology, he was prepared to discuss, with rare shrewdness and quaint corn-field illustrations, the doctrines of election and future punishment. His Congregationalism comprised three points,—“To live by the Bible, to have only one wife, and to not drink whiskey”—good points for that time, and popularly supposed to represent the new denomination.

His spirit was excellent, as, with genuine humility, he expressed his wish to serve the church only until it could command the ministrations of some one of better education and more general fitness for the position. His personal experience of religion was satisfactory, as were also the testimonials to his character, and so the Council licensed him to preach, Pastor Rogers, of Macon, giving him an earnest charge to be faithful in the service of Christ.

NOW.

The circumstance had faded from my mind, but suddenly was remembered two days ago, when sitting in the congregation that had gathered in the chapel of Livingstone Hall, Fisk University, to listen to the examination of ten young men who presented themselves to the Central South Association for license to preach. These candidates were physically and mentally alert, active, strong. With a single exception they were under thirty years of age.

Besides the ordinary helps of Concordance and Bible Dictionary, more than half of these young men in studying the Scriptures, can pick up from their study tables,

Testaments in German, French, Latin and Greek, to gather the light these translations may throw upon any passage.

Their theology was clear, and showed acquaintance with the best thought upon the whole range of subjects. Their Congregationalism embraced two points, independence and fellowship. The right of private judgment based upon intelligent study of the Word of God, apparently covered the ground of their church polity. They hold modern ideas regarding Christian work along the lines of missions, temperance, Sabbath-schools, White Cross Leagues, Christian Endeavor Societies, Y.M.C.A. and similar organizations. All have had experience in some of these branches of work. The Association licensed nine of them for one year, and ordained the tenth to the regular work of a minister of the Gospel. Full of hope, courage and zeal, they give promise of usefulness.

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The day of the corn-field and blacksmith preachers, is past. Some of them were good men. They have been exceedingly useful in holding the people together in church organizations and maintaining the forms of worship, even where gross errors were allowed. The present generation *must* have and can have intelligent preaching from the lips of men above reproach.

* * * * *

THE CENTRAL SOUTH ASSOCIATION.

BY REV. B.A. IMES.

Another “best of all meetings” has occurred. The Union Church at Fisk University, Nashville, Tenn., together with the combined population of that interesting institution, was “our host,” and was most cordial in the entertainment of guests, from April 3d to 7th. Jonesboro, Knoxville, Chattanooga, Sherwood, Memphis and Nashville, Tenn., with Louisville, Ky., Sand Mountain, Florence and Athens, Ala., and Little Rock, Ark., were represented by from one to three delegates each, including pastors, except in cases of Louisville and Sand Mountain.

Rev. Samuel Rose of Jonesboro, gave the opening discourse—“If ye love me, keep my commandments.” Friday morning devotional meeting found a good number of one accord in one place, asking for the renewed anointing of the Holy Spirit. The business session began with Brother Yancy B. Sims, of Little Rock, as Moderator, Rev. S. Rose, Recording Secretary. After roll-call, the narrative of the state of religion in the churches showed not any flattering condition of prosperity, but in general a state of hopefulness. Some of the churches are evidently becoming established, while pastors, laboring amid all the trials incident to the common poverty, the want of general culture, and of experience in self government, have occasion to walk by faith oftener than by sight. “*To patience, experience,*” is a phrase we are studying in the original.

“Christian Benevolences and their Administration,” was the title of a paper presented by B.A. Imes of Memphis. The general discussion was animated. It was agreed we should understand that contributions to the cause of religion are not gifts. When we offer to the Lord we only pay what we owe. Religion has too long been made to go a begging.

Prof. H.S. Bennett spoke on “Ministerial Support.”

On Friday night, members of the Association found themselves “complimented” with tickets, and crowded in the chapel of Livingstone Hall, where Prof. Spence and the Mozart Society, of Fisk, treated us to an excellent rendering of Haydn’s great oratorio, “The Creation.” Many came over from the city, whites from “best families,” all crowding in—listening, wondering, enjoying! How the music of those well-tuned instruments and

voices caught us up and carried us away! Color-line melted and faded out! How we wished the politicians all might have been brought under that magic spell of solos and choruses! Next morning yet they were ringing in our heads, and stirring our hearts with the praises of God.

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Saturday A.M. was largely spent in the able and effective presentation of the topic, "The Holy Spirit, His Personality and Work," by Rev. R.B. Johns, of Nashville. We agreed to carry the discussion further on our knees before God. Saturday P.M. nine young men were examined for licensure to preach. With few exceptions, their intelligent answers and general clearness of thought were creditable indeed. These young men belong to different college classes. They have taken instruction in theology with Prof. Bennett, at times crowded in between regular work in their classes. With these was Brother J.D. Pettigrew, a former Fisk student, who returned recently from Paris, Texas, to be ordained. His examination was conducted with something of scrutiny, and it was apparent that a clear head, studious mind and consecrated heart afford reason to expect for him a useful career. He seems devoted and teachable.

Sunday at eleven A.M. Prof. Bennett gave the sermon from "I magnify mine office." Then followed the solemn act of ordination. Rev. Jos. E. Smith, H.S. Williams, Prof. Bennett, and B.A. Imes, the latter offering the prayer, laid their hands on the kneeling brother's head and "set him apart for the ministry." All present seemed impressed with the solemn ceremony. The afternoon brought us to the Lord's table. Five young people were taken into the church.

At night a service of song led by Prof. Spence and his "sweet singers," together with addresses by Rev. George Smith, President Cravath, Rev. Eugene A. Johnson and B.A. Imes closed the delightful day and another meeting of the Central South.

Florence, Ala., is to be the next meeting place.

