

The American Missionary — Volume 48, No. 10, October, 1894 eBook

The American Missionary — Volume 48, No. 10, October, 1894

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Contents

The American Missionary — Volume 48, No. 10, October, 1894 eBook.....	1
Contents.....	2
Table of Contents.....	4
Page 1.....	6
Page 2.....	8
Page 3.....	10
Page 4.....	12
Page 5.....	14
Page 6.....	15
Page 7.....	17
Page 8.....	19
Page 9.....	21
Page 10.....	23
Page 11.....	25
Page 12.....	27
Page 13.....	29
Page 14.....	31
Page 15.....	32
Page 16.....	33
Page 17.....	34
Page 18.....	35
Page 19.....	37
Page 20.....	39
Page 21.....	41
Page 22.....	42

Page 23.....	43
Page 24.....	45
Page 25.....	46
Page 26.....	48
Page 27.....	49
Page 28.....	51
Page 29.....	53
Page 30.....	56
Page 31.....	59
Page 32.....	62
Page 33.....	65
Page 34.....	68
Page 35.....	71
Page 36.....	74
Page 37.....	77
Page 38.....	80
Page 39.....	84

Table of Contents

Section	Page
Start of eBook	1
EDITORIAL.	1
THE PRESENT DISTRESS, 366	1
RECEIPTS, 373	1
COMMUNICATIONS	2
DONATIONS AND	2
SUBSCRIPTIONS	
FORM OF A BEQUEST.	2
THE	2
NEW HAMPSHIRE.	27
VERMONT.	28
MASS. AND R.I.	28
CONNECTICUT.	28
NEW YORK.	28
NEW JERSEY.	28
PENNSYLVANIA.	28
OHIO.	28
INDIANA.	28
ILLINOIS.	28
IOWA.	28
MICHIGAN.	29
WISCONSIN.	29
MINNESOTA.	29
NORTH DAKOTA.	29
SOUTH DAKOTA.	29
NEBRASKA.	29
MONTANA.	29
MISSOURI.	29
OREGON.	29
WASHINGTON.	29
CALIFORNIA.	30
NEVADA.	30
INDIAN TERRITORY.	30
MEW MEXICO.	30
LOUISIANA.	30
MISSISSIPPI.	30
ALABAMA.	30
FLORIDA.	30
TENNESSEE, KENTUCKY AND	30
ARKANSAS.	



COLORADO.	30
WYOMING.	30
OKLAHOMA.	31
NORTH CAROLINA.	31
TEXAS.	31
GEORGIA.	31
SOUTHERN CALIFORNIA.	31
CURRENT	31
NEW HAMPSHIRE, \$3,270.66.	31
VERMONT, \$252.24.	32
MASSACHUSETTS, \$2,837.23.	32
RHODE ISLAND, \$95.82.	33
CONNECTICUT, \$1,344.92.	34
NEW YORK, \$773.24.	34
NEW JERSEY, \$15.59.	35
PENNSYLVANIA, \$3.00.	35
OHIO, \$1,147.25.	35
ILLINOIS, \$307.30.	36
MICHIGAN, \$310.36.	36
IOWA, \$142.21.	36
WISCONSIN, \$378.61.	37
MINNESOTA, \$5.45.	37
NORTH DAKOTA, \$3.50.	37
SOUTH DAKOTA, \$29.50.	37
NEBRASKA, \$16.09.	37
COLORADO, \$10.10.	37
CALIFORNIA, \$953.65.	37
KENTUCKY, \$4.00.	37
TENNESSEE, \$3.00.	37
NORTH CAROLINA, \$2.25.	38
ALABAMA, \$2.77.	38
MISSISSIPPI, \$33.00.	38
CANADA, \$5.00.	38
HAWAIIAN ISLANDS, \$5.00.	38
INDIA, \$10.00.	38
TUITION, \$370.87.	38
SUMMARY.	38
FOR THE AMERICAN MISSIONARY.	38



Page 1

EDITORIAL.

Annual meeting, 345
Lowell, 346
financial statement, 347
capital and labor, 348
the Alaska mission, 349
death of Hon. A.C. Barstow and of Rev. Geo. S. Smith, 350

The South.

The Waldenses at Valdese, N.C., 351
Notes from the mountains, 354
"NOLICHUCKY JACK'S" Descendants, 355
promising openings for school and church, 356
southern field notes, 357
CAPPAHOSIC'S sixth commencement, 359
prayerful and industrious family, 361
A visit to uncle tom's cabin, 362

The Indians.

Mission services at two Kettle village, 363
Indian mission collections, 366

The Chinese.

THE PRESENT DISTRESS, 366

Bureau of woman's work.

Annual meeting—A few words to boys, 368
woman's state organizations, 371

RECEIPTS, 373

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"I GIVE AND BEQUEATH, the sum of —— dollars, to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The Will should be attested by three witnesses.

THE

AMERICAN MISSIONARY.

* * * * *

VOL. XLVIII. OCTOBER, 1894. No. 10

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American Missionary Association.

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Page 3

ANNUAL MEETING.

Our annual meeting at Lowell, Mass., October 23d to 25th, promises to be an occasion of great interest. A large proportion of the addresses will be from missionaries. The work throughout the year has been greatly blessed, despite the difficulties it has had to meet from lack of adequate means. The meeting opens at three o'clock, Tuesday afternoon, and the annual sermon will be given by Rev. Charles H. Richards, D.D., of Philadelphia, in the evening, followed by the communion service.

* * * * *

ARRANGEMENTS FOR OUR ANNUAL MEETING.

A partial and tentative programme of our Annual Meeting has been prepared. Times are provided for open discussion or the "free parliament." But it is deemed necessary to secure some able writers and speakers to prepare reports and deliver addresses on special and important topics.

We are happy to announce that at this writing a number such have promised attendance. Among these we may name the President of the Association, Merrill E. Gates, LL.D., President of Amherst College; Rev. Chas. M. Lamson, D.D., Hartford, Conn.; Rev. DeW. S. Clark, Salem, Mass.; Rev. Dr. McKenzie, of Boston; Dr. Lyman Abbott, of New York; Hon. Frederick Douglass, of Washington; and his Excellency, Governor Greenhalge, of Massachusetts. Some others have been invited from whom favorable answers are expected.

A marked feature of this meeting will be the unusual number of missionaries and workers from the field, who will give living pictures of things as they are. Following the happy precedent of other years, each of the co-operative Congregational societies will be represented by a speaker chosen by itself. These addresses will be brief, and will manifest the feelings of harmony and comity existing between these societies.

The meeting promises to be an interesting and valuable one. The topics discussed are of vital importance to the work, and the addresses will be worthy of the topics. Lowell is accessible, and its welcome will be cordial.

* * * * *

LOWELL.

The city of Lowell has long enjoyed a national, even world-wide reputation, as the leading center for the manufacture of cotton fabrics. And, while this industry offers employment to something like 25,000 men, women and children, there are also enterprises in great variety that do not use cotton fibre in any way, yet find work for ten to fifteen thousand more toilers. The principal corporations are the Lawrence, Tremont

and Suffolk, Merrimack, Boott, Massachusetts, Hamilton and Appleton, beside the Middlesex, where shawls are made, and the carpet mills, where the famous Lowell carpets are woven. While the city is a veritable beehive of industry, yet the people find time for recreation, and have wisely provided breathing places in different parts of the city, where they can recuperate mind and body. The prominent pleasure

Page 4

resorts are Fort Hill park, the North and South commons, Park Garden, the boulevard—extending three miles along the bank of the Merrimack River—and Lakeview, an attractive watering-place some five miles out from the center. This latter place is reached by means of the Lowell and Suburban Street Railway, an electric line, which also connects the neighboring villages of North Chelmsford, Dracut, North Billerica and Chelmsford Center. A ride to any one of these places costs but twenty cents for the round trip, and the Lakeview line is especially interesting at its terminal.

The city's moral and educational interests are also well provided for, as evidenced by the following: 30 churches, 47 primary schools, 10 grammar and 1 high school, besides a training school for teachers, and a manual training-school for boys; also a prospective State normal school. We also have three or four hospitals, an old ladies' home, and a home for young women and children. The police protection consists of a chief, his deputies, captains and sergeants, and about one hundred patrolmen. The fire system of the city is excelled by none in the country, and is well worthy a careful inspection.

Lowell is not favored with a great many pretentious edifices on her public streets, but the most prominent are the new City Hall, High School, Memorial Building, State Armory, St. Anne's Church and the Federal Building. The city is already furnished with a thorough water system, but, desiring a better quality of water than that taken from the Merrimack River, she has had a large number of artesian wells driven, and they now furnish about 3,000,000 gallons of water per day. All the principal streets are well lighted by electric lamps, and the residential portion by gas.

The Merrimack River affords a means of enjoying aquatic sports, there being rowing boats, canoes, sail boats and steamers in abundance. Two very enchanting spots up the river are Tyng's Island and Harmony Grove, and if one desire a longer trip by water he may ride to Nashua, N.H., by steamer or other boat.

The population of Lowell is probably about 80,000, and excepting in specially hard times there are few persons to be found in want of a situation. These are only a few of Lowell's salient points, but enough is here given to convey to the visitor a very fair idea of the city's make-up.

* * * * *

FINANCIAL STATEMENT.

We wish to present to the friends of the American Missionary Association a full statement of its financial affairs, its debt, its retrenchments; its still greater debt and the still greater retrenchments that will be inevitable unless during the coming year its receipts can be greatly increased. It is not our aim to make a startling cry for transient

relief, but for a steady increase of receipts to remove debt and insure the stability of the work.

Page 5

At the close of our last fiscal year, September 30th, 1893, we reported a debt of \$45,028.11. In that year we received aid from the Government for Indian work. During the eleven months of this year we have received no aid from the Government, but our receipts from other sources have increased over those of last year, and we have cut down our expenditures, so that if we had received the Government aid as last year our debt on the eleven months of the current year would be only \$5,409.80, but with that loss the actual indebtedness of these eleven months is \$23,937.10, which added to that of the last year makes the total debt August 31st \$68,965.21. From present indications we can hardly hope for any material reduction of this amount during the current month, and hence the prospect is that this sum must be reported at our annual meeting.

A grave contingency confronts us as we enter (October 1st) on the new year. Our great work, which has lifted thousands of young men and women from ignorance and poverty into hopeful and useful lives, and which has brought cheer and help to multitudes of homes where poverty has reigned, must be carried forward; and our debt, which has hung as a weight upon this work, must be wiped out. A constantly increasing debt must be avoided at any cost. The next six or eight months (the harvest months for collections) must decide the question. If pastors of churches will lay the matter to heart and secure regular and increased collections, and if benevolent friends of these struggling races will bear them in remembrance by special contributions, an uplift of hope and help will be given where now they are threatened with discouragement in their great conflict with poverty, ignorance and race prejudice.

* * * * *

CAPITAL AND LABOR.

Capital and labor are twin brothers, but they have been alienated almost from childhood, and the strife between them waxes warmer and warmer, and, like all other vexed questions, will never be settled till it is settled right.

There are various forms of these troubles—now in the coal mines, now on the railroads, and now in the shops—but there are aspects of the struggle which put on national traits and overthrow empires. The French Revolution was a struggle between capital and labor. The capitalists were the aristocracy, and they monopolized also intelligence and power. With these advantages they ground down labor till patience was changed to implacable rage, and the reaction brought forth the most serious and terrible massacres recorded in history.

Page 6

Our great civil war of 1861-65 developed one aspect of the conflict between capital and labor. The slaveholders were the capitalists, and with them also were the intelligence and power. These levers were used to crush down the laborer into the severest form of slavery known among men. Labor was patient, but large sympathy was developed in the North in favor of the slave. This alone would not have brought on the war. Southern capitalists gloried in their power, and, accustomed to absolute domination over their slaves, assumed the same attitude of superiority over their fellow-citizens of the North. They ruled in Congress, dominated over the press and the pulpit, and, ambitious to extend their dominion, demanded larger territory for the extension of the slave system. When this was refused, they set up an independent standard and brought on the war. The end was disastrous to the South. The capitalists were well-nigh ruined and the slaves were set free.

