

SKETCHES

OF

INDIANA MISSIONARY WOMEN

OF THE

PRESBYTERIAN CHURCH.

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Introductory - - - -

The information embodied and arranged in the following sketches has been obtained from parents, brothers and sisters, pastors and friends of our missionaries, and in some cases from the missionaries themselves. I have also found much help in a pamphlet published by Crawfordsville Presbytery, prepared by Rev. Harris G. Rice, of Monticello, entitled "Our Presbytery in the Foreign Field." I have also made use of Miss Peabody's memorial of Mary M. Campbell. For the material gathered from all these sources, I return sincere thanks.

As to the work of our workers in the field, the sources of information have been "Woman's Work for Woman," through its entire existence, going back to April, 1871. The annual reports of the Northwestern Board, from first to last, have also been laid under contribution. This collection of reports is a history in itself. The first number is a thin pamphlet of 31 pages, the last a book of 244 pages. The first gives the record of the entrance of seven women upon their mission work under the care of the Board; the last, a list of ninety-nine, and if all were summed up the number would be far greater, for many have fallen by the way.

INTRODUCTORY.

But our special interest is with Indiana. In the first report, issued in 1872, Indiana has a record of three auxiliary societies, in Bloomington, in Lafayette, and in Evansville. In the second annual report occurs the well-remembered name of Mrs. Jesse Whitehead, formerly of Madison, Ind., as treasurer, which office she held for ten years. The number of auxiliaries in Indiana increases from year to year, but not until the fifth annual report, issued in 1876, do we find the name of Miss Sarah Bassett, the first Indiana missionary enrolled under the care of the Northwestern Board.

These sketches are now submitted to the Synodical Home and Foreign Missionary Society of Indiana, to be used in whatever way may in their judgment best promote interest in missionary work and workers.

Respectfully and affectionately,

Hanover, Ind.

JULIA F. MOORE.



**Sketches of Indiana Missionary
Women ❁ ❁ of the Presbyterian Church.**

A FEW women had gone from Indiana to mission fields long before the organization of women's boards. We shall do well to look first at the record of these pioneers who went under circumstances and in ways so different from those of our own day.

MRS. MARTHA VENABLE

SOUTH AFRICA, 1834—1839.

Mrs. Venable, who died in Erie, Kansas, in 1896, was the last survivor of a band of twelve, sent to South Africa by the American Board in 1834. Mrs. Venable was a daughter of "Father Martin," so well known, and so greatly revered for his work in the ministry in southern Indiana. The following sketch is taken, in fragments, from an article in the *Missionary Review*, of June, 1896, written by Mrs. Venable's brother, Dr. W. A. P. Martin of the Imperial College, Peking, China.

"Often in my childhood," writes Dr. Martin, "I was privileged to hear from her lips the thrilling narrative of perils and deliver-

ances experienced by those pioneer missionaries. The British colony was then limited to a narrow strip around the Cape of Good Hope. The diamonds of Kimberly and the gold of Johannesburg lay hidden in the sands of the dessert at the time our missionaries penetrated those regions in search of something more precious.

"Moffat was the great explorer of that day, and after consultation with him, they decided upon a location. The journey thither was long and toilsome, its duration measured by months instead of weeks. Their conveyances were wagons, each a dwelling house and a fort, and each drawn without a road over grass, brushwood or barren sand, by twelve yoke of oxen. Their ordinary march was twelve miles a day, and often it was not half that distance. At night the wagons were formed in a circle, thus providing a secure camp against the attacks of savage beasts or more savage men. Their oxen were sometimes killed by lions, and hyenas were constantly prowling about their camping grounds.

"Six months only had they been settled and had just begun effective work when the encroachments of the Dutch compelled them to flee from the revenge of the natives. They found another station among the Zulus, but were again compelled to break up their work. Mr. and Mrs. Venable then returned to the United States and engaged in educational work in Paris, Illinois."

Five years measured the work of Mrs. Venable in Africa, but through her influence her two young brothers and others had their faces turned toward the foreign field. "Up to the last, Mrs. Venable followed with keen interest the fortunes of the Zulu people and of the mission of which she had formed a part. It now has twenty-eight stations and thirty missionaries, with a church membership of two thousand, and a following of five times that number."

MRS. C. E. COULTER,

NINGPO, CHINA, 1849-1854.

We find our second Indiana pioneer in the person of Mrs. C. E. Coulter, formerly identified with synodical work in Indiana, and for

many years secretary in the Freedmen's office in Pittsburg. Mrs. Coulter was the ninth child in the family of Rev. John Finley Crowe, another revered name in southern Indiana, the founder of Hanover College. His family of twelve sons and daughters has given the church two honored ministers, three ministers' wives, one of them a missionary, and church workers of many sorts, down to the third generation. Let Mrs. Coulter tell of her experiences in her own words. She writes:

"Our trip to China differed widely from those of the present day. We were fortunate in securing passage in the new clipper ship, Sam Russell, on its second voyage. It was considered one of the fastest sailors afloat. We left New York on the 24th day of February, 1849, and arrived at Ningpo the 24th of August. Our course lay around the Cape of Good Hope, through the straits of Sunda between the islands of Java and Sumatra, and on to Hong Kong. There were nine passengers and I was the only woman on board. We were detained at Canton and Hong Kong a month before we could find a way to go north. At length an English brig was chartered to take us and to stop on the way for Mr. and Mrs. Rankin at Amoy, who were waiting for an opportunity to go to Ningpo. We found the Sam Russell very comfortable, but in that little brig we learned how uncomfortable a sea voyage could be.

"At that time the charts that had been made of the China Sea were not very reliable, so that constant watchfulness was necessary lest we should strike a sunken reef, besides this, the sea was swarming with pirates. One well-remembered afternoon as we were sailing near a beautiful island we ran aground. The tide was falling and it was soon found that there was no hope of getting off until high tide, which would not occur until midnight. Great was the anxiety of the officers and all aboard, for a ship aground was easy prey for the numerous pirates. Our one large swivel gun was examined to see that it was in good order, muskets and weapons of all kinds were looked after and brought on deck and a plan of action was decided upon in case of an attack. Not long after we had

retired the watch called out that several junks were bearing down upon us. The captain, according to previous arrangement, called our husbands on deck to help in the defense. It was an anxious time for us below as we listened to hear the attack. Our anxiety was changed to wonder when instead of the clash of arms we heard a roar of laughter. The dreaded piratical junks proved to be innocent fishermen with lanterns fastened on their heads, who had come out at low tide to gather clams. We succeeded in getting afloat after midnight without any disaster.

"How great the change! Now tourists and missionaries cross the Pacific in floating palaces, in half as many weeks as it took months at the time I went. Then we received our monthly mail by what was called the "Overland Route," and it seemed very fresh if it was only three months on its way to Ningpo. Foreigners were then confined to the five treaty ports of Canton, Amoy, Ningpo, Shanghai and Fuh Chau.

"Our church at that time had missions at Canton and Ningpo. The missionaries had not at that time received a single member into the church at Canton. Yet they could see that the light was gradually, though slowly spreading. At Ningpo six Chinese had been admitted to the church. Six Chinese members of the Presbyterian church in the whole empire! For eighteen years missionaries labored at these ports, learning the different dialects, translating the Scriptures and other books and preaching to those about them. No interesting tours, no native helpers, not even the comfort of frequent letters from home, telling of the sympathy and prayers of friends, but patiently working and overcoming the prejudices of centuries and praying for increased opportunities. Those were days of foundation work. Now we have in China, seven Presbyteries and two Synods. The Ningpo church with which I was once connected has now 886 communicants.

"The first thing upon arrival at Ningpo was to learn the language. This was no small task as there were almost no helps. We had Morrison's dictionary and would find the English word we

wished and point our teacher to the corresponding Chinese character and he would give us the colloquial. I always spent the greater part of the forenoon with the teacher. In the evening I had the young men from the printing press, and I helped them in English and they helped me in Chinese. We read the New Testament together and talked over its teachings. I also found help in my study of the language in visiting the women."

In 1854 Mrs. Coulter returned to America, a widow, with two little sons, one of whom is now Dr. John M. Coulter of Chicago University, the other, Dr. M. Stanley Coulter of Purdue University.

MRS. SAMUEL MARTIN.