Rev. J.H. Frazee of Knoxville Pilgrim Church was received "by letter" into the Central South Association. Also Rev. Lot Lake of the Welsh Church, and Rev. F.E. Jenkins of New Decatur. The latter reported his church as expecting to join in the near future. The Plymouth Church Knoxville, was received in response to its application, by letter; the two delegates appointed, business men, were hindered from coming. However we have these tokens of the blessed Gospel spirit uniting these churches in fraternal union, we hope in spirit as well as name, and casting out from the Lord's people the demon of color-caste.

Not the least interesting feature of our gathering was the presence of the many bright and promising young people at Fisk University. And we renewed our appeal for a Theological Seminary, which is greatly needed.

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"SIX DAYS SHALT THOU LABOR."

A superintendent in our Mountain Work writes:



I left home on horseback last Wednesday, after dinner, rode twenty-one miles to Crossville, stopping on the way to contract for some lumber, arriving in Crossville in time for an eight o'clock supper; spent an hour after breakfast with brother Cameron, rode twenty-seven miles to Deer Lodge, half the way in a hard rain, getting pretty wet. The monotony of the trip was broken, Thursday, by picking my way through the brush rather than following the road. For ten miles before reaching Deer Lodge, I followed closely the track of the storm, the week before. Trees were torn up, houses and barns unroofed, the fragments, in some cases, being strung along the way for rods.

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There were new roofs and one or two new houses along the road. The men had been so busy fixing shelter for themselves and their neighbors that they had done nothing toward cutting trees out of the way. I got through in time to dry out a little, take supper with brother Lusty and attend the Christian Endeavor meeting with him. Twenty were present; they have now twenty-six active members. Next morning, I examined the buildings, found the church building injured but little, it having moved only two or three inches on its foundation. But the school-house was the next thing to an utter wreck. It will have to be rebuilt. After dinner I rode fourteen miles to Wartburg, making twenty-eight miles, Friday.

Saturday morning, I rode twenty miles before dinner to Harriman, made several calls, led the Sunday-school teachers' meeting at night, and a business meeting afterwards. I had charge of the Sunday-school the next morning, heard a sermon by a Methodist brother in the afternoon, after which I completed the organization of our "Pilgrim Congregational Church of Harriman." We organized with fifteen members. At night I led a praise service, the room being packed full. Monday morning, I was in the saddle again, calling at the new town of Cardiff, and getting home, after riding twenty-two miles, in time for a late dinner. This kind of work does not give me much time to enjoy (?) blue Monday!

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ENCOURAGED AND THANKFUL.

(From a Lady Teacher in the Mountains.)

We have been greatly encouraged in our work. A marked earnestness has been expressed by our scholars. The industrial building has afforded work for a number. Our boys enjoy their work much and are so thankful they "can git to go to school." Many of the older scholars who enter our school have never had any advantages, or, as they express it "pow'ful bad chance of gittin book-larnin."

They are willing to take their places with the small children. It is really pitiful to see the embarrassment of a young man of nearly thirty years, when he cannot read a single sentence in the Second Reader. Two years ago, a young man entered my department who had not attended school in fourteen years. He actually knew nothing; one week he did nothing but listen. He was ashamed; he thought he could not stand it. He was a Christian young man, and asked God to help him. His progress has been a wonder. To-day, he stands at the head of his grade and conducts one of our out-station Sunday-schools every Sabbath. He has an excellent influence among his people, seeing their needs, and his great desire is to carry the blessed news of the gospel among his own people. The possibilities of our girls and boys God only knows.

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During our vacation a number of our scholars went home. One girl visited her home, a distance of about fifteen miles. Her brother, a rough mountain boy, came for her with his "wag." She was a happy girl, for her love for her mother is great. She did not return, and we thought she had left us. To-day she appeared, bounding in and crying for joy. 'I just struck out and walked, and I'm nigh plumb giv out.' The change in these girls is often very encouraging. We feel greatly our cramped room, but we have strong faith in God, and look for more room, better buildings and greater success in our work.

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TOUGALOO UNIVERSITY.

Tougaloo University, established in 1869, located at Tougaloo, Miss., on the Illinois Central Railroad, is one of the chartered schools of the American Missionary Association. Its enrollment is now over four hundred, with seventeen teachers. Accessible from all parts of Mississippi and adjacent States, no school of the American Missionary Association is better located for effective work among the Negroes. In the four nearest counties, the colored population which was, in 1880, a little over 87,000, is now probably more than 100,000, none of it more than thirty-five miles from Tougaloo. Within a radius of seventy-five miles there are not far from 450,000 Negroes. By the last census, Mississippi's colored population was 650,291. The lowest estimate of the present number is 800,000. At least seventy per cent. of this population is illiterate. Tougaloo is thus in the very midst of America's Africa. Just at hand, also, is the Yazoo-Mississippi Delta, into which Negroes are pouring from other States. Here they are gaining homes and establishing communities. Their numbers are expected continually to increase. It will probably be as prosperous and influential a Negro section as any in the land. Tougaloo is the nearest school of high grade to this Delta region. From lower Arkansas, central and upper Louisiana, Tougaloo is drawing increasing numbers of pupils each year. With such a location the only limit to the growth of Tougaloo in numbers and influence will be that set by the means which Christian beneficence provides for its support. Tougaloo aims to give a thoroughly practical education to colored youth of both sexes. A colored minister well expressed it when he said: "It is the aim of the teachers of Tougaloo to enable the Negro to have the grace of God in his heart, knowledge in his head, and money in his pocket."