On this same plain, growing out of the embers of that same conflict, another and almost as threatening a struggle is rising up before us. The white race in the South still largely controls capital, intelligence and power, and these forces are again used to hinder the impoverished laborer. The white man holds office, from which the black man is excluded, who is denied opportunities and privileges which crush his manhood. The contest is again unequal, and the outcome must take one of two forms. Either the oppressed laborer will rise in rebellion—and whatever may be the ultimate result the conflict will be dreadful—or, on the other hand, the laborer, denied education, a comfortable home and a chance to accumulate property, will sink into an utterly hopeless degradation, a curse to himself and to the whole South.

What is the remedy for all this? There is a remedy, and if applied promptly may save the nation from either of the catastrophes we have named, and that is: Give the black man a chance to acquire property, education and power equal to his white neighbor, and the elements of the struggle are gone. This is the work the American Missionary Association is attempting to do. It meddles not with theories, or parties, but aims quietly to give the needed help to the Negro.

* * * * *

OUR ALASKA MISSION.

Letters received from Rev. Dr. Sheldon Jackson and Mr. Lopp give us the gratifying assurance that the mission is by this time opened under favorable auspices. Dr. Jackson found on reaching Alaska that Mr. Lopp had visited the mission at Cape Prince of Wales this spring and discovered that the buildings, furniture and supplies were in good condition. Mr. Lopp, in response to our request, has consented to return to the Cape and re-open the mission. He greatly regrets that an ordained minister was not sent, and expresses the earnest hope that another season this necessary addition will be made, but he consents to return and do the best he can. He has little fear of

violence from the natives, finding them completely intimidated by the threats of the captain of the revenue cutter "Bear."

Page 7

The experiment of introducing the reindeer into Alaska is thus far very encouraging. Mr. Lopp has had a herd under his care at Port Clarence, and although the winter has been unusually severe one hundred and fifty fawns were added to the herd. The Government has promised to our mission at Cape Prince of Wales this season one hundred reindeer, and Mr. Lopp, with adequate help, will have the care of them. The ultimate success of this experiment with reindeer in Alaska is one of great promise. It indicates a food and clothing supply for the natives, with increased facilities for transportation, thus laying the foundation for growth in population and in civilization.

It will be remembered that of the three men connected with the horrible murder of Mr. Thornton, two were at once arrested by the natives and shot. The third, Titalk, who was the leader, escaped for the time. Mr. Lopp thus describes his death: "After the 'Bear' had left for the South, Titalk came back to the cape, and his uncle, Te-ed-loo-na led him up on the hillside near the grave of Mr. Thornton, and asked him how he should put him to death, strangle him, stab him or shoot him. The boy preferred to be shot, so he commanded him to hold his head down and then shot him."

Mr. Lopp furnishes another evidence of the disposition on the part of the leading natives to guard the interests and property of the mission: "On one occasion during the winter Chief Eliguok heard that a boy had broken into the school-house, and he announced his intention to kill the boy, but upon investigation it was found to be a false report."

We trust that in the good providence of God, this mission will be made prosperous and be greatly enlarged, that its missionaries will be preserved in safety, that the natives will become more orderly, that the influence of the school and mission may bring to them peaceable fruits of civilization and Christianity.

* * * * *

HON. A.C. BARSTOW.

We record our tribute of sorrow at the death of Hon. A.C. Barstow, which occurred September 5th. He was for many years intimately and usefully connected with the growth and prosperity of the city of Providence, R.I., which was his home and where he died. He was a man of wide sympathies in Christian and patriotic work, having held responsible offices in his native State, and was connected with other public movements, like that of the Board of Indian Commissioners, of which for a time he was president. He was a devoted Christian man, active in the church of which he was a member, and deeply interested in the missionary and benevolent boards of the Congregational churches. He was for a long time a vice-president of our Association.

* * * * *

REV. GEORGE S. SMITH.

“Servant of God, well done!
Rest from thy loved employ!
The battle fought, the victory won,
Enter thy Master’s joy!”

Page 8

This may be fittingly said of Rev. G.S. Smith, who for thirteen years was pastor of the Congregational Church at Raleigh and McLeansville, N.C., and who entered into rest on the 12th of last August. Memorial services were held on the 26th of August in the church where he had long and faithfully conducted the worship of his people. Addresses were made by those who had been intimately associated with him in his work, which testified to the earnestness and success of his ministry. The best proof of his work is to be seen in the intelligence and virtue of the community in which he labored.

Our field missionary in a recent visit speaks in this way: "It is very rare to find colored people under such discipline and so orderly and intelligent in meetings. The faces of the old people are sunny and sweet, they are so attentive and appreciative and so responsive. The young people were at the meeting in large numbers. It will give you an uplift from your work to spend a day or two with the people of this place in meetings such as they now hold."

THE SOUTH.

* * * * *

THE WALDENSES AT VALDESE, N.C.

SECRETARY C.J. RYDER.

This new field of work, which was reported for the first time at our annual meeting last year, is one of unique and especial interest. Two years ago the steamship Kaiser Wilhelm arrived in New York with one hundred and sixty-six Waldenses among her steerage passengers. These people came from the Piedmont valley and mountain regions of Italy. Their purpose in coming to America was to establish for themselves homes in our own mountain region of the South. This little company that came down from the deck of the Kaiser Wilhelm were the pioneers in the establishment of their colonies in this new land. They were rather the Pilgrim Fathers of this Waldensean movement. Before the actual colonists had come, Rev. Chas. A. Tron, D.D., pastor of the Waldensean Church, and member of the Board of Evangelization in Italy, had been to the mountain regions of North Carolina, and after careful investigation had purchased a tract of land for these Waldensean colonists.

Soon after the coming of these Waldenses, correspondence was opened with them by the American Missionary Association. The colony was to be planted in the midst of our great mountain field, and we had every confidence that the coming of these conscientious and devoted Christian colonists would be of real helpfulness in our work there. Rev. C.M. Prochet, D.D., whose name is well known to the readers of this magazine, and to the Christian public generally, came to look after the interests of the Waldensean colony not long after their first settlement. In conference with Drs. Tron

and Prochet, and after learning thoroughly the condition of their colony, an appropriation was voted by the Executive Committee to assist them in the beginning of their work, as they were in great need of such help.

Page 9

These Waldenses have begun their settlement in America in a wise and sensible way. Let us notice their business-like arrangement before speaking of the interesting educational and religious work which has developed among them with the assistance of the Association.

They have purchased five thousand acres of land. In dividing this land, they first set aside a portion for a church and manse, together with a small farm for the use of the pastor. Then they set aside a good, commodious site for the school-house. After this a considerable portion of the land, three thousand five hundred acres in extent, is divided into farms of fifty acres each.

In addition to this first company who came on the Kaiser Wilhelm, others have come at various times until there is a considerable colony there. These people are poor. They come from the splendid stock of Waldenses who have been so potent a factor in freeing thousands in France and Italy from the degrading superstitions of Romanism. As all our readers know, the Waldenses have stood for religious freedom from first to last. The fibre of their character has been tested through many a conflict. Dr. Edward Everett Hale, who told the story of the Waldensean heroism and devotion in the beautiful legend "In His Name," brings out the noble features of their character in soft, yet bright colors. It is most fitting that our Congregational churches through the Association should welcome this new colony and extend to them the right hand of Christian fellowship. This they have done.

As soon as the colony was established and the people were felling the forests and building their humble homes, they applied to us for assistance for the support of the pastor and teacher. The colonists themselves made large sacrifices, and only asked us to assist them in the support of their religious and educational leaders.

Rev. Enrico Vinay, a native of Italy, was their first pastor. Mr. M.A. Jahier, was selected as their teacher. Mr. Jahier, together with Dr. Tron, was in conference with us in New York, and the simple, Christian character and progressive educational ideas of the Waldensean teacher charmed and impressed us all. He went into the field and opened a school and Sunday-school at Valdese, as the colonists call their mountain village.

The Rev. Enrico Vinay remained with the people for nearly a year, being in regular correspondence with the officers of this Association. He was then called to another field, and Rev. B. Soulier was chosen as their pastor. Mr. Soulier is also a native of Italy. He is a thoroughly educated young man, and speaks English readily. He was educated in his own school in Italy, and completed a course at Edinburgh University in Scotland. His work is proving most successful.

Such is the interesting and providential beginning of our work in conjunction with these Waldenses in this field. We have this new problem upon our hearts and treasury. Who can say that God has not led us into this work, and opened this opportunity for helpful

and sympathetic co-operation with these earnest Christian people who have settled in our southern mountains?

Page 10

In the reports which have been regularly received from this field, very many items of great interest have been recorded. The Waldenses, above everything else, are Christian patriots. They love the fatherland and they love also America, the land of their adoption. In one of the reports from Mr. Jahier, the following interesting information is given:

“Sunday, June 24th, I preached to a good and attentive congregation. I had the Sunday-school at half past eight and the preaching at ten in the morning, and prayer-meeting at four in the afternoon. At this last service I went to a farm called Baziglia. It is named for a place in one of the valleys of Piedmont—a place which is noted as a fortress during the persecutions of the Waldensean Church. It was the refuge of the Waldenseans when they reconquered their native country after their exile in Switzerland, Germany, *etc.*, and in memory of that famous place, two or three families gave to their farms the same name. The Fourth of July was celebrated here at the school-house. There were forty-four children. I spoke to them of the independence of the United States of America, its founders, its Declaration of Independence, *etc.* For July and August it is impossible to have the day school; it is too hot, but I will continue the night school, D.V., at least for two or three nights a week. The Sunday-school will go on as usual—no vacation for the Sabbath school.”

The old fortress of Baziglia witnessed many heroic efforts of the early Waldenses, both in defense and attack. The name is very dear to the children of the earlier heroes, who have established Valdeese in this land, and so named some of their farms and homes Baziglia. The glimpse given us in the quotation above, of the life in this Waldensean colony, is an impressive picture and a most hopeful prophecy. These Waldenses can not prove “dangerous foreigners” who come to our shores with earnest Christian plans and purposes, and read the Declaration of Independence to their children on their first Fourth of July in America!

Photographs of the buildings at Valdeese were recently sent to our office. Among others was one of the manse and one of the school-house. These two buildings are of especial interest to our constituency, because we help the pastor and teacher. Over the school-house in which our pupils gather was floating the stars and stripes. These earnest people who celebrate the Fourth of July, who read publicly our Declaration of Independence, who plant the stars and stripes on the top of their school building, are the kind of foreigners that we need, and they certainly merit our most cordial assistance in the beginning of their life in our land.

In church polity the Waldensean Church differs slightly from our Congregational sisterhood. The local church is independent in the direction of its affairs. They have a “Board of Evangelization” which has supervision of their churches. Dr. Tron, a member of this board and president of the American branch, has properly great influence with the local church. The Waldensean Church naturally looks to Dr. Tron and Dr. Prochet

for counsel and direction. This church at Valdese recognizes itself as in fellowship with our great Congregational body, and especially with the local churches of North Carolina.

Page 11

This new and interesting field has opened more and more largely during the past year, as additional colonists have come to our shores. Despite the financial embarrassment of our treasury, we rejoice that we have been able to assist these brave and patriotic Christian people in establishing themselves in this mountain region of the South. We believe the opportunity of assistful co-operation with them is one that God has opened to us. We have every confidence that the descendants of Pilgrims and Puritans will rejoice in the privilege of assisting those in whose hearts there is the same passionate desire for religious freedom, and who are the children of equally heroic stock.

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NOTES FROM THE MOUNTAINS.

BY MISSIONARY WALTON.

In one of my visits to a neglected home I found a little orphan boy of ten years whom I invited to our mission Sunday-school, and he seemed pleased to know he had a friend. I had told them, during my visits, of our little Sunday-school, and as I was leaving I gave him a little Sunday-school card with a beautiful verse of scripture and asked him if he could read, whereupon, he answered, "No;" then I asked his foster-mother if she would teach him the text—she promised, as by this time she too was getting interested. I left them seemingly glad for the little time I had spent with them in their home.