NINGPO, CHINA, 1850-1858.

Mrs. Martin was a daughter of Rev. Andrew Wylie, D. D., first president of Indiana University, at Bloomington. Soon after her marriage in 1850, in company with a small missionary party, she sailed for China. This party included herself and her husband, Rev. Samuel Martin, and a younger brother and his wife. This brother, now Rev. W. A. P. Martin, D. D., LL. D., after a long and noble career, still remains in Pekin. The two were the "younger brothers" of Mrs. Venable, whose work in Africa has already been recorded, and it was her example and influence that awakened in them the missionary spirit. Their work, with that of Rev. Justus Doolittle of the same party, was at this early day almost pioneering, though there was already the beginning of a station of the Presbyterian Board. Studying the language, preparing books, translating, building up schools and churches, taxed their energies to the utmost. After eight years, Mr. Martin's health failed, and he was compelled to return to America. He is still engaged in pastoral work. (1899.)

At the time of Mrs. Martin's missionary life, there was no Woman's Board. The records of her work as assistant to her husband, are in the keeping of the Church Board of Foreign Missions. The circumstances of her voyage to China, and of her

employment while there, must have closely resembled those of Mrs. Coulter, which have been already given. Their stay in Ningpo covered partly the same portion of time.

Mrs. Martin died at Seligman, Missouri, August 13, 1898.

MRS. J. M. OLDFATHER, 1872-1891.

MRS. W. L. WHIPPLE, 1872-1879.

OROOMIAH AND TABRIZ, PERSIA.

Persia, "old, poor and pitiful, historical, poetical and beautiful," has attracted more of the missionary women of Indiana than any other country. The continuous national history of Persia runs back twenty-five centuries. We become familiar with its name, its deeds, its great men, in the historical books of the Old Testament. The greater part of this country is an elevated plateau, three or four thousand feet high. The climate is of all varieties, from one extreme to the other. The languages are Persian, Armenian, Arabic, Kurdish, Syriac, Turkish and Russian. The religions are as diverse as the languages. In the list of missionaries, running far back in the century just closing, are found many honored names. Much has been done, much remains to be done.

To this difficult field, twenty-seven years ago, went Rev. J. M. Oldfather and wife, and Rev. W. L. Whipple and wife, from Rockville, Ind., Mr. Oldfather having come from Ohio to claim his bride.

Felicia Rice was the daughter of Hon. Isaac A. Rice, of Attica, where he died at the early age of forty-three, the death of his wife having preceded his by several years. The motherless daughter had lived from her young girlhood with Mrs. Levi Sidwell, of Rockville, an aunt who nobly filled the place of mother to the orphan girl. Mrs. Sidwell has been well known in the Synodical work of the State, and still more fully in the work of Crawfordsville Presbytery.

Miss Rice received her education in McLean Seminary, at Indianapolis. Mary Allen was the daughter of Rev. W. Y. Allen, pastor

at Covington, and afterwards at Rockville. The lives and work of these two were so closely intertwined that the account of both may be better given together than separately. In a double wedding the marriage of these young people had taken place, Miss Rice to Rev. J. M. Oldfather, and Miss Allen to Rev. W. J. Whipple, the service being conducted by Rev. J. M. Bishop, and Rev. W. Y. Allen, the father of one of the brides.

Neither of these ladies went out with the expectation of doing regular and full missionary work, but rather with the intention of being, as far and as fully as possible, helpmeets to their husbands and sharers with them in the difficulties, trials and dangers of missionary life. We all know something of the manner of life of these two and other mission families, in their several houses of mud walls, enclosed by a high wall surrounding courts and buildings, beyond which they could by no means venture without a guard.

After seven years, the first of which was occupied with the acquisition of new languages, and all with the care of home and little children, Mrs. Whipple was compelled by failing health to return to the home land with her children, her husband accompanying her. From the time of his return, he was chosen to represent the American Bible Society in Persia, and, therefore, his connection with the Missionary Board ceased, but not his abounding labors.

The beginning of Mrs. Oldfather's missionary life almost coincides with the organization of the Woman's Board of the Northwest. At first her connection had been with the Philadelphia Board, but in 1884 she was adopted by the Northwestern Board and remained in connection with it as long as she was in the field. Her name constantly occurs in reports as a true and faithful helper in the work. During much of the time Dr. Oldfather's work was in schools and Evangelistic towns, while he also occupied the responsible position of treasurer of the mission, receiving remittances from the board at home, in various forms to be converted into cash for meeting the expenses of the mission, salaries of missionaries included. As Dr. Oldfather's work took him much of the time away

from home, the care of this complicated business, together with that of the mission post-office, came into the hands of his wife, who for years proved herself an expert business woman, keeping the accounts of the mission in its transactions with the board, receiving and disbursing large amounts of money with skill and faithfulness. Meanwhile, in a land where domestic service is at the greatest disadvantage, and must be managed at least in some of the first years in a partially understood language, a land where little children could scarcely be trusted out of sight, and could never go beyond the enclosed grounds but in the care of the parents, the duties of housekeeper and mother were enough to fill heart and hand. The first born son died suddenly at five years old and was laid away in his little grave in the absence of his father from home, the mother bearing her grief alone.

After a service of seventeen years, broken by a visit of one year at home, Dr. and Mrs. Oldfather felt the necessity of returning to America, that the education of two daughters and two sons might be provided for. In 1890 they took up their residence in Hanover. The daughters were able at once to enter the preparatory department of Hanover College, though they had never before spent an hour in a schoolroom. This gives another glimpse of what the mother had been doing in the far-off land. The two young ladies and one son have with honor finished the six years collegiate course, and the youngest son is progressing towards the same end. We all remember with pleasure the many times we have listened to addresses from Mrs. Oldfather since her return, both at annual meetings of the board and at Synodical meetings, while in Presbyterial and local meetings her work has been abundant.

MRS. H. C. THOMSON.

MEXICO, 1872-1892.

Miss Anna Ladd, of Sullivan county, Indiana, graduated from Waveland Academy in 1872. "In the afternoon of that graduation

day, upon the same rostrum, Miss Ladd and Rev. H. C. Thomson were united in marriage." Mr. Thomson was at that time pastor of the Presbyterian church of Waveland, and left the pastorate to enter upon mission work in Mexico, first at Zacatecas.

Mrs. Thomson commenced work in teaching, but being of a delicate constitution, it was soon found that the altitude at which they were living so affected her health that she was unable to continue teaching and attend to her home duties. At the end of three years she was broken down, and returned home for a rest. After a year she resumed work in Mexico, joining her husband at Saltillo, several thousand feet lower than Zacatecas. She was able to remain there and at Monterey about five years, and then again returned home to recover strength, which never fully came back to her. After thirteen years of labor, Mr. and Mrs. Thomson took their first vacation together. At the end of a year she was still unable to return, and remained in California a year longer, then joining her husband at Halpam. She then became utterly prostrated, and was removed to the level of the sea. She was heroic in her willingness to return to her work and still hoped to become acclimatized, but was continually disappointed.

Mrs. Thomson's interest was always warm in the work of the Northwestern Board, yet her name does not appear in their lists of missionaries, probably because her health did not permit her to assume full missionary work. Yet she possessed great power to mould character, and to gain and hold the confidence of the people. She illustrated the influence for good that one may exert, simply by being good. She was gentle and unassuming, and apparently unconscious of the power she possessed. The girls in the Normal School were especially attracted and influenced by her, and the Mexican youths who were being trained for the ministry also felt the power of her beautiful life. She was ever to be found in the way of duty, and attended with admirable faithfulness to home obligations as wife and mother.

Mrs. Thomson was especially fond of the Greek Testament, and

beguiled many hours of weariness and pain reading its chapters with her husband in the original tongue. Many letters from her pen appeared in "The Occident" during the time of her connection with the mission. She also translated many fine articles into Spanish for the mission paper, "El Faro." She wrote a history of the Roman Catholic missions in Mexico, still unpublished.

She carried with her the pure atmosphere of religious thought and life, and the young people about her felt its sacred influence. But the precious gift of health was denied her, and her husband felt compelled to relinquish his work and return to a northern climate. They remained in California, Mr. Thomson engaging in pastoral work. Mrs. Thomson died in 1895, in Cambria, California.

MISS SARAH BASSETT.