Is there not in this work a rare opportunity for an investment that will return an ever increasing rate of interest? Enlightened patriotism, philanthropy, Christianity, all urge the prompt and generous support of such a work as this.—*Tougaloo University Reporter.*

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Rev. Eli Tapley, pastor of four of our churches in Mississippi, died March 2, in Lowndes County. He was born in the same County and State in 1839. When he was eight years old, his parents moved to Alabama. At seventeen years of age he was converted, and immediately entered with zeal upon the active duties of a Christian life. Uniting with the Methodist church, he was soon appointed class leader and Sunday-school teacher. Afterwards as exhorter and licensed minister he labored without salary, as he had opportunity, both among white and colored people. In 1869, he removed to Lowndes County, Miss., united with the Congregational Church there and was ordained to preach, and for many years he continued his work under the Christian Commission for Free Missions, of Wheaton, Ill. He was often the subject of great persecution, because he labored among the colored people and refused to take any part in the Civil War. In 1881, he began labors under the American Missionary Association, which he continued until his death, filling the pastorates of Salem, Piney Grove, New Ruhamah and Pleasant Ridge Churches in Mississippi. He was an earnest and true man. One of his latest rapturous exclamations, with face beaming with smiles as if in full view of the Celestial City, was, "Heaven through Christ."

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THE INDIANS.

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A JANUARY TRIP.

BY REV. JAMES F. CROSS.

Missionary among the Indians in Dakota.

On the 8th of January, I started from home at the Agency to visit Northfield and Park Street Church Stations. A snow, heavy for this region, had fallen, and I thought a sled would run easier than a buggy, so I made a sled. I had counted on the road being broken, as fifty wagons had gone over it only a day or two before. Here was my first difficulty. Only a few hours before I started a heavy wind arose and filled up every track. So for every step of the thirty miles I had to break a new road. Most of the way it was knee deep, and in some places it was entirely impassable and it was necessary to go half a mile or even a mile to cross a ravine forty feet wide. In one place where the road seemed plain, the snow was particularly deep. The crust was just thick enough to hold a horse until he began to pull. Then down he would go. Finally one horse could not reach the ground and rolled over on his side, and left me not yet halfway up the hill. I unhitched the horses, tramped the snow down so they could stand, drove them out and around perhaps forty rods, and then took in the situation. There was the sled half way up the hill. To pull it up was impossible; to turn it round the same, to back it down by hand the same. The only thing left was to haul it down. Here is where a picket line

is the best kind of a missionary. It will often help a man out of a hard place, or unto a hard place, as in this case. Making a turn of a rope around

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the sled and hitching the team on forty feet down the hill we were soon on solid ground. After eleven hours of hard work I reached Black Pipe Creek, where our Northfield Station is situated. In ordinary weather the trip would take five or six hours and not worry a team. But the longest road generally leads to a warm house and the coldest drive is forgotten when your team is in a warm stable and the prospects are good for a hot supper.

Spotted Bear, who is the native teacher and preacher at Northfield Station, has gone to work with earnestness and enthusiasm. Here is a large community, perhaps fifty houses, heathen to the core. Reuben Quick Bear, a Carlisle student, lives here. Beyond him few know anything of Christianity. Spotted Bear has an evening school of twenty or more young men. He teaches Dakota, and as much English as he can. A few can read. These he puts into a Bible class. The New Testament is the text book. On Sunday he holds two or three services, and the house is always full. A larger room is needed at once. To build this will be my first spring work. The value of just such work as this cannot be overestimated. Spotted Bear himself got his education in just such a school. As soon as Mrs. Ellen Spotted Bear had given me a supper, cooked as carefully and nicely as any woman could, and served on neat dishes, figured, and with plated knives, forks and spoons, Spotted Bear asks me for the *Iapi Oaye*—the news and religious paper published in Dakota. He opens the paper and he and his wife read it. One item of news is the change of Government in Brazil. He asks me just where Brazil is; why they change the Government. He reads of the fire in Boston and Lynn. He inquires where Lynn is. Being a Congregationalist he knows Boston as a Jew knows Jerusalem and a Mohammedan knows Mecca. Then he reads the church and Y.M.C.A. news.

Here is a man, who by his life is denying what nine out of every ten men in the United States are saying: "It is no use to work among the adult Indians." He was twenty-five and over before he commenced study of any kind. He is now a citizen, Republican, Prohibitionist, church officer, teacher, preacher, all of which require a fair amount of intelligence and information.

His work, too, is invaluable if the aim is to change the Indian to an American citizen. In this village this one room only is the opening to civilization. Some of the young men are tired of Indian ways. They think the dance is something that ought to be thrown away. These young men now have a place to spend their evenings, beyond the dance house. These houses and native helpers break down more superstition and Indian life than any other influence on the reservation. In the matter of dress it is the same. Here is an Indian woman who is not ashamed to wear a dress like a white woman. The teachers in the day schools complain that they cannot get the girls to wear the civilized dress when they leave school. And Indian dresses mean Indian dirt and carelessness. One Indian

woman advocating “dress reform” by example, will do more than any teacher on the reservation.

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From Black Pipe I go to Park Street Church Station. Here I have a road of twenty-five miles and not a mile of snow. Instead of a four hour drive I have ten hours of dragging along. But the end comes at last.

At Park Street Station considerable progress is made. The school attendance is more regular. The children are cleaner; they wash their faces and comb their hair more frequently. They take more interest in study. The older ones, too, are picking up reading. In two houses I found children teaching their parents to read.

The Christians here are holding on and others are coming to their side. Some have reached the second stage of Christian life. The first is leaving their heathen ways and accepting Christianity. The second is giving testimony in public. Wherever you go young Christians give the same testimony. In Jerry McAuley's mission in New York, testimony like this was given: "Boys, ye knowed me. I used to drink and fight and beat my wife and spend all my wages for liquor. It ain't so now; I've got Jesus, we're pals now. D'ye see this coat? I bought it—it's new. I didn't buy it at Uncle's. There's my wife, she smiles, now we're happy, this is the right way." Two young men gave testimony like this: "My friends, you all know me. I used to dance and paint. I am a Dakota. I have thrown these things away. I have my hair cut, I don't paint. I have given the dance up. I believe in God, I believe in Jesus my Saviour, I want you to know God and Jesus, I want you to be his children. It is hard for me to talk to you; but I know this is the right way; it is God's way."