Some time after this I was going down town, moving briskly along, when a small boy came plump up against me, saying, "Hello, mister! don't you know me? You're the Sunday-school man which was to our house. I know you." "O yes, I know you now," and I said, "tell me about yourself." "I have been to Sunday-school four Sundays, and have a nice teacher, and enjoy going very much; we are in a little class and have lesson-picture papers, and I like it so much I want to go every Sunday and all the time. I know a boy who does not go to Sunday-school, and he has promised to go with me next Sunday."

Saturday evening, June 2d, it was my privilege to meet with the Mossy Grove Christian Endeavor Society. About forty-five young people were present and took a hearty part in the meeting—quite a number joined in prayer during the twenty minutes' prayer service. This service was all the more interesting because a work of our planting, and from a very small beginning has grown and is full of Christian earnestness.

This was the home of the "unfortunate man" I had found as I went through the mountains. It was my privilege to look into that man's face and note the change that had come to him. In the Sunday-school I was teacher of his class. He seemed interested in the lesson and showed evidence of being a changed man. As I preached of the "sprinkled blood" he somehow appreciated all the more how he had been

rescued. In the house-to-house work among this people I found many encouraging results and think our work there will develop until we have a church organization.

Page 12

In one county I found a number of people off by themselves in a little nook of a valley, but not over two miles from Sunday-school and church, yet not attending. As I went into their homes and talked about their opportunities and duties, many promises were given that the future would find them more active for themselves and children. One man who had not been in Sunday-school for four years made a humble confession, and pledged that he would go to work. He spoke of his early life with its Christian activities, and now when he has a family he has neglected to take them and go to the house of God. So many men are waiting for somebody to lead them to their duty—they see it and know it—but have not moral courage to go forward unless encouraged in some special way.

On Children's Day I was in Pleasant View, and am sure if our Northern friends could have looked in and have seen the bright, happy children that were engaged in their first Children's Day service they would have been encouraged and rejoiced. Of course the service was far from perfect, but while this was true they were having a new experience. I had told them about Children's Day, and urged them to use our order of exercises, which they did, but the songs and recitations were too hard for most of them; yet, as I saw the real effort and interest, I could not restrain the "well done." But this was not all; I was again to be surprised when the names were called and the "little envelopes" presented with their "little Children's Day offering." They were happy in the thought of doing something for the good people who had aided them. They are very poor people and cannot do much, but a great change has come over them since I first found them. Our Christian Endeavor meeting that day was one of profit and help to all. One little boy about ten years old led in prayer.

During the month there have been two hopeful conversions and many evidences of spiritual strengthening and growth. On the other hand, hundreds are waiting for some one to help them "while the water is troubled." In all the meetings of the month there has been a marked evidence of spiritual interest.

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"NOLICHUCKY JACK'S" DESCENDANTS.

REV. JOS. E. ROY, D.D.

After I had preached recently at Naperville, Ill., Sunday morning, upon our mountain work, using the big map, a couple of ladies came forward and introduced themselves as descendants of John Sevier, the Huguenot "commonwealth builder" in the mountains of Tennessee, the hero of King's Mountain, as I had represented him to be. One of the ladies was Mrs. Knickerbocker, her husband being one of the most respected citizens of that place—his own stock being that indicated by his name. She is now, as she has been for many years, the lady principal of the college in that town connected with the Evangelical Association Church. Her mother was a Sevier and her father, Rev. John Cunningham, a Presbyterian minister from Jonesboro, East Tennessee, who came early

to Illinois to get away from slavery, and who served acceptably that Congregational Church of Naperville. She was a granddaughter of John Sevier. The other descendant was Miss Sevier, a great-great-granddaughter, a cultivated young lady, who was a teacher in a college in Ohio.

Page 13

It was at least a noticeable coincidence that out here upon these western prairies two of those worthy representatives should confront the preacher, who found his response to be, "Well, I didn't say anything bad about John Sevier, did I?" What a grand coalescing of blood was that which in the gathering of our nation brought Knickerbocker and Huguenot, Scotch, Irish and English and Germans, with congenial Danes and Swedes, into our people's life. It was also a bond of union, North and South, too strong to be separated by civil strife. It is an element in the make-up of the South that will ever be a conservative force in behalf of theology, of law and order, of Puritan institutions.

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PROMISING OPENINGS FOR SCHOOL AND CHURCH.

FROM A MOUNTAIN MISSIONARY.

I write to acquaint you with the facts concerning Columbus, N.C., both as regards church and school work. You are already aware of the good work accomplished there by our Brother Olinger. Something like thirty young people were converted through his efforts, and now the call comes for the organization of a church. The only church organization there has monthly meetings only and a minister uneducated.

The County Commissioners have signified their willingness to turn over the upper room in the Court House for church purposes, until some other arrangement could be made.

The most active person in the new enterprise is a member of another denomination, but is in favor of a Congregational church, as it would most likely meet the wants of newcomers of different churches.

As regards the school matter, I understand that a friend proffers to give to any church or individual who will establish and maintain a college an excellent site of ten acres, on a prominence affording a beautiful view of the surrounding country; and it is further reported that he will give, in addition to the site, one thousand dollars.

Columbus is situated in a very thickly populated section of the country, and Mr. Stearns, of Cleveland, Ohio, has erected two school buildings suitable for primary work, and already has employed two Congregational teachers at his own expense. The results obtained after two years' work are marvelous, thus showing that the mountaineers are extremely anxious to obtain an education; and in proportion to the increase of facilities for so doing, the results would increase.

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SOUTHERN FIELD NOTES.

BY REV. GEORGE W. MOORE.

Three thousand people were present at the Commencement exercises of LeMoyne Institute, Memphis. That vast audience paying an admission fee on an inclement evening to attend the closing-exercises gives evidence of the strong hold LeMoyne Institute has on the people.

The essays and orations were thoughtful addresses on the practical questions of the day. The meeting of the alumni association evinced the high regard in which Professor Steele and his corps of teachers are held by the graduates. The association expressed their intention to aid Professor Steele to sustain departments of the industrial work that had to be given up on account of hard times.

Page 14

An amusing and interesting incident, which illustrates the struggles of many of the parents to educate their children as well as their faith in God, occurred at the alumni dinner of Fisk University, Nashville, Tenn. At the close of the Commencement, Rev. H.H. Holloway, of Turin, Ga., the father of one of the graduates, was called upon for an after-dinner speech. Mr. Holloway told of a letter he received from President Cravath when he felt compelled, owing to the hard times, to have his son John, who had been in the University only four months, return home. Mr. Holloway, being unable to decipher the president's writing (the president's chirography resembles that of the late Horace Greeley—ED.), asked a Southern minister of his village to read it. The minister read the letter, and advised him not to waste his son's time with a college course; this did not prove good logic to Mr. Holloway, as he observed that this minister's son was taking a college course of study without wasting his time.

We will let Mr. Holloway tell the rest of the story of the letter and his prayer in his own words: "Not being satisfied with the minister's advice I went that night down into the woods and knelt beside a hickory-tree, with the letter spread out, and prayed as follows: 'Lord here is a letter from Dr. Cravath; I suppose you know him. Here is his letter which I cannot read, but I am told that you can read as well in the dark as you can in the light. Dr. Cravath says for me to do all I can for my son, and look to you for the balance. Now I cannot do anything for my son; if he is to be aided you must do all, for one thing is certain I have no money; you have left none with me, and I do not know with whom you have left it. Now, dear Lord, I leave this whole matter with you. In your own way and time do for my son what seems best. I cannot do anything. I ask it all for Jesus' sake. Amen.' I repeated about the same prayer the following night, and then left it all with the Lord. In about two weeks I received a letter from my son stating that some one had put two hundred and fifty dollars in the bank at Nashville to his account to aid him through college. I considered it the direct answer to my prayer. This is the proudest day of my life to see my son John graduate from Fisk University. May the blessing of God rest upon it and upon the Association which founded and fosters it."

There was an unusual number of the parents of the graduates at this Commencement. Some of the addresses and scenes recalled the words of the aged Simeon when our Lord was presented in the temple. There were fathers and mothers who at great sacrifice had come from Alabama, Georgia, Kentucky, Missouri and other States to see this famous school and witness the graduating exercises of their children. They spoke out of hearts full of gratitude to their Northern friends for making it possible for their children to fit themselves for their life-work in the schools of the American Missionary Association.

Page 15

An ordination service of special interest was held at Atlanta, Ga., in July, when Mr. H.H. Proctor was ordained to the gospel ministry as pastor of the First Church. He is twenty-five years old, one of "Uncle Tom's" sons, and is a graduate of Fisk University and Yale Divinity School. This was the first ordination held in this church, and the first Negro pastor to serve it, as all the former pastors were Northern men. Already all departments of the church have taken on new life, and the future is full of hope. This is one of our largest and most influential churches of the South, and starts out auspiciously with Pastor Proctor, as a self-supporting church.

The Second Church of Memphis, Tenn., which has been self-supporting for a number of years, reports a year of prosperity under its new pastor, Rev. George V. Clark. The building has been renovated, and over fifty persons added to the church. The church at Chattanooga, Tenn., with Rev. Jos. E. Smith as pastor, has made heroic struggles during these hard times as a self-supporting plant. At times the struggle has seemed greater than they could bear, but in the midst of all they have been cheered and sustained by the Lord. The new parsonage at Marietta, Ga., gives Pastor Lane a pleasant home. Our church at this point is near the Kenesaw Mountains, where Sherman shouted to his soldiers, "Hold the fort, for I am coming."

The people at Louisville were glad to have the field missionary expound our New Testament polity to them at the second anniversary of the dedication of their chapel. Pastor Harris has some earnest workers in his church. Dr. Whedbee, the superintendent of the Sunday-school and the president of the Christian Endeavor, is a graduate from Howard University. He has an excellent practice, and is a devoted Christian worker.

I must close these notes with an example of church work that shows what can be done in our Southern field when pastors and people have a wise direction and a mind to work. I find the following record in the minutes of the Tennessee Association for 1893. "Nashville, Howard Chapel. The church is not prosperous. Services have been discontinued. An effort, however, is to be made to revive and develop the life and power of the church." This effort took form in the appointment by the Association of Rev. J.E. Moorland, of Washington, D.C., as pastor last October. The appointment was made for ten months, with a view of continuance if the work proved fruitful. What has been the result of these ten months just ended? The church has been revived, its membership increased to seventy-five, congregations large and growing, a nourishing Sunday-school and mission school, two preaching services on the Lord's day, and a vigorous Y.P.S.C.E.; a wide-awake mid-week service, a woman's missionary society, and a sewing-school for girls. The church edifice has been renovated at a cost of three hundred dollars, and a parsonage is being erected. For intelligence, Christian character and progressive work, this church is considered the best among colored people in the city.

Page 16

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CAPPAHOSIC'S SIXTH COMMENCEMENT.

BY DEACON SAMUEL HOLMES.

May 31st was a proud day for Gloucester County, Va., for not only was Hon. Frederick Douglass to give the annual address, but the new dormitory called "Douglass Hall" was to be used for the first time. With only the roof on and but partially covered, still the lower story had been temporarily floored and seated so that a thousand persons could be accommodated. Although the previous twenty-four hours had been dark and rainy the crowd had been gathering all the time—many of whom accompanied the Holly Grove Brass Band in early morning to escort Mr. Douglass and other visitors from the river to the school building.

After breakfast the school went on with its regular forenoon work, interesting the visitors, who also inspected the barn, the workshops and farm. By noon the campus and vicinity was a wonderful sight, while the outskirts reminded one of an old-fashioned general training in Connecticut, with its booths and tables. An official count of teams on the campus as reported to me was, 357 horse, 7 mule teams, and 1 ox team. Many of these had driven fifty or sixty miles, and generally carrying the fodder behind or tied under the wagons. There were from 1,500 to 2,000 people on the grounds and vicinity.

At 1:30 p.m., after a well prepared lunch for the trustees and invited guests, they were escorted by the school, headed by the band, to the new hall, which was soon filled to its utmost capacity. With excellent music by the school and band, followed by prayer, came not the least important part of the programme, the collection and pledges towards completing the building. Including the admission fee of twenty-five cents from outsiders, the money raised was over three hundred dollars, besides over eight hundred dollars in good pledges, of which two hundred and fifty dollars were from Mr. Douglass and his relatives present. Then followed an address on "Self Help," by a young man graduate, and another by a young woman on "A New Picture," contrasting the present surroundings with the time when she first entered the school in its beginnings under Mr. Weaver, in a small log-house with one door and two windows. These addresses would have done credit to many older institutions.