TEHRAN, PERSIA, 1875—1888.

Miss Sarah Bassett was the only child of Professor Bassett of Wabash College, Crawfordsville. She received her education at the Western Seminary, Oxford, Ohio, then under the care of Miss Peabody. Doubtless her desire to give herself to missionary work was nurtured there, and perhaps was even originated under the influences that in that school surrounded every pulpit.

Her work in the Persian field commenced in 1875, when the enterprise of the Northwestern Board was yet in its infancy. She responded to the call of her uncle, Rev. James Bassett, already in the work, to come and aid him as a teacher. A wearisome journey by steamer, by rail and by caravan, brought Miss Bassett and her traveling companions to their destination. She had received her commission to work in Teheran and within eight days after her arrival in that city she commenced the supervision of her school, looking after the food supplies and keeping the accounts, aided by a native teacher. "Far from home, working hard at a strange language, oppressed by her responsibilities," she earnestly sought the prayers of those by whom she had been sent out.

Being of a delicate constitution, Miss Bassett soon felt the effects of overwork and of a monotonous life. This latter depressing circumstance, we, with our constantly varied occupations and enjoyments, are very apt to overlook. Nervousness and sleeplessness warned her against the danger of overwork and compelled her to be cautious against excessive study. Her frequent letters, preserved in our reports and magazines, show the deepest interest in the girls committed to her care. Her great regret was the inability, for want of sufficient funds and helpers, to keep the girls under good influences during the entire year, being compelled to let them go home and perhaps relapse into the old ways or marry, or become betrothed and so lost to the power of religious instruction.

In 1883, Miss Basset was compelled to return home to recover her health. During her stay of eighteen months in this country her delightful descriptions of Persia and its capital deepened the interest of all who heard them. Her bright presence when she returned to her work with restored health brought sunshine to those who had waited for her, bearing increased burdens because of her absence.

Her work was continued in the schools until 1887 when she was called to the home land. Her tender and loving disposition was shown by the readiness with which she hastened home after the death of her father, to comfort and care for the widowed wife who had beautifully filled the place of the mother, who had died in Sarah's childhood. The tenderest affection had always existed between the step-mother and daughter, and the most affectionate care brightened the few remaining months of Mrs. Bassett's life. After the death of her mother, Miss Bassett married and still lives to cheer and brighten a home in California.

MRS. S. L. WARD,

TABRIZ AND TEHRAN, PERSIA, 1876-1898.

Miss Irene Briggs was the daughter of Dr. B. B. Briggs, of Crawfordsville. She was married to Rev. S. Lawrence Ward in 1876,

and sailed for Persia in September of the same year, arriving in Tabriz in November, in company with Mrs. Van Hook. Mrs. Ward's health was delicate, and her family cares occupied much of her time. She sometimes accompanied her husband in touring. On a journey to Teheran their first-born son died in his infancy, and was buried by their own hands in a lonely grave by the wayside. In 1884 they took their first vacation, returning to America. After their return to Persia they were transferred to Teheran, where Mr. Ward took charge of a boys' school. As Mrs. Ward was under the care of the Woman's Board of Northern New York, the reports of her work are not easily accessible.

In 1895 they again came to America to place their two oldest boys in school, at Wooster, Ohio. At the end of a year Mrs. Ward was still in feeble health, and her physician refused to permit her to return to Persia. She remained in Wooster, while Mr. Ward went back to Teheran, where she expected to join him as soon as health would permit. As continued ill health prevented the carrying out of their plans, Mr. Ward felt compelled to resign and rejoin his family in the home land, and engage in the service of the Master in pastoral work.

MISS MARY A. CAMPBELL.

CHIENG MAI, LAOS, 1878—1881.

The following sketch is mostly taken from the memorial of Miss Campbell, published by Miss Peabody, of the Western Seminary, soon after Miss Campbell's death :

Mary Margaretta Campbell was born of devoted Christian parents, March 20, 1858, in Lima, Ohio. When twelve years of age she united with the Presbyterian church in Rossville, Ind., where her father was laboring as a home missionary. She had been given to the Lord in infancy, and the vow with which she was then consecrated was never broken.

At the age of seventeen she entered the Western Female Seminary at Oxford, Ohio. Soon after, at her home, "Father Little," so well known and remembered in Southern Indiana, said to her mother: "You understand the character of the school you have chosen for Mary. Suppose, when she has finished her course there, she should wish to become a foreign missionary?" The mother replied: "I trust I should have grace to say, 'Thy will be done!'"

In the seminary Mary was known as gentle, teachable, conscientious. Her Christian character rapidly matured under the well-known religious influences that surrounded her.

In her senior year, in the midst of a blessed work of grace, a call came to the seminary for two young ladies for the Laos field, half the world's circumference from home, five hundred miles from a postoffice. "A Mary Lyon and a Fidelia Fiske" were asked for. Earnest prayer was offered, and a series of remarkable providential indications at length pointed out Mary M. Campbell and Edna S. Cole as the chosen ones. The family of which Mary was a cherished member, then living at Lexington, Ind., all gave a willing consent.

In the autumn of 1878 the two young ladies commenced their long journey, the details of which are full of interest. They went under the care of Rev. Mr. Wilson, a missionary from Laos, who was returning, leaving an invalid wife and his children at Oxford. They reached their field, at Chieng Mai, early in April, 1879.

As soon as possible, the two young missionaries opened a school for girls, beginning with six, and soon increasing their number to their full capacity of accommodation. The use of an organ delighted the Laos children and their parents, and greatly aided in their singing. The school soon numbered twenty-five, and might have been increased to one hundred if there had been room for them. The children were taught spinning and other industrial arts.

In November, 1880, it became necessary to send a boat to Bangkok for supplies. This had become the custom each year; but the natives were dilatory and careless, and some foreigner was needed to take the oversight. Miss Campbell was needing rest, and

was selected to take charge of the boat on its downward trip. A great responsibility for a young lady of twenty-two, with some Siamese girls as attendants, and a Siamese crew, of whom some were reliable Christians.

The downward trip was accomplished successfully, and at Bangkok she met Miss Olmstead and Miss Hartwell, seminary friends at Oxford. With them and other missionary friends she enjoyed a delightful month. In January, 1881, the party started for the return trip of two months up the river, having been joined by Dr. Cheek, of the Chieng Mai mission, who had come later down the river to Bangkok.

On February 8th occurred that strange providence, before which we are dumb. The party stepped from the river bank into the water for the daily bath, made necessary by the hot climate. Dr. Cheek had carefully examined the sandy bottom and pronounced it safe within certain limits, which he indicated. But after having sported and splashed about in the water, at one treacherous spot Miss Campbell suddenly stepped into water seventeen feet deep. Though Dr. Cheek, and Miss Campbell's personal attendant, a Siamese girl, made every effort, even risking and almost losing their own lives in the attempt to save her, Mary Campbell's work was done. Her body was at length rescued, and carried back to Bangkok, where it rests in the missionary burial ground.

Up to this time it could have been said none of the missionaries of the Northwestern Board had been taken away by death. Mary Campbell was the first fruit.

MISS AGNES CAREY.

OROOMIAH, PERSIA, 1880—1885.

Agnes Carey was left an orphan in childhood. Yet, under the care of friends in Delphi, Ind., from early life she was brought under strong Christian influence, both in home and school. She

writes in the highest terms of all her teachers, but as Miss Margaret Bolles was afterwards one of our own home missionary teachers, of whom more will be said hereafter, she brings her into special prominence. She writes: "Too much can not be said in praise of Miss Bolles, and of her influence over the young people under her care. She held ever before us the highest type of Christian womanhood, and through her I learned more of woman's missionary work than through any one else. I was her pupil for a long time, and always loved and admired her sweet spirit."

Miss Bolles and others inspired Agnes Carey with a desire to teach and to be useful. As a teacher at home Miss Carey found much missionary work to do among the needy and neglected, and that taste of helpful work led her to desire mission work abroad.

She received her appointment to work in Oroomiah, Persia, in 1880. She gives, in *Woman's Work* for December, 1884, a vivid picture of travel from Tiflis, a Russian town, where civilized methods are found, to Tabriz. She reached Tabriz in the fall of 1880, on her way to Oroomiah, but was obliged to remain there during the winter, on account of the insecurity of the road from the hostilities of the Koords. The school to which she was destined, was surrounded with perils. Five hundred persons were sometimes cared for in the grounds around it, and the nights were made hideous with the sound of musketry and cannon and the yells of contending parties, but the Lord kept His own in peace.