The school-room is open every evening in the week. A substitute is offered for the dance and heathen amusements. If the work is slow it is sure. When a young man gives up the dance, paint, long hair, right at his home, it costs something, and because it costs something he puts some value upon it.

After spending ten days at Park Street, I started back in the deep snow and coldest weather of winter. In one place I spent almost seven hours going thirteen miles. And right in sight of home about ten o'clock at night I ran into an enormous drift. The horses sank almost out of sight, and then I had to work. But after an hour of tramping snow and pulling out with a rope I was on the road again and soon at home. Such is missionary work at this season of the year.

From the Word-Carrier.

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THE CHINESE.

* * * * *

OUR CHINESE WORK.



BY DISTRICT SECRETARY J.E. ROY.

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I have visited a dozen of our sixteen missions on this coast. I have seen them in their night schools, in their Sunday-schools and on their anniversary occasions. I have taught in some of the classes; I have spoken, through an interpreter, to many of them, I am only confirmed in the admiration in which we have always held the administration of our Superintendent, Rev. W.C. Pond, D.D., who adds this abounding service to that of a city church in San Francisco, the Bethany. As he was upon his annual tour of inspection in Southern California, I met him at San Diego, the anniversary of whose mission at that time in the Tabernacle of the First Church I have already reported in the MISSIONARY. On that tour, he held four or five anniversaries, dedicating a new chapel at Riverside, setting in order the things that were wanting and doing the cognate work which only his practised eye saw needing to be done. Everywhere, confided in by the churches and looked up to affectionately by the Chinese, his coming is always anticipated with pleasure.

I am delighted with the way in which our pastors and churches where these missions are located are taking them under their own watch-care. It is not simply to entrust the work to the California Chinese Mission and to the American Missionary Association to which it is an auxiliary, but it is to take the Chinese Sunday-schools into their own Sunday-school rooms, to furnish teachers for the same, along with the lady missionaries and native helpers, to receive the converted ones into church membership, and to recognize the local work as their own. These Christians seem to realize that whatever views may be held as to the political economy of exclusion, the duty is clear as to the evangelization of these whom God has brought to their doors. And this is not only for the sake of these, but for the sake also of China, to which land so many of them are now returning.

I am satisfied with the soundness of the work accomplished by this process in Christianizing these who had known the true God. I heard one man denying all such result and appealing to Dr. Pond. His answer was that if it were not so, the fault was in the character of the Christ himself, so profoundly persuaded was he that some of these had taken on his spirit and character. One of the most intellectual of these men was one whom Dr. Pond characterized to me as "a saintly person." The number of seven hundred and fifty hopefully transferred from Confucius to Christ in these missions, is a most gratifying result. The work of the Baptists, the Presbyterians and the Methodists, is also of the same encouragement.

I am profoundly grateful to God for the women who have addicted themselves to this most self-denying of work for the Master's sake. As always in such cases, they are most happy in their work. They see such progress, such result in character, that they rejoice in their privilege of service. One of these pastors declared to me that for a long time he had counted these women as his "evidences of Christianity."

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The missionary zeal of these young brethren is most gratifying. Besides the furnishing of \$860 toward the mission of the American Board at Hong Kong, under Rev. Mr. Hagar, they have started their own missionary society here to operate in a self-supporting way in China under the advice and assistance of Mr. Hagar. To this end they have sent the brother Joe Jet over with \$1,400 in hand to start the work. He is to be one of a committee of three over there to direct the same. They have also in hand enough to bring that sum up to \$2,000. They are to build a chapel, to open free schools and start out evangelists. They will send out a missionary physician, educated after the American way, to accompany the preacher, and two wealthy Chinamen there furnish the means to support the doctor and supply the medicine.

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BUREAU OF WOMAN'S WORK.

MISS D.E. EMERSON, SECRETARY.

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NOTICE OF MEETING OF STATE UNIONS.

An all-day meeting of the Woman's State Home Missionary Organizations will be held in the Congregational Church at Saratoga, Tuesday, June 3. The morning session will open at 9:45. This session is for State officers only. It will be devoted to the transaction of business and the discussion of methods of work. The committee appointed at the meeting last June to consider the question of a National Advisory Committee will present their report and the subject will be fully discussed.

A cordial invitation is extended to all women interested in Homeland Work to attend the afternoon session, which will open at two o'clock. Papers upon subjects of vital importance to the work will be presented by women from different States. The session will close with a consecration service. It is hoped to make this meeting helpful and inspiring, as all the others have been.

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A YOUNG COLORED GIRL sought admission into one of our boarding schools, bringing commendations as to her character. She was received, and an appropriation was made from the Hand Fund to assist her in her effort to secure an education. The letter below will explain itself. It gives an insight of the kindliness of many noble people South toward the Negro. It also reveals an attitude of mind toward our work in the South which quite disproves the idea that good people of the South are not in sympathy with our work. The cases are exceptional where the schools and the churches of the American Missionary Association have not won both confidence and gratitude from the

intelligent and good among the white people. This letter is but one expression among many, of the good will that comes to us as unsolicited testimony to our work. The position and character of the lady who sent the letter to one of our teachers makes this graphic and pleasing testimony more valuable.