Mr. Douglass then followed with his incomparable lecture on "Self-Made Men." One could but feel in seeing his magnificent physique and his manly bearing as he proceeded, that he was a most notable example of his subject, while to report his lecture, with its impromptu sallies of wit and wisdom, would be almost impossible. He instanced many men as illustrations and especially interested his audience with stories of personal interviews with Lincoln, Seward, Greeley, Stanton, Grant and others during and after the war.

Page 17

But most thrilling was the story of a slave boy and his following him from his early years, his learning to read and write, his conversion and desire to become a preacher, praying for three or four years, every morning, noon and night, that God would set him free, and how that his prayers were not answered till he prayed with his heels. At about seventeen years he ran away, reaching Massachusetts, where he publicly told his story, till, hearing that the slave catchers were after him, he fled to England, where he lectured till his English friends purchased him from his late master for \$750, when he returned to his native land and worked in the anti-slavery cause till by the war every bondman was free. He has since served his country as U.S. Minister to Hayti, U.S. Marshal at Washington, and in other positions of trust, and also tried to serve his race to the best of his ability. It needed not that he should further identify himself, but if so he could do it by the scars on his back and the "bill of sale" of himself in his pocket.

Mr. Douglass believed most heartily in Cappaehosic, and has two very efficient granddaughters there, one at the head of the culinary department, and the other as teacher.

Short addresses followed by Rev. Mr. Spiller, of Hampton, Va., Mr. Lewis Douglass, and the editor of the *Afro-American*, Rev. M. Alexander, of Baltimore, Md. The writer told of, and is glad here to bear witness to, the noble, self-denying labors of Mr. and Mrs. Weaver and their corps of teachers and scholars during these struggling years, as also to the growing and earnest help of the people around them in sustaining the school to so large a degree. They appreciate most highly the fostering care and help of this Association, and hope that within a few years they may be able to take the entire pecuniary burdens upon themselves.

Mr. Holmes told of the breaking of the ground for the new building last winter, under very trying difficulties, with little to draw upon but their oft-proved Bank of Faith and Prayer, and of Mr. Weaver's coming North for help, and his return, telling his wife he hardly ever felt so discouraged. She handed him a letter which came in his absence. On opening it, he exclaimed, "Bless the Lord! here is a check for \$250." Reading the letter, he shouted, "Praise the Lord! it is \$2,500," and he has been praising Him ever since and praying for more, for he needs about twice as much to complete and furnish the building, which is 70x46 feet, and three stories high.

The people of Gloucester and adjacent counties have taken about a dozen rooms to finish and furnish at a cost of \$50 to \$100 each, and yet there will be many more wanted by the boys for the coming winter. All the work, including the plans and supervision, has been done by colored men, assisted quite largely by the boys of the school. Who will supplement the magnificent gift of Mrs. Powers of Philadelphia by small or large amounts?

Page 18

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A PRAYERFUL AND INDUSTRIOUS FAMILY.

One of our deacons is the father and grandfather of a large number of people among whom he lives, and by whom he is greatly honored. He and his aged wife, who is good as can be, like himself, toil for their living all the week, and walk six miles Sunday morning to church. Sometimes she fails, for she is not quite so strong as her husband, but he is seldom absent. One of his sons-in-law, who has himself a son in Talladega College, is the most prompt and regular attendant the church has, and he comes the same six miles. These are not only faithful in church attendance, but are also to be counted among the truest of upright, honest, pure, industrious people.

Between twenty and twenty-five years ago, when they did not have homes of their own, they rented of a man, who, like Shylock, would hold them close to their bargain. One year the "destroyer" came, and crops were short everywhere. When the day was at hand for the landlord to come with his wagons for his share of the crop, they were greatly distressed. Acting upon the advice of a Christian woman, who was among them as their first teacher, they observed a day of rigid fasting and earnest prayer. "They were heard in that they feared." The dreaded day arrived; the man came with his wagons. In fear and trembling they turned everything over to him, but to their surprise he kindly said that he knew it had been a bad year. His crops, also, had been ruined. He loaded up a little, but left them enough for seed another year, and something to live on besides, and drove most of his wagons home empty.

For twenty-one or twenty-two years on the anniversary of that fast day all work has stopped, and a fast as rigid as the first, with special religious services, has been kept, and on June 21st a day of thanksgiving. On the first, which is in February, they ask for God's special blessing on the seed about to be planted, and on the work of their hands for the year, and on the day in June they praise the Lord for what prosperity they have enjoyed in the past. It was my privilege to attend both of these anniversaries this year. I found the people earnest, intelligent and *strictly moral*. These people appreciate the American Missionary Association and her work in their behalf. It would be long before they could themselves sustain such institutions as the Association has placed among them, but they are disposed to do so as rapidly as they become able.

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A VISIT TO UNCLE TOM'S CABIN.

BY J.W. HOLLOWAY, OF TURIN, GA.

(Graduate of Class of 1894, Fisk University, Nashville, Tenn.)



On a hillside near a turnpike,
Just a mile or so from town,
In a double room log-cabin,
Lives a hero of renown.
There beneath a shady maple,
Summer evenings warm and fair,
You may find my swarthy hero
Calmly smoking, in his chair.

Page 19

You've heard of Uncle Tom, most likely,
And his old log-cabin, too;
But for fear you've nothing recent,
I proceed to enlighten you.
"Ah!" say you, "I've heard the story
As it's told by Mrs. Stowe,
That old man is dead and buried,
Must be years and years ago."

Prithee, check your swift conclusion,
What you say can scarce be so,
For I know that this one's living
That I saw two hours ago.
Old and gray, and slightly stooping,
Black as ebony in hue,
He's a type of times departed,
Tho' he still survives the new,

Talks as if he owned a quarry,
Where they hew out slabs of gold,
Tho' to-day he gathered berries,
Which he took to town and sold.
Never was a hinder hostess
Than his old wife, Mary Ann,
And her baking is delightful
(To a very hungry man).

Thither went I in the gloaming,
For a night with Uncle Tom;
In the yard we "took it easy"
Till the supper time was come.
In a home-made crib beside him
Cooed a yearling partly dressed;
'Round his chair a dirty dozen
Whooped and yelled like all possessed.

"Lord a' mercy! Here's de teacher!
Chil'en run and fetch a chair;
'Fo' you come back dress yourselves,
An' git the keards and com' yer hair."
Sweeping over, children scattered,
Dogs and cats sent to the rear,
Uncle Tom, his pipe resuming,
Once more settled in his chair.



"I laid off to come to see ye
During o' de week dat's passed;
Must be scorin' de chil'en heavy,
Kase dey're learnin' pow'ful fast.
I believe in edication
When you teach it wid a pole;
Den you make 'im wise but humble,
Ruin his back out save his soul.

"Some folks b'lieve in pettiu' chil'en;
But I've raised enough to know,
Sho's you spare de rod you spile 'em.
Don't the Good Book tell you so?"
"Yes; but Uncle Tom," I quoted,
"Love will win where force will fail;
Men are honest made by trusting
In their honor"—"Dat's a tale;

"Never ketch me trustin' people,
Do dey're deacons in de church;
Folks dat trust in human nature
Allus git left in the lurch.
Der's some migh'y funny things put up
In dese packages called men,
And good folks do mighty bad things
Sometimes, jest bekase dey kin."

* * * * *

"Mr. Teacher, come to supper,"
(And the chimney piece struck nine)
"After dat we'll drive to meetin',
'Viding you are of de min'.
Tell me you are Congregationan;
First I ever heard de name;
Must be like de Presbyter'an—
Name sounds very much de same."

An the simple meal proceeded,
Quickened by the savory food,
Uncle Tom, from cynic terseness,
Fell into a happier mood.
"I was overseer in slave time,
And a mean un, so dey say,
Strapped Ma' Ann so much, ha! ha!
She married me to git away.

Page 20

"In dem times we done some *talkin'*,
But this *writin'* business—shaw!
I have seen de time, I tell ye,
I could talk a lady so
She would pull her fan to pieces
Barely answering 'Yes' or 'No.'"

* * * * *

Then I talked while he sat silent,
Gave a lecture broad and deep;
Hark! what sounds from the dim corner?
Ah! my host has fallen asleep.
Asleep! And his slumber is that of contentment,
Dreaming and smiling o'er memories fond.
Asleep! And he slumbers in ignorance blissful
Of the great busy world his cabin beyond.

How small is the light that illumines his pathway,
And his noonday how like to the darkness of night;
Yet he keeps in the beam directing his footsteps,
So must his intent be accounted for right.
I would not, I dare not, sit in Judgment upon thee,
Tho' the light on thy path be less bright than on mine,
But rather come to the fulness of duty
In my life as thou hast so well done in thine.

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THE INDIANS.

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MISSION SERVICES AT TWO KETTLE VILLAGE.

BY MISS M. M. LICKORISH.

The church at Two Kettle Village on the Cheyenne was dedicated May 19th. I was delighted to receive an invitation from Mr. Riggs to accompany the party from Oahe. We crossed the Missouri River in a boat, and on the other side took the carriage that had to be sent around by Pierre, an extra distance of thirty-two miles, in order to cross on the bridge. Doctor and Mr. Frederick Riggs, from Santee, now joined us, and the day being pleasant, the prairie covered with the wild flowers so abundant here, we had a most delightful drive.

About one o'clock we met missionaries and delegates from all parts of the Indian field at a place previously agreed upon, and there spent a most agreeable hour in social chat, and discussing the contents of our lunch boxes. A ride over the prairie is an excellent appetizer, and missionaries so exiled most of the time from all but a few of their own race, find these occasional meetings most pleasant, but having a long ride still before us, and a river to ford before dark, we were soon again on our way. About sundown we came in sight of the memorial church. It is situated on a little hill, and facing the Cheyenne River, and a lovely, picturesque valley, rendered more attractive just now by the numerous Indian tents scattered singly or in groups over the grass near the river.

Page 21

Just before our party reached the ford, two of our missionaries, Mrs. Griffiths and Miss Dodge, were driving across, and the river being very high, the horse stumbled into a hole, but some Indians watching them from the bank went quickly to their assistance. They were soon taken ashore in another conveyance, but not before getting thoroughly drenched and gaining the admiration of the Indians for their courage. Reaching the camping-ground tired and hungry, it was pleasant to find a large new tent, made and erected by the Indian women, for the use of the white women of our party. Mr. Riggs's larger one, near by, was used by the men. The tents were all the round kind, used by Indians, with poles projecting from the top, and an opening left for the smoke of our little fire in the center, for the cool evenings made a fire very desirable. The opening for a door is a little more than three feet high.

The wife of the native pastor, Mrs. Phelps, had an abundant and appetizing supper ready for us. Our white ladies could but express their admiration for the composure and quiet dignity with which this Indian woman, who could not speak or understand English, entertained, from Saturday until Monday, about thirty-five white people and natives at her table, and in a house of one room. She was a Martha we might emulate in this, for though careful for the needs and comfort of all, even the group of Indian women and children, whom she fed sitting on the floor in one corner of the room, while her table was surrounded by her most honored guests, she never seemed troubled and anxious, and received offered help quietly, never letting her extra duties keep her from the meetings. Before we spread our blanket beds in the tent, the women brought us dry grass to make them more comfortable, and we were all invited into the house each evening for worship before retiring.

On Sunday morning early we gathered in the neat little white chapel, made bright with numerous bouquets of wild flowers from the prairie. The grave of Elizabeth Winyan, that noble Indian woman whose life was spent in earnest missionary work among her own people, is near by, and the church is a fitting memorial. The Indians came from far and near, and filled the church till some had to sit on the floor for lack of seats, but this they did not mind, for, judging by the long hair and Dakota dress, we know many were but little used to the customs of civilized life.

The dedicatory prayer was offered by Doctor Riggs, and then followed the examination of two candidates for the ministry—Edwin Phelps, the son of Elizabeth Winyan, and her nephew, Elias Gilbert. The services and examinations were all in the Dakota language, but the intense interest and earnestness of the audience, as well as of those taking part, made them very impressive, even to those who hearing could not understand.