In the following year Miss Carey joined Miss Dean in school work, in the midst of the distress of famine. In 1884 she was ordered home on account of ill health. She was unable to return to Persia, and found that three or four years must terminate her foreign work. But her interest was by no means quenched. From that time forward, she gave time and strength, as opportunity offered, to promoting missionary zeal among women at home. Constantly in the reports of the Northwestern Board, we read of meetings here and there: "Miss Carey was with us, and touched every heart with her earnest appeals in behalf of crushed and despairing

womanhood in heathen lands," or other words to the same effect. Her descriptive powers were vivid, and her word pictures of life and scenes in the lands she had visited were most interesting. The Northwestern Board found her one of their most successful travelers and organizers in Illinois, Wisconsin, Minnesota, Iowa, Nebraska and the Dakotas.

After some years her residence in Indiana was made more settled and permanent by her marriage. As Mrs. William H. Coulter, of Frankfort, she still maintains her interest in mission work, though within narrower limits.

MISS LAURA A. OLMSTEAD—MRS. JOHN A. EAKIN.

BANGKOK, SIAM, 1880—1897.

A little child, less than three years old, wondering over the mystery of a mother who could no longer fondle her or speak to her. This is our first introduction to Laura Olmstead, who has since lived a beautiful life, and finished her work, leaving her own little children to wonder over the same mystery. After her mother's death, Laura was cared for by a sister, who, two or three years later, married Rev. Horace Bushnell. Laura remained with this sister until she grew to womanhood.

From early life, Laura was quiet and thoughtful, fond of study and quick to learn. Though not given to saying much of her feelings or hopes, she gave evidence that from a child she loved the Savior, and desired to spend her life in His service. After the usual common school education, which she received in Southport, Ind., the home of Mrs. Bushnell, she went to the Western Seminary, Oxford, Ohio, under the care of Miss Peabody. Probably she there received her first definite impulse to missionary life. Her faith and trust in God, not only for eternal life but also for His providential care in the life that now is, were illustrated in her course as a

student. When she left home for her last year in Oxford, her means were very limited. When questioned, she said: "Do not be troubled, I shall get through all right." And she did. Her needs were supplied from time to time, in answer to prayer, and she was able to graduate. Afterward, she spent two years teaching in California. While there she was asked to go to Siam. After duly consulting with her sister-mother, and receiving full approval, she decided to enter upon this as her life-work.

Miss Olmstead received her appointment to Bangkok, Siam, in 1880. She was associated with Miss Hartwell in a school several miles from the residence of any other missionary. The language she needed to acquire is exceedingly difficult, owing to its many delicate inflections. The women usually have their mouths filled with betelnut or tobacco, making it very difficult for a foreigner to understand them.

Miss Olmstead's knowledge of medicine, acquired while teaching and taking care of the sick in Oxford Seminary under the direction of a physician, proved invaluable through her whole missionary life. When cholera prevailed every sanitary precaution was used, with perfect success.

In 1885, Miss Hartwell was obliged to return home for rest, and Miss Olmstead was left alone, with native help, in charge of a boarding school with thirty pupils. She was afterward joined by Miss Edna Cole. Much malarial fever prevailed, adding to her labor and care. Her letters during those years speak of great religious interest. In 1886, she was compelled to return home, much worn and broken in health, leaving the school in charge of Miss Cole and others. During her vacation she visited various missionary gatherings, and was with Whitewater Presbyterial Society at its spring meeting. She studied kindergarten methods, and was able to introduce them after her return, promising great benefit to future pupils by giving them early training.

In 1889, she was married to Rev. John A. Eakin, superintendent of the "Bangkok Christian High School." She rendered val-

uable assistance to her husband in teaching. Two or three years later, she writes: "With the care of a teething baby, who often calls vigorously for 'my mamma!' three classes in school, and the medical care of any of our one hundred students who need it, I find letter writing slow work. It is a very busy life we lead here." Later she undertook an industrial department, to teach poor women who must make a living for themselves, but did not know how. She experimented with the delicious fruits of the country, and taught the women to make pickles and preserves.

Is it any wonder that when the time for furlough came Mrs. Eakin started for America, with her husband and two children, much prostrated? She was never well after leaving Bangkok. They remained for a time in Clintonville, Pa., with Mr. Eakin's friends; then went to Anderson, Ind., to the home of a niece. Her determination to get well was so strong, and she talked so earnestly about returning to her loved work that those nearest to her were deceived, and the shock was great when, on the 2d of January, 1897, the summons came suddenly, "Come up, higher." Even Mrs. Bushnell, in Concordia, Kans., was denied the privilege of seeing "the dear child," as she affectionately called her, so suddenly was the end reached.

The first church of Bangkok received the news of her death with great sorrow, expressed in the tenderest words. They rendered the highest praise for her Christian life and character among them. In May, 1897, Mr. Eakin with his sister, Miss Elizabeth Eakin, returned to Siam. Miss Eakin has for years been associated with her brother in mission work under the Philadelphia Woman's Board. She now adds the care of his home and his two motherless little children to her own work, as teacher and visitor at the homes of many women.

MISS A. E. GARVIN.

OSAKA, JAPAN, 1882.

Mrs. M. C. Garvin, of Fort Wayne, gives the following details

of her daughter's early life. Mrs. Garvin is known to the Synodical society as the mother of two missionaries—Miss A. E. Garvin, of Japan, and Rev. J. F. Garvin, of Chili. Ann Eliza, known as Lila, was born in Lima, Ind. Her mother dying at the time of her birth, the motherless little one was fondly cared for by an aunt till she was nearly four years old, when another came to take the place of mother in the family.

Lila early showed an aptitude for teaching, and this trait, growing with her years, has made her the successful teacher and leader that she is to-day. At the age of fifteen she united with the Presbyterian church, of Elkhart, Ind., the home of the family at that time. Here she attended the public schools, until after the death of her father. He was a physician, and according to the testimony of one who so many years ago was his pastor, "he was one of the best men in the world." After his death Fort Wayne became her home, where she finished her school course, graduating with honor in 1879. Then followed a year spent in teaching.

But the desire came to go with her brother, who was preparing for the ministry, with a view to foreign mission work. Lila went to Oxford, expecting to spend two or three years in study. Difficulties seemed to melt out of her path. When her course was nearly finished the call came for two young ladies for Japan. Her friend and school-mate, Miss Mary Hesser, responded as one, and Miss Garvin, with the consent of her teachers, gave up the honor and pleasure of graduating and offered herself as the other. Both were accepted, and after a few months of preparation they sailed from the home land to take up their life work in Japan. There they were separated, Miss Hesser going to Kanazawa, on the west coast, Miss Garvin to Osaka, on the east.

Osaka is the second city of the empire, of 600,000 inhabitants, a commercial city of large wealth. It has been called the combined Venice, Glasgow and Chicago of Japan. Railroad and steamship lines make the entire inland accessible. There are two self-supporting churches, with active Sabbath schools, city missions, Christian

Endeavor and Women's Missionary Societies, and Christian schools of various grades.

As soon as possible, Miss Garvin commenced teaching, training girls for active Christian work. A Bible woman, a graduate of Graham Seminary, Tokio, assisted her in her Sabbath school. Her main efforts were among the native women, whom she gathered into meetings for prayer and Bible study. The women in turn lead these meetings, while Miss Garvin sits by and answers any questions that may arise. Miss Garvin's special aptitude, among many gifts, seems to be for close Bible study. She speaks of work coming to her, more than the hours of the day could take in. In 1887, she writes of her gladness in the prospect of a suitable building. "How ready," she says, "our Father is to give us all we ask." The purpose was to build for a hundred boarders.

With these few sentences five years have gone by, and Miss Garvin was already acquiring that remarkable use of the Japanese language, which has made her so ready and efficient in her work. The course of study in her school includes all the branches of ordinary school education, with daily graded classes in Bible study.