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DEAR MADAME:—I have seen several letters from your pupil A—— B——, in which she speaks in the highest terms of you, of your generous kindness and uniform courtesy to her. I am glad A—— has met with such a wise lady, for she is in every way deserving of your good will. She lived with me for seven years, and I never saw any person more competent, more honest and upright. In all that time I never found fault with any work she did for me, and she was as neat in her dress as she was morally particular. Her family is in every way respected here by white as well as black, and A—— has always been a favorite with all classes of people. I am a Southern woman, and before the war my father was a planter who owned six hundred slaves and enormous tracts of land. I merely mention this to explain to you what follows. None of us have ever had any prejudice against colored people, and we try to help them with purse and pen, and have always met with gratitude and respect in return. Of course these people are all freed now, but my sister and I still own a great deal of real estate, and upon it will be found many families of colored people who were our slaves. You will see from this insight into my affairs that I am glad to know of the success of colored people, and I wish it was so they could all go to school and be educated, for as a rule, where they *have been* educated, they have done well. Wishing you great success, and with personal regards and thanks for your kindness to A——.

Very truly yours, A.C.H.

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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, 33 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. Spalding, 6 Salmon Block, Syracuse.

Treasurer—Mrs. L.H. Cobb, 59 Bible House, New York City.

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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.E. 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.

WISCONSIN.

WOMAN'S HOME MISSIONARY UNION.

Presidents—Mrs. H.A. Miner, Madison.



Secretary—Mrs. C. Matter, Brodhead.
Treasurer—Mrs. C.C. Keeler, 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. Fisher, Fargo.

SOUTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.
President—Mrs. A.H. Robbins, Bowdle.
Secretary—Mrs. T.M. Jeffris, Huron.
Treasurer—Miss A.A. Noble, 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.

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WOMAN'S HOME MISSIONARY SOCIETY.

President—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.

WASHINGTON.

WOMAN'S MISSIONARY ASSOCIATION.

President—Mrs. W.E. Dawson, Seattle.

Secretary—Mrs. N.F. Cobleigh, Walla Walla.

Treasurer—Mrs. W.R. Abrams, Ellensburg.

SOUTHERN CALIFORNIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Elijah Cash, 937 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, 1339 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.

MISSISSIPPI.

WOMAN'S MISSIONARY UNION.
Presidents—Mrs. A.F. Whiting, 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—Mrs. E.M. Cravath, Nashville, Tenn.
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.

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TEXAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S.C. Acheson, 149 W. Woodard St., Denison.

Secretary—Mrs. Mary A. McCoy, 122 No. Barwood St., Dallas.

Treasurer—Mrs. C.I. Scofield, Dallas.

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 *undesigned funds will not reach us*.

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RECEIPTS FOR MARCH, 1890.

* * * * *

THE DANIEL HAND FUND,

For the Education of Colored People.

FROM

Mr. DANIEL HAND, GUILFORD, CONN.

Income for March, 1890 ...\$1,500.00

Income previously acknowledged ...5,989.80

Total ...\$7,489.85

* * * * *

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MAINE, \$411.49.

Alfred, Cong. Ch. ...\$2.30

Auburn. High St. Cong. Sab. Sch., *for Woman's Work* ...25.00

Auburn. Sixth St. Cong. Ch. Box of C, *etc.*, 1.85, *for Freight, for Lexington, Ky.* ...1.85

Augusta. Sab. Sch. Classes, *for Student Aid, Talladega C.* ...13.00

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Cumberland Mills. Primary Dept. Warren Ch. Sab. Sch., *for Indian M.* ...3.75

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Falmouth. Cong. Ch., Bbl. of C., *for Troy, N.C.*

Farmington. New Old South Ch. ...\$38.00

Gorham. Sab. Sch. of Cong. Ch., 15 *for Burrell Sch. Selma, Ala.*, 3.04 *for Mountain Work* ...18.04

Gorham. By Rev. Geo. Reynolds, 3. *for Selma, Ala.* ...3.00

Gorham. B. of C. *for Selma, Ala.*

Hampden. Cong. Ch. ...3.72

Hapswell Center. B. of C., *for Selma, Ala.*

New Gloucester. Weekly Papers, *for Selma, Ala.*

Portland. Second Cong. Ch. and Soc., 187; "A Friend," 10; George H. Plummer, 3 ...200.00

Portland. Fourth Cong. Ch. (7.50 of which from Y.P.S.C.E.) ...12.50

Woodfords. By Mrs. C.A. Woodbury, *for Selma, Ala.* ...1.75

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NEW HAMPSHIRE, \$546.56.

Amherst. "L.F.B." (20 of which *for Storrs Sch. Atlanta, Ga.*)
...\$170.00

Brentwood. Cong. Ch. ...5.23

Concord. First Cong. Ch. to const W.F. MASON, GEORGE L. HOOPER and
A.H. KNIGHT L.M's. ...106.34

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Sherwood, Tenn. ...25.00

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Student Aid, Wilmington, N.C., 10 ...22.16

East Fremont. Cong. Sab. Sch. ...0.99

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W. TOWNE, CHAS. E. WARD and MRS. MARY RIPLEY L.M's. ...120.00

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Nashua. Miss Carlton's Class First Cong, S.S., *for Rosebud Indian*
M. ...5.00

Nashua. "Friends," Bbl. of C., 1.50 for Freight, *for Greenwood,*
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New Ipswich. A.N. Townsend ...1.50



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L.M. ...30.00

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Barnet. Cong. Ch., *Williamsbury Academy, Ky.* ...7.00

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Brownington. S.S. Tinkham ...5.00

Burlington. "Memoriam J.W.C." to const. GEORGE T. RICHARDSON L.M.
...30.00

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Indian M.* ...12.53

Burlington. First Cong. Ch. Benev. Soc. Bbl. and Box of C., 2.48
for Freight, for McIntosh, Ga. ...2.48

Cambridge. Madison Safford ...10.00

Chester. Mrs. J.N. Moore, 20; J.L. Fisher 10, Cong. Ch., 5.68
...35.68

Cornwall. Mrs. Franklin Hooker, B. of C., *for McIntosh, Ga.*

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Granby. Infant Class, *for Rosebud Indian M.* ...0.87

Greensboro. Cong. Ch. ...14.69

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Middlebury. Cong. Ch. ...14.25