Page 22

After a short intermission for dinner the council convened, and Dr. Riggs, acting as interpreter, so all might understand, the examination was concluded, and the two men who have been working so acceptably for the Master for some time were ordained to the Christian ministry, and received the right hand of fellowship, extended by Rev. C.F. Reed, of Pierre. Then followed the double wedding of two couples, who wished the sanction of Christian marriage to unions entered into according to the customs of their people in the past, but which are rapidly passing away before the enlightenment of the present. Several children were then brought forward for baptism, and the sacred promises of Christian training were made by parents who desire much for their children, but who are so unfit to lead, knowing but dimly the way themselves.

Oh, that we might gather more into Christian schools, that intelligent as well as earnest Christians may be the leaders among these people in the future. Seven members were received into the church, and then we gathered a happy Christian congregation of two races, but one spirit, around the table of our Lord. It was a fitting ending to the delightful, helpful services of the day.

But a little later, there was still another meeting in the evening that will not soon be forgotten by those who were present. After the sun went down, in the long twilight that lingers so late here, the women gathered in a large circle on the green grass for a women's meeting. There were about forty women present, including those who formed a row outside, who wore the Dakota costume, and wished only to see and hear from outside, and come in at last to the feast. The meeting was led by Mrs. T.L. Riggs; portions of Scripture were read, prayers offered, and remarks made by the Dakota women. All entered heartily into the singing, which, like all the services, was in Dakota. Then each of the white women present spoke a few words of kindness and encouragement to the women, and their remarks were interpreted by Mrs. Riggs. After the close of this meeting the men were escorted to the center of the circle, and soup, which had been preparing in numerous kettles near by, was served to all.

We were glad to sit in the circle with those Indian mothers and speak to them of their children, our love for them, and how we were trying to help them. One could not be in such a typical gathering of Indians without noting the intelligent faces and strength of character depicted in them. One is continually surprised, not at the depravity of this people, but with their many good traits, and the progress they are making in the face of so many obstacles.

Page 23

On Monday morning the council listened to reports from the field, and then adjourned. We were now soon on our way home. About sundown we reached the river opposite Oahe, but it was very much swollen and rapid. While we sat on the bank and ate supper from what remained in our provision boxes, we saw the young man who was to bring a boat across for us, struggling against the current. As he seemed unable to cross, we began preparations for spending the night there under the clear sky, but at last he succeeded in crossing in a little boat, and by much hard work and skillful rowing, taking two each time, Mr. T.L. Riggs was able before midnight to land most of us on the other side in safety, though the swift current and much driftwood made this somewhat hazardous. The rest made themselves as comfortable as possible without tents, and came over in the morning.

* * * * *

INDIAN MISSION COLLECTIONS.

Not long ago a collection for benevolent purposes was taken among the Indians in the church at Fort Berthold. Supt. Hall, of the American Missionary Association, writes the following:

"The collection amounts to \$15.02, and will be increased by out-stations. There were about twenty Indians in the congregation, and as all were not there a messenger was sent to have another collection taken in the evening at the meeting at Deacon Many Bears' house. Our people are always ready to give what they can. The boys and girls of the school, thirty-eight in number, all took a hand, giving of their allowances or earnings. Little lame Bertha wrote her name down for eleven cents, which was the 'widow's mite' with her. The names of some of the Indian contributors are: Red Fox, Strieby Horn, Little Eagle, Andrew Crow, Fighting Bear, Mrs. Two Bears, Mrs. Rough Horn, Mrs. Jack Rabbit and Louisa Crow Tail.

"The Sunday was a cold one, ten degrees below zero, and some of our leading members were camping out on their way with food supply from Minot, sixty miles north over a trackless waste of snow. One Monday morning Andrew Crow came in on horseback, with the result of the previous evening's contribution. We get little change here, so we put down the amount to be given on paper, and settle the account as we can by exchanges or work. We do not have many unpaid subscriptions."

Such facts as these abundantly prove that our Indian Christians are realizing the responsibility upon them to assist with their means in these great missionary movements. If all the churches in the land would give according to their ability as generously as did this Indian church on the prairie, not one of our benevolent societies would need suffer.

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THE CHINESE.

* * * * *

“THE PRESENT DISTRESS.”

BY REV. W.C. POND, D.D.

It is everywhere, and if in our little corner we feel the first impulse to murmur, we hear, forthwith, from the great apostle: “There hath no trial taken *you* but such as is common to man.” And yet the trial is none the less severe, the distress is none the less intense, because it is universal. It may be that “misery likes company,” though I could never see why, but in this instance I can truly say, would that we suffered alone!

Page 24

I foresaw almost six months ago that the universal stringency would bring us an empty treasury long before the close of our fiscal year. It seemed due in justice to our workers to forewarn them of this. I told them that I would do my best for them, but that for the months of June, July and August this might amount to nothing; that I was not allowed, and ought not to be, to use the resources of the new year to meet any deficits from the old one, and that I was under solemn pledge to one of our chief benefactors never to let the mission run in debt. Consequently I could not and would not blame them if they ceased work and closed the schools. I am proud to say that not one teacher was found to accept my proposal. One of them wrote: "I am very sorry you are so short of funds. I feel sure that

'In some way or other,
The Lord will provide.'

At any rate I shall not join the strikers, but keep right on." Another said: "Whatever stops, the work must not stop; pay or no pay, I shall keep up the school." Gin Foo King wrote from San Bernardino, with a sort of lofty contempt of the unbelief that could stop work for lack of pay: "God will take care of us; why should we fear?" Joe Dun, the latest addition to our force of helpers, and one from whose work for Christ I expect glad fruitage right along, replied to my message of deep regret that I could forward no salary to him for June services: "You need not send money; I have rice." Rice with water to boil it in, is good enough, some think, for any Chinaman. Perhaps it is. At any rate Joe Dun thinks that if that is all God gives it must be all he needs. Nevertheless our helpers, especially in the beginnings of service, must work the brain hard, and ought to have brain nutriment. And unless I can send something to him now, even his rice will fail.

What is thus expressed by some in words has been expressed in acts by all. It is a great relief to know that the work is going on, and at some points better than ever at this season of the year. It is a relief to know that there are no broken promises, and no accumulation of debt, involved in my failure to remit. But for this, the distress would be intolerable; the trial greater than I could possibly bear. But when I bring up the case of some of our most faithful and successful workers, and realize the fact, which I know to be a fact, that they are dependent on the little salaries they are wont to receive from me for very subsistence, my forewarning passes out of remembrance, and the whole burden rolls down upon my heart. God knows what he is doing, and I cast my care upon him and rest. But it seems to me that from somewhere the few hundreds of dollars—not more than \$500 needed in addition to what I have reason already to hope for—*must come*.

Page 25

Whenever it has been possible I have thrown the responsibility of sustaining the missions upon the localities in which they are situated. And in many cases this responsibility has been assumed with a cheerfulness and a generosity, considering the times, which has been greatly encouraging to me. And I cannot but hope that herein will be found one of the compensations for our anxiety and pain—a deeper and more general interest on the part of Christian people in this branch of the service of their Lord. One of the teachers, giving an account of a meeting which she held in the interest of her mission, anticipates such a result and says: “I feel sure that my hard, lonesome times are over, and that after this I shall have more help and sympathy. Isn’t it wonderful how doing a hard duty will sometimes straighten out so many tangles?”

I venture to close this little sketch of hard heartwork with another quotation from this same teacher: “I sympathize with you in not being able to pay us teachers as you would like to do when you know how we work. But don’t worry any more over me, for I shall manage splendidly (as I always do?). I guess you feel a good deal worse over it than we teachers do. Sacrifice is in order for missionaries and preachers, but we get pay that the world knows not of—rewards as much above money as heaven is above earth.”

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BUREAU OF WOMAN’S WORK.

MISS D.E. EMERSON, SECRETARY.

* * * * *

ANNUAL MEETING.

The Woman’s Meeting will be held on Thursday afternoon, October 25th, as one of the regular sessions of the American Missionary Association Annual Meeting, at Lowell, Mass. The programme will include reports from the State Unions, and missionary addresses by Miss Kate La Grange, from the mountains of Tennessee; Miss Mary P. Lord, associate of Miss Collins in the Indian work; and missionaries from the South.

We hope for a large attendance from ladies’ and young people’s societies. Do not limit your attendance to this woman’s day. Come to the opening meeting Tuesday, and attend all the sessions. The secretary of the Woman’s Bureau will have a room at the church for a rallying point, where the ladies and missionaries can meet for mutual acquaintance and information. Notice of entertainment and railroad rates will be found on last page of cover.

* * * * *

A FEW WORDS TO BOYS.

The American Missionary Association needs the help of *every boy*. Send to the Bible House, New York, for leaflets that will tell what the American Missionary Association is, and what it is trying to do, especially for the Indians.

Read the following letter, by Miss Mary P. Lord, our missionary among the Sioux Indians, and let us know what you will do to help teach Indian boys how to become good men:

Dear Boys:

Page 26

No doubt you are already interested in Indians, from stories you have read of them. And perhaps you think they are very strange people, quite unlike white people. In some ways they are. But if you could come out here to our little Indian village (Little Eagle Village it is called), on the Standing Rock Reservation in Dakota, I think you would very soon be playing with the Indian boys just as merrily as you do now with your boy friends at home. Perhaps Ben Black Dog would show you some of the little gumbo images that he made when the mud was soft, and then it grew dry and hard, as the clay does that some of you use in school; and perhaps he would show you how he makes his life-like horses and riders, and buffaloes, and dogs, and all the rest.

One day I saw some boys playing with their gumbo figures, and heard one of the boys say “akicita,” which is the Dakota word for “soldier”; so I suppose little Indian boys “play soldier,” too! Then every Indian boy from the time he is a baby has his pony. One ten-year-old boy was telling me the other day what good care he tried to take of his pony, and I was very glad he thought about it, and knew that his “Charlie” ought to be well cared for. All the boys like to ride, but sometimes they forget that their ponies ought to be kindly treated, and to have proper food and rest. Indian boys have their favorite games, too, just as white boys do, only their games are different. One is throwing long, slender sticks, which they make in a certain way; but in order to know just how they make and throw them, you may have to come and see them do it. I am afraid I cannot tell you.

And they like to run, and jump, and play together very much as you do, only (shall I say it?) I think they are more quiet in their playing than many white boys I have seen and *heard*. They are not all alike any more than white boys are. Some are naturally very bright and quick to think and to act, and others not as much so. Some of the boys and men are diligent and hard workers, while others are lazy. Some like to study, and others like better to play. A large new Government boarding-school has been lately built in our little village for the Dakota boys and girls. One very cold day, a boy, perhaps fourteen years old, came walking fifteen miles, without overcoat or mittens, and alone, to ask if he might be received as a pupil in the new school. I think he must be one of the boys who likes to study, and who wants to learn. Such boys get ahead. Some Indian boys are naturally very gentle in their manner, and although their clothing may be ragged and dirty, and the homes in which they live are not nearly so bright and attractive as perhaps your father’s stable is, yet these boys appear as gentlemanly as if accustomed to the little courtesies of the parlor in civilized life. One verse in the Bible says: “As he thinketh in his heart, so is he,” and I think it is the gentle thoughts in the hearts of these Indian boys that make some of them so truly *gentlemen*, notwithstanding their surroundings and lack of training.

Page 27

Some things that they say and do are very funny. After one of our village boys had been to the new boarding-school two or three weeks, he came to our house one day of an errand. While he waited, he said to Winona (that is Miss Collins) "Do you sleep on a bed the way we do at school?" She told him that she did, and then he said: "A long time ago, when I was little and not very wise, I used to come here to your house, and I always thought you slept on that table [the dining-table] but, now I am beginning to see clearly."

The same ten-year-old friend gave me a lesson one day in digging potatoes. And another time when he had ridden the pony Bessie to drink at the river, his younger brother came to the house with him. The two are as devoted brothers as any that I know, and when I reached out Ben's pay toward him, he motioned me to give it to Daniel instead. Very likely it was shared afterward, but at least I thought it showed a generous spirit of brotherly love.