The large new building was admirable in location and plan. Later, as new assistants arrived in the school, Miss Garvin entered upon evangelistic work with great success, visiting neighboring towns, and making house to house visitations in company with a Japanese helper. A normal training class was organized, spending the first four months of the year in study, and then going out, two and two, to the out-stations. Only eight were admitted to this class, though there were forty applicants. They suffered constant persecution in their work.

After eleven years in Japan Miss Garvin took her first furlough and returned to America for a year of rest. During that year she told of her class, and of the trials they encountered, in a country where it is not the custom for women to go about alone, reading and teaching. After a year of rest, she returned to her evangelistic work, for which her familiarity with the language preeminently

fitted her. Her work extended from Osaka to Kyoto. In 1898 she writes: "The half can never be told of the miracles we see around us every day. There seems to be a special seeking for spiritual things among the Christian people."

In her evangelistic work in the winter of 1896, Miss Garvin injured her feet, and as they did not recover their useful condition she was obliged, as spring opened, to return to her school work, where, seated in her chair, she directed and assisted in the management of a large institution. The trouble becoming worse rather than better, two physicians advised her to give up her school work, as a necessity. The women still come to her room, and she occupies herself also in translating good books into Japanese. Rest has secured improvement, and so in one way or another, her work goes on.

MISS GRETTIE Y. HOLLIDAY.

TABRIZ, PERSIA, 1893.

Many of the older workers in the Indiana Synodical Society well remember the hospitable home on North Alabama street, Indianapolis, in which the beloved Grettie Y. Holliday was reared, and from which she went forth to her missionary work. In those years of her early life, though not nominally a missionary, yet she was going about her Master's work with diligence and earnestness, and her record has been left in many hearts. She had always a full class in Sabbath school, over whom her strong personality was felt with great power, and always with the best results. Her pupils were bound to her with a love that led them ever toward Christ. She was thorough in her preparation for Bible teaching, and the members of her class became well-instructed Christians. She enlisted them in benevolent work, especially in the helpful work of women during the Civil war.

Miss Holliday graduated from McLean Seminary, Indianapolis,

at the age of fourteen, and afterward pursued her studies at greater length in Lexington, Mass. Her gifted mind turned many incidents to account in poetry. Some of us remember the beautiful poem read in one of our Synodical meetings, beginning: "The feast was spread, the solemn words were spoken," in which her imagination seized upon a hint given by Mrs. Edson, and portrayed millions in heathen lands reaching for the bread of life and the cup of consolation.

In all church' work she was ready and faithful. In the entire early history of Woman's missionary work in Indiana no name appears more constantly, or in more varied forms of work than the name of Grettie Holliday. In 1874, only two years after the organization of the Northwestern Board, her name occurs in the report as treasurer of the society of Indianapolis First Church; afterwards as secretary, then as Synodical secretary in the Southern Synod before the union of the two synods of Indiana. In this capacity she continued to act until the year before the one in which she was reluctantly given up from the work in her own State to go in person to tell of Christ's wonderful love. During the twelve years of her home work, no one was more constant or more active, though more quiet and unobtrusive, in annual meetings of the board, in Presbyterian and Synodical meetings as these organizations came successively into existence to meet the increasing demands of this growing work upon the women of the church. Wise in counsel, fruitful in suggestion, judicious in planning, the true missionary spirit, the love of Christ, and the desire to make him known were conspicuously manifested in her actions and words. Yet she lingered at home, obedient to the demands of filial duty, the stay and comfort of her feeble widowed mother, until that mother passed away, leaving one last radiant glance after voice had failed, as if she would say, "I have seen it! It is all true, just as we have believed."

Then Miss Grettie, the beloved, being free from home care, was ready to follow the promptings of her own heart, and to go wherever she might be sent to tell the story of the cross to women

who know nothing of light, and blessedness, and hope. In 1883 she went with Dr. Oldfather and family on their return to Tabriz, Persia. In 1884 we find her giving assistance in school and kindergarten, and visiting among the people, acquiring a knowledge of both the Turkish and the Armenian languages.

In her third year she suffered from a severe attack of typhoid fever. This left her with maladies that could only be treated by the best medical skill and the best appliances in the home land. The trial of laying down her loved and chosen work and parting with associates and pupils endeared by service, was increased by the state of her health, which made it uncertain whether she would be able to return. She wrote of having reached the stage she had hoped to escape, "when the grotesque and the picturesque in this strange land are becoming the common-place," though she still feels amused to see two big Musselmen riding on one little donkey.

After a stay of two years, with the best medical and surgical care, she was able to return to Persia with restored health. Her name immediately re-appears in school work, teaching music, teaching English, and in any way in which she could lend her aid. During a seige of cholera in Tabriz she remained in the city with Dr. Mary Bradford, through the time of panic and distress, being a tower of strength for the dazed and frightened people.

In the summer vacation she took charge of girls who remained at the school, and to pass the time pleasantly and profitably, she taught them how to cook new dishes, and they put up the winter supply of beans and tomatoes for both schools.

In 1895 Miss Holliday was compelled to go to Constantinople for medical treatment, her eyes having become so affected as to incapacitate her for work. She became nearly blind, went on to London for treatment, and thence to America, having somewhat improved.

During her stay in America, she exerted herself as she was able, writing, attending missionary meetings, and in her quiet way communicating her own contagious missionary spirit to Christian

women at home. Then she returned to Persia and resumed her various departments of work. Her usefulness enlarges with years of experience and acquisition.

In one of her recent letters she writes, "I would not change places with anybody, and if we could only see the veil removed from the hearts of this people, and know they were turning to the Lord, we could bear any amount of privation and be as happy as angels."

MISS ELIZA E. MACKINTOSH.

BOGOTA, SOUTH AMERICA, 1886-1888.

South America, our near neighbor, has claimed but one Indiana woman among her missionaries, and this one only for the short space of two years. It is sometimes asked, "Why should we send missionaries to a land already nominally Christian?" Let our missionaries answer. Their invariable report is of the darkest ignorance and superstition. One lady writing from Bogota says that seventy-five per cent. of the people can neither read nor write. To this land, with the earnest hope of doing something for the enlightenment of a few of its people, Miss Eliza E. Mackintosh went in 1887.

Her birthplace was Cincinnati, where she lived during a portion of her girlhood, attending the public schools of the city. Later, the family home was in Liberty, Indiana. When prepared, she entered Oxford College, from which she graduated. She had long been interested in missions, but dates a special interest from hearing in Cincinnati an address from Mrs. Mateer of China.

Miss Mackintosh received her appointment joyfully to go to Bogota, Columbia, South America. Farewell services were held in the Presbyterian church at Liberty, October 15, 1886, on the eve of her departure. The high esteem in which she was held in Oxford College, was shown by many tokens of love bestowed by teachers and pupils. She sailed in company with Rev. Mr. Touzean and wife.

She was appointed to take charge of the American College for girls, called "El Colegio Americano." The college building is part of an old convent built in 1583. In 1861, the liberal government had come into power, and had broken up a large number of convents. In many cases, old women were driven forth who had not seen the outer world since girlhood.

Several missionaries were already at work in the building seeking to prepare a little flock of children to meet the new phases of life coming in with the slow advance of civilization. The missionary party, consisting of Rev. Mr. Touzean and wife, and Miss Mackintosh landed at Baranquilla, where they were detained a few days, suffering greatly from the intense heat. Then followed a river journey, and then the ascent of the mountains on mule-back. The natural scenery was grand, but terrifying to an inexperienced rider. In some places the mountains rose hundreds of feet above their heads, while on the other side they looked down over great rocks to the river. One misstep of the mule would mean almost certain death.

Arrived at Bogota, Miss Mackintosh was very happy to meet Mrs. Caldwell and Miss Franks. The college was to re-open February 1st, and Miss Mackintosh prepared herself to enter at once upon her work. The following year she wrote of the prosperous condition of the school with seventy pupils, and more expected, and all interested in Bible study. But in everything about them they seemed to have gone back hundreds of years.

From the very first, Miss Mackintosh had suffered severely in health from the effects of the climate, and from the rarity of the atmosphere, Bogota having an altitude of 9000 feet. She was obliged to return home within two years, which she did in the hope of resuming work in a lower altitude as soon as she could recover her health. But this blessing never came to her, and with painful regret she was compelled to give up what she had hoped would be the work of her lifetime. After a few years she was married to Mr. F. W. Antrup of Fort Wayne, where she still lives.