Morgan. Miss Lucy Little ...0.50

Newfane. Cong. Ch. ...8.00

Newfane. Miss A.C. Merrifield, *for McIntosh, Ga.* ...1.50

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North Bennington. Cong. Ch. ...13.28

Northfield. Cong. Ch. and Soc. (30 of which from a "Friend" to const DEA. GEORGE H. BAILEY L.M.) ...50.85

Orwell. Cong. Ch. ...25.00

Pawlet. "A Friend" *for Indian M.* ...5.00

Pescham. Cong. Ch. ...37.00

Peru. Dea. Edmond Batchelder ...3.00

Poultney. Alice Field, *for Organ, for Fairbanks, Fla.* ...3.00

Rutland. W.H.M. Soc. and Circle of "King's Daughters," B. of C., *for McIntosh, Ga.*

Saint Albans. F.S. Stranahan's S.S. Class, *for Student Aid, Fisk U.* ...25.00

Saint Johnsbury. North Cong. Ch., *for Rosebud Indian M.* ...10.00

Shoreham. Ladies of Cong. Ch., B. of C., *for McIntosh, Ga.*

South Newbury. Mrs. M. Brock, Mrs. S. Brock and Mrs. L. Hale, Sewing Material, *for Meridian, Miss*

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Townshend. Cong. Ch. ...12.16

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Castleton. W.H.M.S. ...5.00

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\$467 32

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Ex. ...3,820.00

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Building, Lexington, Ky. ...1,881.24

Andover. C.E. Goodell ...25.00

Andover. Y.P.S.C.E. of South Ch., *for Student Aid, Fisk U.*
...15.00

Andover. Miss Susie Smith, 25; Miss Clara Boynton, 5, *for Organ,*
for Fairbanks, Fla. ...30.00

Andover. Mission Soc., Bbl. of C., *for Jellico, Tenn.*

Ashfield. Mrs. Daniel Williams, *for Freight to McLeansville,*
N.C. ...1.16

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Atlantic. Ladies' Miss'y Soc. ...6.75

Auburndale. Sab. Sch. of Cong. Ch., *for Indian M.* ...103.51

Auburndale. Ladies' Benev. Circle, Bbl. of C., *for Austin, Texas*

Bedford. cong. Ch. ...10.00

Berlin. First Cong. Ch. ...11.00

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HON. Rufus L. Frost, *for Student Aid, Fisk U.* ...18.00

Wm. Q. Wales ...10.00

Rev. R.B. Howard ...2.00

Roxbury. Mrs. W.R. Nichols, *for Student Aid, Washburn Sem. Beaufort, N.C.* ...2.00

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Braintree. South Cong. Ch. ...17.00

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Brockton. First Cong. Ch., 14; Sec. Cong. Ch., *for Williamsbury Academy, Ky.* ...15.00

Brookfield. Coll. *for Williamsbury Academy, Ky.* ...14.59

Cambridge. Shepard Memorial Ch. ...301.24

Campello. Mrs. Allen Leach ...0.50

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...20.00

Chesterfield. Cong. Ch. ...3.00

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Dalton. Cong. Ch. ...79.50

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(including freight) 98.10, *for McIntosh, Ga.*

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East Charlemont. Cong. Ch. ...15.42

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Easthampton. First Cong. Ch. ...76.84

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Enfield. Rev. Robert M. Woods and sister, *for Student Aid,*
Tillotson C. & N. Inst. ...30.00

Fall River. Sab. Sch. First Cong. Ch., *for Indian Sch'p.*
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Fitchburg. Ladies' Benev. Soc. of Rollstone Ch., Box of C. val.
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Foxboro. Orthodox Cong. Ch. ...20.63

Framingham. Miss Mary L. Brown, *for Indian M.* ...5.00

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Harwich. Miss S.G. Brooks, *for Girl's Hall, Pleasant Hill, Tenn.*
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Hatfield. Sab. Sch. of First Cong. Ch., *for Student Aid,*
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Holliston. "Bible Christians" ...100.00

Page 27

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- Malden. Sab. Sch. of Cong. Ch., *for Straight U.* ...25.00
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Sch'p.* ...14.05
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- Northfield. Cong. Sab. Sch., *for Moody Station, Fort Berthold
Indian M., North Dak.* ...66.96



Northfield. Miss Annie M. Wells ...5.00

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...12.00

North Wilmington. "A Friend," *for Straight U.* ...1.00

Oakham. Cong. Ch. ...1.00

Peabody. South Cong. Ch. ...288.00

Pepperell. Ladies' Circle of Second Ch., B. of C., 2 for Freight,
for Thomasville, Ga. ...2.00

Pittsfield. Mrs. Mary E. Sears, *for Ind. M.* ...10.00

Quincy. Primary Dept. Sab. Sch. Cong. Ch., *for Mountain Work*
...10.00

Reading. Cong. Ch. ...18.00

Rutland. Cong. Ch. ...6.30

Somerville. Franklin St. Orthodox Cong. Ch., *for Student Aid.*
Indian Sch., Santee Agency, Neb. ...40.00

Somerville. Y.P.S.C.E. of Prospect Hill Ch., *for Straight U.*
...\$5.00

South Deerfield. Sab. Sch. Cong. Ch., *for Student Aid, Washburne*
Sem., Beaufort, N.C. ...8.00

South Framingham. Y.P.S.C.E., Grace Cong. Ch., *for Indian Sch'p.*
...52.50

South Framingham. Sab. Sch. Grace Cong. Ch., *for Mountain Work*
...14.00

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South Framingham. Mrs. A.M. Amsden, 5; G.M. Amsden, 5 ...10.00

South Hadley. First Cong. Ch. ...21.00

South Hadley Falls. John Gaylord ...15.00

Springfield. First Cong. Ch., *for Student Aid, Washburne Sem., Beaufort, N.C.* ...10.00