Fourth of July and Christmas are great days here as well as among our white friends in the East. This year I had the pleasure of attending two Christmas-tree celebrations. The first was at our little church Christmas evening. The house was full, some of the boys and young men being obliged to sit on the edge of the little platform and on the floor, and everybody seemed happy. The next evening I drove about six miles, to the Oak Creek Station, to share in the festivities at Cross Bear's house. There, too, they had a tree, and a Santa Claus dressed up in a big, shaggy, fur coat, a very tall hat decorated with Indian designs, and in his hand he carried a stout staff on which he leaned, as if he felt the burden of many winters. He was just as funny as your Santa Claus, as he stood bowing and bowing, and making his little speech.

Indians like to have a good time all together, whether it is Fourth of July, or Christmas, or a prayer-meeting, or a feast. And we are very thankful that now they enjoy meeting in these ways, instead of having the old-time heathen dances. We are thankful that when we speak of Indians now, we do not mean a race of people who are only waiting for a chance to scalp us. They are our friends, as we are theirs.

God has been revealed to them, and they are coming out of their heathen darkness into His light, and they are learning how to live purer and better lives, to think new thoughts, and to be Christian men instead of heathen savages. We who have always known of God, and heard His word, must help them "in His name." Think, dear boys, if there is anything that you can do.

* * * * *

WOMAN'S STATE ORGANIZATIONS.

MAINE.



WOMAN'S AID TO A.M.A.

State Committee—Mrs. C.A. Woodbury, Woodfords;
Mrs. A.T. Burbank, Yarmouth;
Mrs. Helen Quimby, Bangor.

NEW HAMPSHIRE.

Page 28

FEMALE CENT INSTITUTION AND HOME MISS. UNION.

President—Mrs. Joseph B. Walker, Concord.

Secretary—Mrs. John T. Perry, Exeter.

Treasurer—Miss Annie A. McFarland, Concord.

VERMONT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J.H. Babbitt, W. Brattleboro.

Secretary—Mrs. M.K. Paine, Windsor.

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

MASS. AND R.I.

[1]WOMAN'S HOME MISSIONARY ASSOCIATION.

President—Mrs. C.L. Goodell, Boston Highlands, Mass.

Secretary—Miss Anna A. Pickens, 32 Congregational House, Boston.

Treasurer—Miss Sarah K. Burgess, 32 Congregational House, Boston.

CONNECTICUT.

WOMAN'S HOME MISSIONARY UNION.

President—Miss Ellen R. Camp, 9 Camp St., New Britain.

Secretary—Mrs. C.T. Millard, 36 Lewis St., Hartford.

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

NEW YORK.

WOMAN'S HOME MISSIONARY UNION.

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

Secretary—Mrs. Wm. Spalding, 511 Orange St., Syracuse.

Treasurer—Mrs. J.J. Pearsall, 230 Macon St., Brooklyn.

NEW JERSEY.

WOMAN'S HOME MISSIONARY UNION OF THE N.J. ASSOCIATION.



President—Mrs. A.H. Bradford, Montclair.
Secretary—Mrs. Wm. O. Weeden, Upper Montclair.
Treasurer—Mrs. J.H. Dennison, 150 Belleville Ave., Newark.

PENNSYLVANIA.

WOMAN'S MISSIONARY UNION.

President—Mrs. A.H. Claflin, 191 Franklin St., Allegheny.
Secretary—Mrs. C.F. Yennet, Ridgway.
Treasurer—Mrs. T.W. Jones, 211 Woodland Terrace, Philadelphia.

OHIO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J.G.W. Cowles, 417 Sibley St., Cleveland.
Secretary—Mrs. Flora K. Regal, Oberlin.
Treasurer—Mrs. G.B. Brown, 2116 Warren St., Toledo.

INDIANA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. W.A. Bell, 221 Christian Ave, Indianapolis.
Secretary—Mrs. W.E. Mossman, Fort Wayne.
Treasurer—Mrs. F.E. Dewhurst, 28 Christian Ave., Indianapolis.

ILLINOIS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Isaac Claflin, Lombard.
Secretary—Mrs. C.H. Taintor, 151 Washington St., Chicago.
Treasurer—Mrs. L.A. Field, Wilmette.

IOWA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T.O. Douglass, Grinnell.
Secretary—Mrs. V.H. Mullett, Clinton.
Treasurer—Miss Belle L. Bentley, 300 Court Ave, Des Moines.

Page 29

MICHIGAN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. George M. Lane, 179 West Alexandrine Ave., Detroit.

Secretary—Mrs. J.H. Hatfield, 301 Elm Street, Kalamazoo.

Treasurer—Mrs. E.F. Grabill, Greenville.

WISCONSIN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. E.G. Updike, Madison.

Secretary—Mrs. A.O. Wright, Madison.

Treasurer—Mrs. C.M. Blackman, Whitewater.

MINNESOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Miss Katherine W. Nichols, 230 East Ninth Street, St. Paul.

Secretary—Mrs. C.F. Fullerton, 3016 Harriet Ave., Minneapolis.

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

NORTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. W.P. Cleveland, Caledonia.

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. W.H. Thrall, Huron.

Treasurer—Mrs. F.H. Wilcox, Huron.

NEBRASKA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J.T. Duryea, 2402 Cass Street, Omaha.

Secretary—Mrs. S.C. Dean, 636 31st Street, Omaha.

Treasurer—Mrs. G.J. Powell, 30th & Ohio Sts., Omaha.

MONTANA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. O.C. Clark, Missoula.

Secretary—Mrs. W.S. Bell, 410 Dearborn Ave., Helena.

Treasurer—Mrs. Herbert E. Jones, Livingston.

MISSOURI.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Henry Hopkins, 916 Holmes St., Kansas City.

Secretary—Mrs. E.C. Ellis, 2456 Tracy Ave., Kansas City.

Treasurer—Mrs. K.L. Mills, 1525 Wabash Ave., Kansas City.

KANSAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. F.E. Storrs, Topeka.

Secretary—Mrs. George L. Epps, Topeka.

Treasurer—Mrs. D.D. DeLong, Arkansas City.

OREGON.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. John Summerville, 108 Second Street, Portland.

Secretary—Mrs. George Brownell, Oregon City.

Treasurer—Mrs. W.D. Palmer, 546 Third St., Portland.

WASHINGTON.

WOMAN'S MISSIONARY ASSOCIATION.

President—Mrs. A.J. Bailey, 323 Blanchard St., Seattle.
Secretary—Mrs. W.C. Wheeler, 434 South K St., Tacoma.
Treasurer—Mrs. J.W. George, 630 Fourth St., Seattle.

Page 30

CALIFORNIA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. E.S. Williams, Pacific Grove.
Secretary—Mrs. L.M. Howard, 911 Grove St., Oakland.
Treasurer—Mrs. J.M. Havens, 1329 Harrison St., Oakland.

NEVADA.

WOMAN'S MISSIONARY UNION.

President—Mrs. L.J. Flint, Reno.
Secretary—Miss Margaret N. Magill, Reno.
Treasurer—Miss Mary Clow, Reno.

INDIAN TERRITORY.

WOMAN'S MISSIONARY UNION.

President—Mrs. John McCarthy, Vinita.
Secretary—Mrs. Fayette Hurd, Vinita.
Treasurer—Mrs. R.M. Swain, Vinita.

MEW MEXICO.

WOMAN'S MISSIONARY UNION.

President—Mrs. C.E. Winslow, Albuquerque.
Secretary—Mrs. E.W. Lewis, 301 So. Edith St., Albuquerque.
Treasurer—Mrs. A.W. Jones, Albuquerque.

LOUISIANA.

WOMAN'S MISSIONARY UNION.

President—Miss Bella Hume, corner Gasquet and Liberty Sts., New Orleans.
Secretary—Miss Matilda Cabrere, New Orleans.
Treasurer—Mrs. C.S. Shattuck, Welsh.

MISSISSIPPI.

WOMAN'S MISSIONARY UNION.

President—Mrs. C.L. Harris, 1421 31st Avenue, Meridian.

Secretary—Miss Edith M. Hall, Tougaloo Univ., Tougaloo.

Treasurer—Mrs. L.H. Turner, 3012 12th Street, Meridian.

ALABAMA.

WOMAN'S MISSIONARY UNION.

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

Secretary—Mrs. T.N. Chase, Selma.

Treasurer—Mrs. H.S. DeForest, Talladega.

FLORIDA.

WOMAN'S HOME MISSIONARY UNION.

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

Secretary—Mrs. Nathan Barrows, Winter Park.

Treasurer—Mrs. W.D. Brown, Interlachen.

TENNESSEE, KENTUCKY AND ARKANSAS.

WOMAN'S MISSIONARY UNION OF THE TENNESSEE ASSOCIATION.

President—Mrs. G.W. Moore, Box 8, Fisk Univ., Nashville.

Secretary—Mrs. Jos. E. Smith, 304 Gilmer Street, Chattanooga.

Treasurer—Mrs. J.E. Moreland, 1214 Grundy St., Nashville.

COLORADO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J.W. Pickett, White Water.

Secretary—Mrs. Chas. Westley, Denver.

Treasurer—Mrs S.A. Sawyer, Boulder.

WYOMING.

WOMAN'S MISSIONARY UNION.

President—Mrs. G.S. Ricker, Cheyenne.

Secretary—Mrs. W.C. Whipple, Cheyenne.

Treasurer—Mrs. H.N. Smith, Rock Springs.

Page 31

OKLAHOMA.

WOMAN'S MISSIONARY UNION.

President—Mrs. J.H. Parker, Kingfisher.
Secretary—Mrs. L.E. Kimball, Guthrie.
Treasurer—Mrs. L.S. Childs, Choctaw City.

UTAH, (Including Southern Idaho).

WOMAN'S MISSIONARY UNION.

President—Mrs. Clarence T. Brown, Salt Lake City, Utah.
Secretary—Mrs. W.S. Hawkes, 135 Sixth St., E., Salt Lake City, Utah.
Treasurer—Mrs. Dana W. Bartlett, Salt Lake City, Utah.
Secretary for Idaho—Mrs. Oscar Sonnenkalb, Pocatello, Idaho.

NORTH CAROLINA.

WOMAN'S MISSIONARY UNION.

President—Mrs. J.W. Freeman, Dudley.
Secretary and Treasurer—Miss A.E. Farrington, High Point.

TEXAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J.M. Wendelkin, Dallas.
Secretary—Mrs. H. Burt, Lock Box 563, Dallas.
Treasurer—Mrs. C.I. Scofield, Dallas.

GEORGIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. H.B. Wey, 253 Forest Ave., Atlanta.
Secretary—Mrs. H.A. Kellam, Atlanta.
Treasurer—Miss Virginia Holmes, Barnesville.

SOUTHERN CALIFORNIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Emma Cash, 1710 Temple St, Los Angeles.

Secretary—Mrs. H.K.W. Bent, Box 443, Pasadena.

Treasurer—Mrs. Mary M. Smith, Public Library, Riverside.

[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.]

RECEIPTS FOR AUGUST, 1894.

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THE DANIEL HAND FUND.

For the Education of Colored People.

Income for August ...\$4,197.35

Previously acknowledged ...45,942.35

\$50,139.70

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CURRENT

MAINE, \$355.13.

Alfred. Cong. Ch. ...10.00

Bangor. Gertrude H. Denio, Treas., Women's Indian Ass'n,
for Hospital, Fort Yates, N.D. ...50.00

Brewer. First Cong. Ch. ...19.50

Portland. State St. Cong. Ch., 150;
St. Lawrence St. Cong. Ch., 10 ...160.00

Warren. Second Cong. Ch. ...10.00



\$249.50

ESTATES.

Andover. Estate of Huldah E. Poor,
by Frederick F. Hall, Executor ...5.63

Cumberland Center. Estate Mrs. Mary E.M. Rideout,
by Silas M. Rideout ...100.00

\$355.13

NEW HAMPSHIRE, \$3,270.66.