MRS. LAURA NAYLOR,

KANAZAWA, JAPAN, 1886-1899.

About four miles northeast of Vincennes, stands a large comfortable farm-house, which, a few years ago, was the bright and cheerful home of a prosperous family of sturdy Presbyterian stock, of the name of McCord. Six daughters and one son in this household had grown up to mature and useful christian life. Mr. McCord was an elder in a church, but a mile from his home, which ranks as the oldest Presbyterian church in Indiana, having been organized in 1806.

Laura was the youngest daughter, and, in 1878, was the only one remaining at home, the others being all settled in homes of their own in the vicinity, and the son having recently brought a bride to the homestead. Laura was then in the brightness of young womanhood; sweet, attractive, the light of the eyes and the joy of the heart of her widowed father. She had received her education in the country schools of the neighborhood, and afterward in Waveland Academy, then in the height of its prosperity. Her religious education had been in the church and Sabbath School near at hand, and in the beautiful christian home of which she was a member. In the music of the church and Sabbath School she had always been active and helpful.

In the spring of 1878, she stood in the large parlor of her home, in the same corner where her five sisters before her had taken upon themselves the marriage vow, and gave her hand in marriage to Mr. Thomas Naylor, whose brother had married an older sister, a noble, christian man, of fine appearance and blameless life. The young people settled in a new Kansas town, and began building up their home in a spirit of earnest consecration to the work of their Lord and Master, giving their aid to a feeble church, helping to establish it in a comfortable church building, and aiding in the Sabbath School, and in the music of the church with voice and organ. It seemed that a life of permanent usefulness was assured. But in five years it was ended. After months of suffering, Mr.

Naylor died, and Mrs. Naylor returned to her father's house, a childless widow, in feeble health, and borne down by the weight of her great sorrow.

But she did not sink under it. As soon as she could rally from the crushing blow, she turned her thoughts to new modes of usefulness in christian work. She went to Oxford, entered the Western Seminary under Miss Peabody and reviewed her studies. In two years, with health re-established and consecration renewed, she received her appointment to work in the school with Miss Hesser, in Kanazawa, Japan, on the western coast. The city has one hundred thousand inhabitants, three hundred heathen temples and ten times as many priests. It has also two christian churches, five preaching places, eight Sabbath Schools and three christian schools.

Mrs. Benjamin Douglass, at that time president of the Northwestern Board, assumed the support of Mrs. Naylor and continued it to the end of her beautiful life.

The school was at that time in great prosperity. Miss Hesser wrote, "we could have a hundred more pupils if we only had room." This school received no girls under fourteen, another being provided for children. A good and commodious school building had been secured, though of limited capacity, and Miss Hesser joyfully welcomed the assistant for whom she had been praying.

Mrs. Naylor was able to make herself immediately useful in the use of her voice and the organ, giving lessons in music and in English. After two years, we find her teaching in the Japanese tongue. She rejoices most of all in the spiritual progress of her pupils, more or less, from time to time, becoming Christians.

In 1891, Mrs. Naylor's name disappears from the list of Northwestern Board Missionaries, Mrs. Douglass having removed to California, and having taken with her the name and care of Mrs. Naylor. However regretfully she may have been relinquished, her work has continued deepening and widening in its influence and power. The Occidental Board, to which she went, has issued a sketch of her work as it disappears from our reports.

In 1893, Mrs. Naylor came home on her first furlough, and visited her aged father. But he was unable to see the dear face, having become blind from cataract. It was her last visit with him. He passed away a few years later at an advanced age.

After thirteen years of successful labor as a missionary in Kanazawa, Mrs. Naylor resigned, and returned to the home of her sister in Santa Cruz, California. On May 25, 1899, she was married to Rev. H. C. Thompson, D. D., for many years a missionary in Mexico, but later in pastoral work in Oregon. The marriage was the happy consummation of a long acquaintance and intimate friendship, both with himself and with the wife of his earlier years, who died in 1895.

MISS ALICE R. HAWORTH.

OSAKA, JAPAN, 1887.

The home in which Alice Haworth was born was in the country near Armiesburg, Indiana.

Here her early life was spent until her parents moved to Westfield, Illinois, where she attended Westfield College. Later, she came to Rockville, Indiana, and entered the high school, from which she graduated in 1880. Her graduating essay at that time revealed her high ideals. The subject, "Go Waken Eve," showed great earnestness and depth of thought. She was ever a thoughtful and ready writer. Her essays at school were the admiration of those less gifted. She spent a few terms at the State Normal in Terre Haute, preparing to teach, after which she taught several terms of school.

Her brother, B. C. Haworth, from whom she was almost inseparable, being in Chicago, Alice soon followed, and entered the free kindergarden, from which she graduated. About this time he brother was preparing to go to Japan, and Miss Haworth decided to go with him as a teacher. They embarked for Japan in 1887, and

since her arrival in Osaka, she has been engaged in teaching, except a few months spent at home, to recruit her health.

Her home training and influence were religious, and she ever appeared the calm and dignified Christian she is, gentle of disposition, though a strong character, actuated by a noble purpose. She always seemed lifted above the cares and worries of this life, and one felt stronger for being with her.

The above is taken from a letter of a personal friend. Further knowledge of her work is gleaned from printed reports. Immediately upon the arrival of Miss Haworth in Osaka, the reports show her actively engaged in assisting Miss Garvin in the schools, and in studying the language. There are various ways in which immediate work may be taken up, such as sewing, household affairs, and otherwise. After three or four years she writes of the necessity of making the Christian schools "all they can be made," to keep pace with the government schools in which the Buddhist element prevails. She at that time superintended a free school of thirty children, taking an interest in their dress, morals and manners. Afterward she had charge of two day schools and two Sunday Schools, with eighty children, almost all from unbelieving homes. They are taught practical work, and as they become proficient, sell their productions and buy their own materials. An entertainment was given at the close of the year, to which the parents were invited. Their gratitude for the care bestowed upon their children more than repaid the teacher for her labor of love. Kindergarden methods were introduced with great success. Miss Haworth also taught the people of two churches to read ordinary music. After a continued effort for four years, she obtained a grant with the governor's seal upon it, to open a primary school. This placed her work at a great advantage.

After continuous work for about eight years, she returned to her home for a much needed vacation. She was present at the annual meeting of the Northwestern Board at Detroit in 1895, and delighted all with her story of her life in Japan, giving some notes

from her diary, showing how experience had changed the untried, impulsive girl into the wiser, earnest woman. The following year she resumed her work with enthusiasm.

MRS. HUGH TAYLOR,
LAKAWN, LAOS, 1888.

In the Synodical letter issued in 1894, occurs the following statement: "We assume the support of Mrs. Hugh Taylor, at Lakawn, Laos, who assists her husband in the large and prosperous boys' school at that point. Mrs. Taylor is an Indiana woman, going out from Darlington, Ind., as a bride in 1888."

The transfer of Mrs. Taylor from an Ohio society to be be "our own live missionary" among the Laos people gives us a special interest in her. Her connection with our Synodical Society continues to the present time.

Her father, Mr. S. S. Martin of Darlington, writes most affectionately of her early life. The birth-place of Dora Bell Martin was near Bellefontaine, Ohio. In childhood she was brought by the removal of her parents to Darlington, which continued to be her home, until her marriage with Rev. Hugh Taylor, in 1888, and their immediate departure for the field in Laos to which they had been assigned. During the years before her marriage, she had studied and taught with great acceptance at different points, taking a final course of four years at Park College, Mo., and afterward teaching in the same institution.

She had united in early life with the M. E. Church, but became a member of the Presbyterian Church while in Park College. Here also, she made the acquaintance of Mr. Hugh Taylor, to whom she was married after he had completed his course of study in Princeton, New Jersey.

Immediately upon the arrival of Mr. and Mrs. Taylor in Laos, they went to the new station of Lakawn, opened two years before

by Mr. and Mrs. Peoples. Mrs. Taylor entered at once upon her work as it opened to her while studying the language. She soon learned to love the gentle Laos people.

"After an absence of eight years from home, Mr. and Mrs. Taylor returned to Darlington, bringing three beautiful little girls who delighted all who heard them chatter in the Laos tongue, and who, for one year, were the joy of the grandparents." In 1897, they returned to Lakawn, where Mrs Taylor continues to assist her husband in the boys' school, though watching and pleading for means and opportunity to open a school for girls.