Spencer. "A Friend," *for Jellico, Tenn.* ...20.00

Taunton. Sab. Sch. of Winslow Cong. Ch., *for Indian M.* ...25.00

Wakefield. Cong. Ch., 17.50; Cong. Sab. Sch., 19.83; Cong. S.S. Primary Dept., 10, *for Student Aid, Fisk U.* ...47.33

Walpole. Sab. Sch. Orthodox Cong. Ch., *for Mountain Work* ...13.93

Ware. Miss Hitchcocks' Class East Cong. S.S., *for Indian M.* ...50.00

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Warren. Cong. Ch. ...115.00

Warren. Cong. Ch. *for Straight U.*, and to const. PRESIDENT R.C. HITCHCOCK L.M. ...30.00

Warren. Mrs. Joseph Ramsdell, 5 *for Chinese and 5 for Indian M.* ...10.00

Waverly. Mrs. Daniel Butler, *for Mountain Work* ...10.00

Wendell. Mrs. E.H. Evans ...5.00

West Boylston. First Cong. Ch. and Soc. ...9.00

West Brookfield. Cong. Ch., (5 of which from Mrs. R.R. Montague) ...19.00

West Hawley. Rev. A.B. Peffers ...3.00

West Newberry. "A Friend" In First Ch., *for Academy, Pleasant Hill, Tenn.* ...30.00

Weymouth. First Ch. and Soc., to const. REV. F.H. PALMER and B.F. RICHARDS L.M.'s ...60.15

Whitinsville. Edward Whitin, 100; Wm. H. Whitin, 50; Arthur F. Whitin, 20 ...170.00

Whitinsville. Ladies' Benev. Soc. by Lila S. Whitin, Box of C., Val. 120, *for Indian M., Ponca Agency, Neb.*

Whitman. First Cong. Ch. ...25.81

Williamstown. Sab. Sch. First Cong., adl. *for Rosebud Indian M.* ...0.50

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Wollaston. Cong. Ch. ...22.42

Worcester. Union Cong. Ch., 180.73; "A Friend" to const. MISS MARY JANE RUSSELL L.M., 30; Mrs. Ellen B. McClenning 1 ...211.73

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—— "E.W.W." ...100.00

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Chicopee. First ...9.81

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Ludlow ...13.87

Westfield. First ...65.30

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" Park St. Y.P.S.C.E. ...17.00 Ira Merril ...2.00

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for Woman's Work:

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For Student Aid, Williamsburg, Ky. ...40.00

Newton. Mr. Cobb's S.S. Class *for Sch'p, Indian Sch., Santee
Agency, Neb.* ...6.25

----- \$486.25

\$6,040 38

ESTATES.

Greenfield. Estate of Ex-Gov. William B. Washburn, by W.N.
Washburn and F.G. Fessenden, Ex's, Additional ...10,000.00



Holliston. Estate of Dea. George Batchelder, by J.M. Batchelder,
for Ex's ...1,000.00

Swampscott. Estate of Miss Lucy A. Hopkins, by Miss Lucretia A.
Hopkins, Executrix ...1,000.00

Woburn. Estate of Miss Ruth M. Leathe, by S.H. Leathe and Wm. W.
Hill, Ex's ...3,500.00

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Wilmington, N.C.*

Ashfield, Mass. Cong. Ch., Bbl. Val. 25, *for McLeansville, N.C.*

Georgetown, Mass. Peabody Memorial Ch., Box, *for Sherwood, Tenn.*

Newton, Mass. Mrs. M.T. Vincent. Eliot Ch., Books and Magazines,
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Somerville, Mass. Y.P. Miss'y Circle of Day St. Church. Box, Val.
52, *for Pleasant Hill, Tenn.*

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...134.02

Providence. Y.P.S.C.E. of North Cong. Ch., *for Grand View, Tenn.*
...6.02

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Andover. Cong. Ch. ...10.00

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Sundries, *for Talladega C.*

Bridgeport. Y.P.S.C.E. Park St. Ch., *for Indian Sch'p.* ...22.75

Page 30

Collinsville. Chas. Blair, 30; H.S. Collins, 10, *for Theo, Dept., Talladega C.* ...40.00

Columbia. "Friends," *for Freight to McIntosh, Ga.* ...1.00

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Enfield. First Cong. Ch., and to const. ALBERT ABBE, J.N. ALLEN, HOMER W. PATTEN, T.I. PEASE, F.A. KING, MRS. HENRY C. WOODWARD and MISS EMMA L. PARSONS L.M.'s ...50.00

Farmington. "Friend," *for Indian M.* ...20.00

Franklin, Cong. Ch. ...6 32

Glastonbury. D.W. Williams, *for Indian M.* ...150.00

Greenwich. Second Cong. Ch. ...142.32

Hartford. Y.P.S.C.E. of First Cong. Ch. 10; Mrs. Edward Perkins, 10, *for Student Aid, Fisk U.* ...20.00

Hebron. Cong. Ch. ...15.65

Ivoryton. "Friend," *for Rosebud Ind. M.* ...100.00

Meriden. Y.P.S.C.E., by Miss Mary J. Benham, *for Mountain Work* ...25.00

Middletown. South Cong. Ch. ...41.68

Middletown. Lucius R. Hazen ...4.75

Naugatuck. Cong. Ch., (70 of which *for Indian M.* and 100 *for Tougaloo U*) ...240.00