Page 32

Acworth. Cong. Ch. ...7.03

Bath. Cong. Ch. and Soc. ...12.40

Boscawen. Sarah E. Allen ...1.00

Concord. "Friend." ...5.00

Derry. First Cong. Ch. and Soc., to const. JOHN FOLSOM L.M. ...33.68

Hanover. "Susie's Birthday Gift," Aug. 19 ...5.00

Hanover Center. Y.P.S.C.E., by Anna R. Foss, Treas.,
for Building Douglas Hall, Cappahosic, Va. ...5.29

Hopkinton. Cong. Ch. ...14.00

Keene. Prim. Dept. Second Cong. Sab. Sch.,
for Children's Miss'y, McIntosh, Ga. ...5.00

Lyme. Cong. Ch. ...38.00

Milford. Mrs. Lovell Harris, deceased ...3,000.00

Nelson. Cong. Ch. ...10.00

Pembroke. First Cong. Ch. ...33.44

Peterboro. Union Evan. Ch. ...16.34

Portsmouth. North Cong. Ch. ...84.48

VERMONT, \$252.24.

Barton. Cong. Ch. ...63.51

Charlotte. Cong. Ch. ...17.00

Chester. Mrs. M.S. Piper ...5.00

Derby. Cong. Ch. ...5.00

Dummerston. Cong. Ch. and Soc. ...11.00

Essex. A.A. Slater ...1.00

Ludlow. Cong. Ch., 9.60;
Y.P.S.C.E. of Cong. Ch., 5 ...14.60

Norwich. Cong. Ch. ...15.00

Rochester. First Cong. Ch. ...14.46

Roxbury. Cong. Ch. and Soc. ...13.52

Saint Johnsbury. Mrs. E.D. Blodgett, 25;
Mrs. T.M. Howard, 25 ...50.00

Saint Johnsbury. "Friends," *for Central Ch., New Orleans* ...8.00

Townshend. Miss Ellen Ballard ...20.00

Vershire. Cong. Ch. ...4.15

West Randolph. "A Friend" ...10.00

MASSACHUSETTS, \$2,837.23.

Amherst. Cong. Ch. ...20.00

Ashfield. H. Taylor and Family ...6.00

Ashland. Cong. Ch. and Soc. ...15.00

Berkley. Cong. Ch. and Soc. ...21.00

Boston. Miss Cornelia Warren ...100.00

Walnut Av. Cong. Ch. ...86.10

Dorchester. Second Ch. ...25.00

----- 211.10

Bradford. First Cong. Ch. ...23.48

Braytonville. "Earnest Workers," by Eliza M. Harrison,
for Needy Student Girl, Dorchester Acad. ...5.00

Brimfield. Mrs. P.C. Browning, 12;
Mrs. J.S. Webber, 2;
Cong. Ch., 13.95 ...27.95



Cohasset. Mrs. R.W. Sankey ...50.00

Curtisville. Cong. Ch. ...28.00

Curtisville. "A Friend,"
by Miss Jennie Curtis, *for McIntosh, Ga.* ...5.00

Dalton. Mrs. Louisa F. Crane, 100;
Miss Clara L. Crane, 75,
for Girls' Ind'l Cottage, Tougaloo U. ...175.00

Easthampton. First Cong. Ch. ...63.72

Easthampton. Y.P.S.C.E. First Cong. Ch., *for Tougaloo U.* ...3.00

Page 33

Everett. "A Friend." ...10.00

Falmouth. First Cong. Ch. ...34.24

Fitchburg. Rev. and Mrs. John Wood ...5.00

Foxboro. Mrs. Mary Y. Phelps ...50.00

Framingham. "A Friend," *for Indian M.* ...5.00

Gilbertville. Cong Ch. ...11.04

Great Barrington. Miss Lottie Adsit,
by Miss Jennie Curtis, *for McIntosh, Ga.* ...1.00

Holliston. Cong. Ch. ...39.86

Housatonic. Primary Class Cong. Sab. Sch.,
for Student Aid, Dorchester Acad., by Miss Jennie Curtis ...2.00

Huntington. First Ch. ...2.00

Ipswich. South Ch. ...33.00

Lexington. Hancock Cong. Ch. ...33.50

Malden. Mrs. Ellen M. Wellman, to const. MRS. ABI T. HUNTLEY
and MRS. ELEANOR F. HOWELL L. Ms ...100.00

Malden. Miss M.F. Aiken ...5.00

Marshfield. First Cong. Ch. ...28.38

Middleboro. Thomas P. Carlton,
for Gospels for Fort Yates, N.D. ...1.00

Mill River. Y.P.S.C.E., by Miss Cora H. Adams, Treas. ...4.68

Monson. Cong. Ch. ...17.67

Monterey. Cong. Ch. ...14.29

Northbridge Centre. Cong. Ch. and Soc. ...17.00

North Middleboro. Cong. Ch. and Soc. ...20.50



Randolph. Miss Abby W. Turner ...20.00

Rockdale. Cong. Ch. ...6.00

Rockland. Cong. Ch. ...20.00

Rochester. S.S. Class of Three Girls,
by Mrs. G.H. Gerrish, *for Indian M.* ...1.00

Sharon. Cong. Ch., 35, to const. DR. C.A. LESLIE L.M.;
Sab. Sch. Cong. Ch., 10 ...45.00

Shelburne Falls. GEO. D. CRITTENDEN, to
const himself L.M. ...30.00

Shutesbury. "K.," *for Thunderhawk M.* ...2.00

South Deerfield. Cong. Ch. ...17.00

Springfield. White St. Cong. Ch. ...5.00

Springfield. Mrs. James D. Litchfield, *for Mountain Work* ...1.00

Springfield. ——— ...1.00

Townsend. "Thank Offering, from a Friend,"
to const. WILLIAM KIMBALL HAYES L.M. ...30.00

Wenham. "A Friend." ...20.00

West Medford. Sab. Sch. Classes Cong. Ch.,
for Pleasant Hill, Tenn. ...10.00

Hampden Benevolent Association, by George K. Bond, Treas.:

Chicopee. Second ...35.43

Holyoke. Second ...75.64

Springfield. South ...40.00

----- 151.07

\$1,513.23



ESTATES.

Granville. Estate of Clement Holcomb,
by M.J. Rose, Executor ...25.00

Natick. Estate of Rev. John P. Norton,
by D.W. Farquhar, Adm'r ...300.00

Northampton. Estate of Geo. W Hubbard,
by L. Clark Seelye and J. Whittlesey, Trustees ...1,000.00

\$2,837.23

RHODE ISLAND, \$95.82.



Page 34

Central Palls. Cong. Ch. ...34.35

Pace Dale. Cong. Ch. ...16.47

Providence. Pilgrim Cong. Ch. ...45.00

CONNECTICUT, \$1,344.92.

Avon. Cong. Ch., 18; Y.P.S.C.E., 2 ...20.00

Bloomfield. "Friends," by Mrs. N. Bidwell, *for Thomasville, Ga.* ...9.00

Bridgeport. Second Cong. Ch. ...90.30

Brooklyn. Trin. Ch. and Sab. Sch., bal. to const.

MISS FLORENCE A. SEARLES and J. WILLIAM HUNT L. Ms ...41.00

Clinton. Dr. W.H. Williams ...25.00

Collinsville. Cong. Ch. ...22.00

East Hartford. Cong. Ch. ...7.30

Goshen. First Cong. Ch. ...26.17

Hanover. Cong. Ch. and Soc. ...25.00

Hartford. Hartford Seminary,

by G.H. Post, Treas. Students' Ass'n. ...24.43

Kent. Cong. Ch. ...8.34

Lisbon. Cong, Ch., bal. to const. MRS. O.H. IRONS L.M. ...20.00

Madison. First Cong. Ch. ...13.33

Middletown. First Ch. ...58.12

Newington. Cong. Ch. ...52.39

New London. Mrs. Chas. B. Tompkins ...25.00

New Milford. First Cong. Ch., 72.36; Mrs. Lucy M. Turrill, 10 ...82.36

Northfield. Cong. Ch. (30 of which to const. MRS. H.C. WOLCOTT L.M.) ...74.07

Norwich Town. "A Friend" (5.35 of Which *for Athena, Ga.*) ...10.50

Old Lyme. Cong. Ch. ...17.28

Salisbury. Cong. Ch. ...16.62

South Coventry. Y.P.S.C.E. of Cong. Ch., *for Thunderhawk M.* ...15.00

Stamford. Rev. C.J. Ryder,
for Rosebud Indian M., Cedar Butte, S.D. ...10.00

Thomaston. First Cong. Ch. ...11.72

Tolland. Cong. Ch. ...17.00

Washington. First Cong Ch., to const. MRS. MARY G. BRINSMADE, MISS MARY
NETTLETON, MISS BERTHA SECCOMB and CHARLES B. GIBSON L. Ms ...133.74

Weathersfield Center. Cong. Ch., *for Pleasant Hill, Tenn.* ...10.00

Willimantic. Mrs. Mary A. Williams ...20.00

——. "Nutmeg" *for purchase of land at King's Mountain, N.C.* ...100.00

——. "A Friend in Conn." ...100.00

——. "A Friend in Conn." ...10.00

Woman's Cong. Home Missionary Union of Conn.,
Mrs. W.W. Jacobs, Treas., *for Woman's Work:* ...0.00

Norwalk. "Forget-me-not" Circle of King's Daughters
of First Ch., *for Student Aid, Blowing Rock, N.C.* ...25.00

\$1,120.67

ESTATES.

Berlin. Estate of Harriet N. Wilcox ...15.00

Groton. Estate of Mrs. B.N. Hurlbutt ...109.25

Pomfret. Estate of Mrs. Zara G. Comstock,
by Wm. E. Tolman, Executor ...100.00

\$1,344.92

NEW YORK, \$773.24.



Page 35

Albany. "S.D.H." ...20.00

Angola. First Cong. Ch., 12; A.H. Ame, 2 ...14.00

Aquebogue. Cong. Ch. ...17.75

Buffalo. Pilgrim Miss'y Soc., F.A. Huntley, Sec.,
for Talladega C. ...5.00

Buffalo. Pilgrim Cong. Y.P.S.C.E. ...0.65

Cortland. Dr. Jerome Angel ...2.00

Middle Island. Mrs. Jemina Randall, 2.15;
Miss Lizzie M. Swezey, 2;
Mrs. Edgar Swezey, 1, *for Thunderhawk M.* ...5.15

North Walton. Y.P.S.C.E., by Wm A. Hoyt,
for C.E. Hall, McIntosh, Ga. ...20.00

Norwood. C.E. Soc. of Cong. Ch., *for Talladega C.* ...5.20

Orient. Cong. Ch. ...14.26

Oswego. Miss D.E. Sheldon, *for Alaska M.* ...50.00

Oswego. Cong. Ch. ...40.32

Penn Yan. "J.A.M." ...20.00

Perry Centre. Rachel J. Booth, *for Reindeer, Alaska M.* ...5.00

Poughkeepsie. Andrew Smith, 55;
Soc. of Friends, 5.50;
Cong. Ch., 4.90;
James Husted, 1, by Miss Jennie Curtis, *for McIntosh, Ga.* ...66.40

Poughkeepsie. First Reformed Ch. ...16.61

Rochester. Mrs. Harriet Clark ...5.00

Syracuse. Plym. Cong. Ch. ...21.00

——. "A Life Member." ...15.00



Woman's Home Missionary Union of N.Y.,
by Mrs. J.J. Pearsall, Treas., *for Woman's Work:*

Albany. Sab. Sch., First Cong. Ch.
for Sch'p Fund, Howard U. ...10.00

Canandaigua. W.H.M.S. ...30.00

Moravia. Mrs. W.C. Tuthill ...50.00

Northville. W.M.S. ...5.00

Phoenix. — *for Sch'p Fund, Pleasant Hill, Tenn. ...18.00*

Rutland. Aux. ...16.90

----- 129.90

\$473.24

ESTATE.

Fort Covington. Estate of Adelia Bliss, John C. Grant, Ex. ...300.00

\$773.24

NEW JERSEY, \$15.59.

Lyons Farms. Presb. Sab. Sch., by F.W.C. Crane ...15.59

PENNSYLVANIA, \$3.00.

East Smithfield. W.H.M. Soc.,
by Miss Maria Perkins, Sec., *for Thunderhawk M. ...3.00*

OHIO, \$1,147.25.