We certainly should appreciate her faithfulness and industry, as, with the care of her home and her children, she labors in direct mission work, her husband's duties including the care of an industrial farm. A portion of his time is also spent in itinerating, in which she has sometimes accompanied him, finding access to the women as she could. During the times of his absence from home in itinerating, much care and responsibility for school and home rest upon Mrs. Taylor. In one of her letters she describes Laos family life, in which more of domestic affection and happiness seem to prevail than in some other countries destitute of the gospel law of love.

Let us remember, Mrs. Taylor is OUR MISSIONARY.

MISS MARY J. SMITH, M. D.
TEHERAN, PERSIA, 1889.

Miss Mary J. Smith came of a ministerial family, her father having been actively engaged in pastoral work, her two brothers, Rev. Thomas Smith of Sullivan, Indiana, and Rev. Otis A. Smith, D. D., of Bay City, Michigan, still continuing their work. It was from her brother's home that Dr. Smith went to her foreign work.

Having finished the course of study at Lindenwood, St. Charles, Missouri, Miss Smith took her medical course at the Woman's

Medical College, Chicago, graduating in 1889. Rev. H. G. Rice, in his sketch of the missionaries of Crawfordsville Presbytery, says of her, "The missionary idea grew gradually upon her mind, until it became an irresistible impulse. She offered herself to the board without choice of field, willing to go any where the Lord wanted her. "She was sent to Teheran, the capital of Persia, a city of 220,000 people, in 1889.

Dr. Smith arrived at her field in the fall, soon after the completion of a hospital building, started by the gifts of Mrs. Ferry of Lake Forest. The hospital, with its equipment of beds and furnishings, was placed under the care of Dr. Torrence and Dr. Mary Smith. She was the second lady physician sent to Persia, certainly a wide and needy field for missionary work, where, it is said, only one child in ten lives to reach maturity.

In 1891, Dr. Smith had acquired sufficient use of the language to do without the continual aid of an interpreter. Once a week she visited in the Jewish quarter to see the women who needed medical treatment, but with more hope of benefitting their souls than their bodies, so crowded and so exposed they could not follow all the directions given, and so ignorant that in some cases if one dose did not cure they would not take another. The number of patients treated in 1891 at dispensary and hospital was four hundred and forty-two.

In 1892, the scourge of cholera appeared in Teheran, and found Dr. Smith at her post of duty, where she remained all summer, caring for the sick and dying, while twenty thousand were swept away in Teheran alone. The medical force was remarkably successful in saving life, not one member of the schools being lost. Their hope and strength was in the 91st Psalm.

In 1894 she was provided with better accommodations for receiving women as patients, more private and attracting less interruption from the curious. Her patients were from all classes, Moslems, Parsees, Jews, and Nestorians.

In 1895 she took her first furlough, returning to her work the

following year, having spent some time in special study in Chicago. In 1898 she writes with great interest of her work which she loves, and in which she has been greatly blessed. Women often come long distances to consult her and to plead for help. One day three ladies came together, two being drawn by curiosity from the report of one who had been there several times. She learned that all three were wives of one old man, a prince, who was very strict with them. They complained of the hardness of their lot, and of course were not good friends to each other, though making the best of it.

So the work of Dr. Mary Smith goes on from day to day, while we sit in our pleasant homes, in the full light and blessedness of that gospel she is trying to give with her healing of the body.

MRS. D. Y. IDDINGS.

GUATEMALA CITY, 1889-1893.

Minnie Gertrude Arbuckle was born and reared on a farm in Jefferson county, Indiana, about ten miles from the city of Madison. She was of Scotch descent. Her great-grandmother on the mother's side was Elizabeth Chalmers, of the same family with Dr. Thomas Chalmers. Her great-grandfather was William Wilson, of the family that a century earlier numbered among its members Margaret Wilson, who at the age of eighteen stood tied to a stake in the edge of the sea until the rising tide quenched the life she could have saved by denying her Lord and Master. Mr. Arbuckle, Minnie's father, was a faithful member and active elder in a Presbyterian country church, near his home.

After the usual studies pursued in country schools, Miss Arbuckle entered Hanover College, and passed through the collegiate course, graduating in 1889. In the autumn of the same year, she was married to Rev. D. Y. Iddings, who had just completed his course in McCormick Theological Seminary. They started immediately for Guatemala City, their prospective field of labor. Mr.

Iddings, the father-in-law of the bride, looked sadly after the carriage that took them from their home, and turned away, saying, "I shall never see them again." His words were prophetic. Both he and the mother of Mrs. Iddings soon passed away, and her father followed in a few years.

In the annual report of the Northwestern Board for 1890 is the following entry: "Mrs. Iddings is busy studying the language that she may speedily begin teaching the priest-ridden, superstitious people of the country." She soon acquired the Spanish tongue, so as to speak it with great fluency.

The priests bitterly opposed the work of the mission with which Mr. and Mrs. Iddings had become connected, both in their church services and Sabbath schools, in which classes were taught both in English and Spanish. The ignorance and superstition of the people are nowhere exceeded. They believe whatever is told them by the priests.

A printing press was put into operation, and tracts and leaflets were scattered abroad. For a time the church services were held in the printing building. Mrs. Iddings' time was much occupied with family cares, yet her letters were full of interest. She wrote of the wonderful beauty of the country, it being emphatically true that "every prospect pleases, and only man is vile." At one time the family feeling great need of rest, went by rail to a point nearer the seashore, and of lower altitude. They found themselves rocked all night by earthquakes, so severe as to compel them to remain out of doors for safety. The next morning they returned to their home and their work in Guatemala City, wanting no more of that kind of rest.

A church building was dedicated in 1892, before it was completed, and was afterwards finished and furnished by the generosity of citizens of Guatemala. The first Protestant communion ever witnessed by the people was held in this church, a very neat and tasteful building. In a room in the printing house adjoining the church, Bibles and religious books are sold, and eagerly purchased,

In 1893, Mr. and Mrs. Iddings severed their connection with the Presbyterian Board of Foreign Missions. They still remain in Guatemala, carrying on christian work in various ways, through evangelistic efforts, books, papers, a printing press, etc., but are no longer working as missionaries of our board.

MRS. T. C. BRASHEAR.

TABRIZ, PERSIA, 1890.

Hervins

The child life of Anna Hervins was spent in Petersburg, Ind. Her graduation from the high school was with the highest honors, she being the valedictorian of her class. Her mother writes of the sweetness of her disposition in early life, of which she lost nothing as she grew to womanhood. She was always thoughtful, and sometimes surprised her parents by the maturity of her utterances, when a little girl. At thirteen years of age she became a christian and a member of the church. She assisted in organizing the first Christian Endeavor Society of Petersburg, and was an active worker in the Sabbath School and church. She early cherished a desire to go as a missionary to some foreign land, and when Mr. Brashear, to whom she was engaged, was appointed to the West Persia Mission, she joyfully sacrificed her love of parents and home, to accompany him in his chosen work.

Mrs. Brashear received her appointment from the Northwestern Board in 1890, and was assigned with her husband to the Tabriz station. The ladies with whom she became associated were Mrs. Oldfather, Mrs. Van Hook, Miss Jewett, Miss Holliday, Dr. Mary Bradford and Mrs. Annie Rhea Wilson. Her association with the women bearing this array of noble names, so familiar to all readers of missionary literature could not fail to be delightful and helpful to her in her work.

In the second year she had passed her first examination in the Armenian language. Already in 1891 she writes, "I made about

thirty Armenian New Year's calls. By this means we have a good opportunity to see the people in their homes." With her baby Esther, her study of the language, and her work in the girls' school, her time was fully occupied. She writes of the pleasure she takes in her Sabbath School class of large girls.

In 1895, Mr. Brashear was occupied with the boys' school, which had been removed to a fine brick building erected on a choice corner lot donated to the mission by Mr. Price. The mission had been hindered from building on this lot, by the hostility of the Persian officials, but at last difficulties had been removed, and the boys' school was well accommodated. Mrs. Brashear assisted by teaching classes of boys several hours in the day, playing the organ for the opening exercises, and for the Armenian services. Sometimes her duties were varied by giving instruction in music, always so acceptable an accompaniment in mission work, and opening a door for religious instruction. She also visited and entertained native friends.