New Britain. Sab. Sch. of South Cong. Ch., *for Indian Sch'p* ...36.00

New Hartford. First Cong. Ch. and Soc. ...39.00

New Haven. "Golden Links." Dwight Place Ch., *for Student Aid, Fisk U.* ...18.00

New Haven. Ladies of Dwight Place Ch., Bbl. of C., *for Fisk U.*

New Haven. "Friend" in United Ch., *for Indian M.* ...2.00

New Haven. United Ch., adl. ...0.75

Newington. Sab. Sch. Cong. Ch., *for Rosebud Indian M.* ...34.28

New London. Wing Sing, *for Rosebud Indian M.* ...1.00

North Branford. Sab. Sch. of Cong. Ch., *for Atlanta U.* ...20.00

Norfolk. Sab. Sch. of Cong. Ch., *for Indian Sch'p.* ... 16.61

North Haven. Cong. Ch. ...60.00

Norwich. Park Cong. Ch. ...1,804.18

Norwich Town. "The Other Girls," by Fannie I. Williams, Sec., *for Conn. Indl. Sch., Ga.* ...25.00

Oxford. Ladies of Cong. Ch., 3 Bbls. of C., 6 *for Freight, for Marion, Ala.* ...6.00

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Plainville. "A Friend."...50.00

Saybrook. Mrs. Lucy B. Ward, 25; Old Saybrook Cong. Ch and Soc.,
24.19...49.19

Simsbury. Y.P.S.C.E., of Cong. Ch., *for Straight U.* ...15.25

South Canaan. Cong. Ch. ...5.77

Southport. "A Friend."...25.00

Stafford Springs. Cong. Ch. ...28.49

Suffield. Mrs. G.H. Fuller, Box of C., *for Thomasville. Ga.*

Terryville. Y.P.S.C.E. by Miss S. Lucy Arms, Treas., *for Student Aid, Indian Sch. Santee Agency, Neb.* ...35.00

Thomaston. Sab. Sch. of Cong. Ch., *for Sch'p, Indian Sch., Santee Agency. Neb.* ...35.00

Torrington. Helpmeet Circle of King's Daughters, Third Cong. Ch.,
Bbl. of C., *for Williamsburg, Ky.*

Washington. Sab. Sch. of Cong. Ch., *for Student Aid, Indian Sch., Santee Agency, Neb.* ...25.00

Waterbury. Mission Circle, Second Cong. Ch., *for Indian Sch'p.*
...70.00

West Cornwall. Second Cong. Ch. ...39.00

Westford. Cong. Ch. ...4.00

West Suffield. Cong. Ch. and Soc. ...13.00

Wethersfield. Miss J.C. Francis' S.S. Class, *for Rosebud Indian M., and to const. ARTHUR W. HOWARD L.M.* ...30.00

——. "A Friend in Connecticut," *for Dining Hall, Indian Sch. Santee Agency, Neb.* ...100.00

——. ——, *for Hope Indian Station* ...75.00

Woman's Home Mission'y Union of Conn., by Mrs. D. Wilder Smith,
Sec.

Naugatuck. Cong. Ch., *for Conn. Ind'l Sch., Ga.* ...35.00

New Haven. College St. Ch., Mrs. Cowles, *for Conn. Ind'l Sch., Ga.* ...35.00

70.00

\$3,804.99

ESTATE.

Darien. Estate of Rev. Ezra D. Kinney, by J.C. Kinney, Executor
...100.00

\$3,904.99

NEW YORK, \$858.98.

Binghamton, Mrs. J.L. Mersereau, *for Student Aid, Fisk U.*
...\$50.00

Brooklyn. Central Cong. Sab. Sch., *for Indian M.* ...37.50

Brooklyn. Grand St Order of King's Daughters, Box of Books, *for Troy, N.C.*

Brooklyn. Lewis Av. Cong. Ch., B. of C., *for Williamsburg, Ky.*

Buffalo. First Cong. Ch., ..100.00

Canandaigua. First Cong. Ch., *for Indian M.* ...12.80

Churchville. W.H.M. Soc., *for Student Aid, Fisk U.* ...50.00

Ellington. Mrs. Anson Crosby ...1.00

Elmira. Mrs. Olivia L. Langdon ...100.00

Gloversville. Cong. Ch. ...4.00

Homer. Cong. Ch. ...20.29

Honeoye. Cong. Ch. ...31.50

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Lima. Mrs. Louis D. Warner ...2.00

Lisle. Mrs. M.D. Osborn ... 15.00

Munnsville. Mission Circle, *for Student Aid, Tillotson C. and N. Inst.* ...10.00

New Lebanon. Ellen C. Kendall ...4.00

New York. Wyckoff, Seaman & Benedict, *for Type Writer, Fisk U.* ...45.00

New York. A.D. Sturges *for Mobile, Ala.* ...5.00

New York. J.F. Land, M.D. ...5.00

New York. Mrs. John Lindley, Box of Books, *etc.*, 2.05 *for Freight, for Tougaloo, Miss.* ...2.05

New York. Cong. Sab. Sch., Christmas Box, *for Williamsburg, Ky.*

Norwich. First Cong. Ch. ...39.85

Rochester. "King's Daughters," Bbl. of C., *for Macon, Ga.*

Sherburne. Sab. Sch. of First Cong. Ch. ...33.32

Wellsville. Cong. Ch. ...25.96

West Bloomfield. M.J. Peck, *for Jonesboro, Tenn.* ...10.00

West Brook. Plymouth Cong. Ch., *for Rosebud Indian M.* ...7.00

Woman's Home Missionary Union of N.Y., by Mrs. L.H. Cobb, Treas., *for Woman's Work:*

Albany. Ladies' Aux. First Ch. ...20.00

Brooklyn. Ladies' Benev. Soc of Clinton Av. Cong. Ch. ...100.00

Brooklyn. The Lily Circle, Park Ch., *for Indian M., Santee Agency, Neb.* ...40.00

Fairport. Ladies' Aux. ...27.61

Lockport. Ladies' Aux., *for Sch'p, Talladega C.* ...20.00

New York. Broadway Tab. Ch. ...20.00

Rome. Ladies' Aux. Welsh Ch. ...20.00

247.61

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