Akron. Mrs. W.H. Upson, *for Tougaloo U. ...25.00*



Adams Mills. Mrs. M.A. Smith ...10.00

Ashtabula. Mrs. A.L. Case ...5.00

Brunswick. Children's Day Offering,
by Mrs. Albert Aylard, Cl'k ...3.80

Cleveland. Pilgrim Cong. Ch. ad'l. ...90.00

Cleveland. Mrs. Fanny W. Low (2.50 of which *for Mountain Work*) ...5.00

Garrettsville. Cong. Ch. ...22.40

Gustavus. Y.P. Bible Class, Cong. Ch. ...6.00

Oberlin. Mrs. E.B. Clark ...10.00

Page 36

Rootstown. Cong. Ch. ...35.40

Twinsburg. Cong. Ch. ...13.10

Ohio Woman's Home Missionary Union,
by Mrs. Geo. B. Brown, Treas., *for Woman's Work*:

Mount Vernon. W.M.S. ...14.00

Springfield. First, W.M.S. ...10.00

----- 24.00

\$249.70

ESTATE.

Oberlin. Estate of Amanda Porter ...897.55

\$1,147.25

ILLINOIS, \$307.30.

Bone Gap. Mrs. Lu Rice ...25.00

Cambridge. Junior C.E. Soc.,
by Daisy M. Gould, Supt., *for Children's Missionary* ...5.00

Chesterfield. Cong. Ch. ...16.28

Elgin. "A Friend," *for education of a girl* ...5.00

Hinsdale. Sab. Sch., *for Student Aid Talladega C.* ...75.00

Joy Prairie. Cong. Ch. ...40.00

Morrison. William Wallace ...10.00

Naperville. Cong. Ch. ...20.00

Ridgeland. Cong. Ch. ...40.87

Rio. Children's Day Coll.,
by Mrs. H. Mansfield, *for Indian M.* ...2.00

Stillman Valley. Y.P.S.C.E. ...5.58

Illinois Woman's Home Missionary Union,
Mrs. L.A. Field, Treas., *for Woman's Work:*

Chicago. New Eng. W.M.S. ...35.67

Englewood. Pilgrim Ch. ...7.00

Oak Park. W.M.S. ...15.90

Princeton. Jr. C.E. Soc. *for Sch'p Fund, Straight U.* ...4.00

----- 62.57

MICHIGAN, \$310.36.

Ann Arbor. First Cong. Ch. ...34.00

Bellaire. Cong. Ch. ...2.03

Charlevoix. Cong. Ch. ...3.75

Detroit. Brewster Cong. Sab. Sch., by C.A. Burr, Sec. ...2.75

Grand Blanc. Cong. Ch. ...10.00

Grand Rapids. South Cong. Ch. ...12.51

Ironton. Cong. Ch. ...4.00

Kalkaska. Cong. Ch. ...2.85

Manistee. First Cong. Ch. ...12.00

Marcelona. Cong. Ch. ...2.65

Northport. J.W. Bushnell ...5.00

Rochester. JOSEPH HAWLEY to const. himself L.M. ...50.00

Saginaw. Mrs. A.M. Spencer ...4.50

Union City. Cong. Ch. ...32.91

Whittaker. A.C. Childs ...5.00

Woman's Home Missionary Union of Mich.,
by Mrs. E.F. Grabill, Treas., *for Woman's Work*:

Calumet. L.M.S. ...20.00

Stanton. W.H.M.U. ...6.41

----- 26.41

\$210.36

ESTATE.

Niles. Estate of Dr. James Lewis ...100.00

\$310.36

IOWA, \$142.21.

Cedar Rapids. First Cong. Ch. ...6.93

Chester Center. Cong. Ch. and Y.P.S.C.E. ...12.21

Page 37

De Witt. Cong. Ch. ...10.00

Dubuque. Ladies Miss'y Soc., Mrs. Ada M. Burgham, Sec.,
for Beach Institute ...1.90

Emmettsburg. W.H.M.U. ...3.00

Farragut. Cong. Ch. ...37.09

Keokuk. Cong. Ch. ...20.00

Newton. Cong. Ch. ...11.00

Spencer. Y.P.S.C.E. of First Cong. Ch.,
for Pleasant Hill, Tenn. ...10.00

Iowa Woman's Home Missionary Union,
Mrs. M.J. Nichoson, Treas., *for Woman's Work:* ...0.00

Alden. W.M.S. ...2.30

Atlantic. Y.P.S.C.E. ...2.26

Belle Plain. W.M.S. ...7.00

Decorah. Y.P.S.C.E., *for Sch'p Fund, Saluda, N.C.* ...8.50

Genoa Bluff. W.M.S. ...2.00

Grinnell. W.M.S. ...8.02

----- 30.08

WISCONSIN, \$378.61.

Ashland. Cong. Ch. ...37.90

Clinton. Cong. Ch., to const. REV. F.N. DEXTER, L.M. ...43.45

Footville. Cong. Ch. ...5.00

North Greenfield. Mr. and Mrs. O.W. Paine ...5.00



Wauwatosa. Cong. Ch. ...72.26

Whitewater. Cong. Ch. ...15.00

\$178.61

ESTATE.

Milwaukee. Estate of Hon. E.D. Holton, by O.W. Robertson,
W.E. Story, Executors, and L.C. Holton, Executrix ...200.00

\$378.61

MINNESOTA, \$5.45.

Lyndale. Cong. Ch. ...5.45

NORTH DAKOTA, \$3.50.

Woman's Home Missionary Union of North Dakota,
by Mrs. Mary M. Fisher, Treas., *for Woman's Work*: ...0.00

Cummings. "Christian Soldiers" ...2.50

Spiritwood. Mrs. V. Craig ...1.00

----- 3.50

SOUTH DAKOTA, \$29.50.

Howard. Cong. Ch., *for Marion, Ala.* ...4.50

Huron. Rev. J.E.B. Jewett,
for new Sch. Building, Evarts, Ky. ...25.00

NEBRASKA, \$16.09.

Ainsworth. Cong. Ch. ...7.13

Franklin. Sab. Sch., Cong. Ch. ...1.96

Indianola. First Cong. Ch. ...7.00

COLORADO, \$10.10.

Denver. Third Ch. ...10.10

CALIFORNIA, \$953.65.

Lodi. Cong. Ch. ...3.70

Redlands. Lugonia Terrace Cong. Ch. ...8.00

San Francisco. Receipts of the California Chinese Mission
(see items below) ...941.95

KENTUCKY, \$4.00.

Red Ash. Cong. Ch. ...4.00

TENNESSEE, \$3.00.

Page 38

Deer Lodge. Cong. Ch. ...3.00

NORTH CAROLINA, \$2.25.

High Point. Cong. Ch. ...2.25

GEORGIA, \$1.64.

Woodville. Pilgrim Ch., 1.05;
Rev. J. Loyd, 34c.;
Rev. J.H.H. Sengstacke, 25c. ...1.64

ALABAMA, \$2.77.

Athens. Trinity Cong. Ch. ...2.27

Lincoln. — ...0.50

MISSISSIPPI, \$33.00.

Tougaloo. MRS. LAURA M. GOSS, to const. herself L.M. ...33.00

CANADA, \$5.00.

Montreal. Chas. Alexander ...5.00

HAWAIIAN ISLANDS, \$5.00.

Honolulu. Mrs. H.P. Green ...5.00

INDIA, \$10.00.

Melur. Y.P.S.C.E. ...10.00

Donations ...\$9,166.08



Estates ...3,152.43

\$12,318.51

TUITION, \$370.87.

Lexington, Ky. Tuition ...62.00

Cotton Valley, Ala. Tuition ...169.25

Marion, Ala. Tuition ...0.75

Nat, Ala. Tuition ...95.87

New Orleans, La. Tuition ...38.00

Austin, Tex. Tuition ...5.00

----- 370.87

Total for August ...\$12,689.38

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SUMMARY.

Donations ...\$173,273.45

Estates ...80,539.19

\$253,812.64

Income ...10,143.56

Tuition ...41,296.91

Total from Oct. 1 to August 31 ...\$305,253.11

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FOR THE AMERICAN MISSIONARY.

Subscriptions for August ...\$14.05

Previously acknowledged ...578.50

Total ...\$592.55

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RECEIPTS OF THE CALIFORNIA CHINESE MISSION
from June 30th to Aug. 1st, 1894, William Johnstone, Treas.:

FROM LOCAL MISSIONS:

Fresno. Chinese Mon. Off., 3.05;
Anni. Pledges, 18 ...21.05

Hanford. Chinese Mon. Off., 2.25;
Annual Memberships, 12 ...14.25

Los Angeles. Chinese Monthlies, 3.40;
Anni. Pledges, 31.20 ...33.60

Marysville. Chinese Monthlies, 7.25;
Anni. Pledges, 20.50 ...27.75

Oakland. Chinese Monthlies, 10;
Annual Members, 8 ...18.00

Oroville. Chinese Monthlies, 2;
Anni. Pledges, 2.50;
Cong. Ch. Y.P.S.C.E., 5 ...9.50

Petaluma. Chinese Monthlies, 1;
A.B. Case, 6; Others, 14 ...21.00

Riverside. Chinese Monthlies, 2.10;
Anni. Pledges, 10 ...12.10



Page 39

Sacramento. Chinese Monthlies ...8.25

San Bernardino. Chinese Monthlies ...4.70

San Diego. Chinese Monthlies, 2.30;
Anni. Pledges, 12.15 ...14.45

San Francisco. Bethany Ch., Anni. Pledges, 5.50;
Mrs. Eliza Moran, 1;
Central Ch, Chinese Mon. Off., 6.05;
Annual Members, 31;
Rev. E.W. Stoddard and Friend, 1.50;
Barnes Ch., Chinese Mon. Off., 1.50;
Annual Members, 11;
West Ch., Chinese Mon. Offs., 2.75 ...60.30

Santa Barbara. Chinese Mon. Offs., 3.15;
Anni. Pledges, 9;
First Cong. Ch., 13.50 ...25.65

Santa Cruz. Chinese Mon. Off., 6.20;
Anni. Off., 37.70 ...43.90

Stockton. Chinese Mon, Off., 3.25;
Anni. Off., 27.50 ...30.75

Ventura. Chinese Monthlies, 2.25;
Annual Members, 20; —, 1 ...23.25

----- 368.50

FROM INDIVIDUAL GIVERS:

—. James M. Haven, 25;
Giles H. Gray, 5;
Rev. Joseph Rowell, 5;
Mrs. Nellie M. Haskell, 5;
Mr. and Mrs. James Shinn, 10 ...50.00

FROM EASTERN FRIENDS:

New Boston, N.H. Levi Hooper ...50.00



South Braintree, Mass. Rev. Jotham B. Sewall ...25.00

Stockbridge, Mass, Miss A. Byington ...81.00

Bridgeport, Conn. Miss Mary L. Blackley ...20.00

New Haven, Conn. Mrs. Henry Farnum ...100.00

----- 276.00

\$694.50

RECEIVED FOR CHINESE WOMEN AND GIRLS:

Bangor, Me. S.S. Classes Hammond St. Cong. Ch., 11.30;
Y.P.S.C.E. of Hammond St. Cong. Ch., 10;
First Cong. Ch., 14.90 ...36.20

Belfast, Me, Miss E.M. Pond ...5.00

Bucksport, Me. Cong. Ch., 22;
and Sab. Sch., 10 ...32.00

Greenfield, Mass. Mrs. E.B. Loomis, 10;
Miss N.E. Russell, 5 ...15.00

Hatfield, Mass. "The Real Folks,"
by Mrs. C.K. Morton, Treas. ...25.00

Hatfield, Mass. ——— ...6.00

Marlboro, Mass. "Three Friends." through Miss H.J. Alexander ...6.25

Stockbridge, Mass. "Lend-a-Hand Circle" King's Daughters ...5.00

Worcester, Mass. "Friends." ...4.00

Albany, N.Y. Friends of the Chinese,
by Miss Janet McNaughton ...100.00

Colorado Springs, Colo. Ladies' M. Soc. ...5.00

Pacific Grove, Cal. Mayflower Ch. ...7.00

Luna, New Mexico. Miss Carrie B. Pond ...1.00

----- 247.45

Total ...\$941.95

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H.W. HUBBARD, Treas.,
Bible House, N.Y.