In the midst of all this work, Mrs. Brashear's family cares had rapidly increased, until in 1898, she is the mother of a little daughter in her eighth year, and four boys younger. At home, with every comfort and convenience, how much outside work would a young mother of such a family attempt to carry on? She lately wrote to her mother, "If I can only bring up these little boys to be useful men, they may be able to do something for the world." In showing to the Persian women the beautiful example of a well ordered christian home what wonders may not the weary missionary wife and mother accomplish. Miss Jewett writes of Persia as a noisy land, not like America with the noise of progress and enterprise, but the noise of death and destruction, loud talking, screaming, quarreling, swearing, reviling. In the family where she spent a winter, the mother was loud-voiced, quarrelsome. She and her husband were like cat and dog, continually fighting, cursing and beating the children. But as they received the love of Christ they became kind, the children were obedient, and beating ceased. In the midst of such homes as this, how beautiful the example of a

serene christian home, governed by the laws of Christ. Such are the homes of our missionary mothers. Such a mother is Mrs. Brashear.

MISS EMMA T. MILLER, M. D.

OROOMIAH, PERSIA, 1891.

The following particulars of Miss Miller's early life are furnished by her sister now of Hammond, Indiana.

"Emma T. Miller was born in the town of Bradford, now called Monon, Indiana. She received her schooling until about fifteen years of age at a country school near Monon, after which she attended high school at Monticello. She was naturally quiet and studious, always standing well in her classes.

"As early as her sixteenth year she felt called to a work in the mission field, but it was not until six years after this that the way opened for actual preparation for this work. In September, 1886, she entered the Cook County Nurses' Training School, Chicago, where she spent two years, graduating in the spring of 1888. In the fall of the same year she entered the Woman's Medical College in Chicago, graduating from that institution in 1890 with high honors. The winter of 1890-91 was spent in the capacity of Intern, in Wesley Hospital, Chicago, in order to better fit herself for the duties of the mission field.

"She left New York, September 16, 1891, reaching Oroomiah about the last of November. After having been at Oroomiah for some two or three years a call came from Mosul, Turkey, where they had no physician, and Miss Miller was sent to that station for about a year, then returning to Oroomiah. After the death of the elder Mrs. Cochran, she became matron of the hospital there. Her work consists in attendance on the patients in the hospital, teaching a class in Materia Medica, and answering calls from the people in the surrounding country."

A friend in Monticello, which was her home, writes of her, "She was always true and earnest, kind and gentle, making the very best use of every moment in school, and helping in all Sabbath School and church work. She was very quiet, never talking unless she had something worth saying. I am sure she is as good and pure as one could be, and well fitted for the work God has called her to do. Rev. Mr. Coan was here and told us of her work among the suffering."

In her second year, she was able to use the Turkish language without an interpreter, and was treating twenty-five or thirty patients weekly. In her letters, she tells of the horrible superstitions, and the disgusting remedies depended upon by the Persian people, and of their wonder at the whiteness and cleanliness of the hospital, as well as at the cures effected.

One of her early experiences was of an earthquake shock which was very startling to a new-comer from our steadfast America.

Dr. Emma T. Miller is still in active work. Let us hope it may continue many years.

MISS L. H. McCAMPBELL.

TEHERAN, PERSIA, 1891-1899.

Miss McCampbell received her appointment to work in Teheran in 1891. She was the daughter of a minister of the Presbyterian church. Shortly before her departure for the foreign field, she was present at the Synodical meeting, and in a few well-chosen words she expressed her desire to give herself to the Master's service in this form of work. After her arrival in Teheran, she gives in a letter to "Woman's Work," a spirited account of the final part of her journey, on horseback and by stage-coach, and describes the warm welcome given to their party of five missionaries, with the necessary attendants.

Her sweet manners won the hearts of the children as she entered upon her work in school. In the summer, as the time was spent in the mountains for rest and recuperation, her hours were by no means wasted. She carried her Bible with her in her walks, and often had opportunity to read from it. She gathered the children together, and with the help of a small organ taught them to sing hymns. In 1894, the United States minister was present at the closing exercises of her school, and expressed his surprise at the high grade of work done. Miss McCampbell writes, "It is not so much what the girls have done, as what they are in themselves, not in standards of mental culture attained, but in sweet christian character developed," that progress is visible. Sometimes two or three large classes would be reciting in the same room in different languages, at the same time.

Miss McCampbell was very earnest in her efforts to reach the secluded women in the harems, and sometimes her success came in answer to prayer. She also obtained access to the Jewish women, and presented Christ as their Savior. Long evangelistic tours in company with other missionaries, gave opportunity for meeting many people. In these tours they were crowded and pressed upon by so many people, and to such an extent as to remind them of Christ and his apostles when they had no leisure, "so much as to eat."

On July 25th, 1898, Miss McCampbell arrived in New York on her first vacation. Those present at the Synodical meeting of that year, in Shelbyville, will remember her presence there, though feeble and much in need of rest. She expected to return to Persia in the summer of the following year. Her time in the early months of that year was occupied with many appointments in the interest of the work in which her heart was absorbed—too many for health. Medical treatment failed to restore her to strength and vigor, and some of her appointments were left unfulfilled. She was at length compelled to relinquish her cherished purpose to resume her work in Persia, and in 1899 the June number of Woman's Work announces her resignation.

MISS VICTORIA CHALMERS ARBUCKLE.

SEOUL, KOREA, 1892.

Korea is about the size of Italy, and in almost the same latitude, but is cooler. Protestant missions were not permanently established in this country until 1884, only fifteen years ago. The first convert was baptized in 1886, the first church organized with ten members in 1887. The Romish church was introduced in the eighteenth century, perhaps earlier, and flourished greatly for a time, but was finally destroyed by relentless persecution. The city of Seoul, the capital, is built in a valley quite surrounded by hills. The one-story mud-houses are packed so closely together that no street is visible, except the great thoroughfare through the centre, used by the king when he leaves the palace.

To this city went Miss Victoria Chalmers Arbuckle in 1892. Miss Arbuckle is a sister of Mrs. D. Y. Iddings, whose work as a missionary was in Guatemala. The early life and pleasant country home of these two sisters, with other sisters and brothers of whom Victoria was the youngest, was in Jefferson county, about six miles from Hanover. Several members of the family were graduates from Hanover College, Victoria among them. In her college course she was somewhat noted for her skill in cartooning, making some merriment among the students, but never with any hint of malice. She afterward showed a good degree of skill in drawing, but never made it a serious study.

The death of her mother, whose connection with the Chalmers family in Scotland is mentioned in the sketch of Mrs. Iddings, made a great change in the home, the members of which were already widely scattered, and led Victoria to make a temporary home with her sister, Mrs. Beck, at Delphi. While there, she decided upon taking up missionary life and work. She received her appointment in 1892, and arrived at Seoul with a party of returning missionaries, to enter upon school work with Miss Strong and Miss Doty.

The learning of the language, with teaching sewing, and arithmetic was her first work. She writes affectionately of the gentle

people, and of their sincere welcome. Her natural inclination led her more toward hospital work, and to this she was transferred after two years. Being keenly nervous and sympathetic, the work proved very exhausting. Her expressions of sympathy, both for suffering and for sin, and her sense of her own weakness and imperfection, are very pathetic.

Under the strain of this work, and suffering also from physical ailments of her own, her strength failed, and in 1896 she tendered her resignation, and came home, in a feeble and nervous condition. She visited her old home. Her father had passed away during her absence, her sister and brother-in-law in Delphi had also died. Miss Arbuckle, with some improvement in health, went to Colorado, and spent some time at the homes of two married sisters, and then continued her travels to Guatemala, visiting Mrs. Iddings there. Being dissatisfied, because of the unsettled condition of that country, she returned. On ship-board, she became acquainted with Mr. Burness, to whom she was married after they arrived in San Francisco. His christian life and character were blameless. After a few months of happy domestic life, he was killed by an accident, as he was in the pursuit of his business. Mrs. Burness remains in San Francisco, meeting bravely the sorrows of her lonely life.

MISS ANNIE MARY RICKETTS.

PETCHABURI, SIAM, 1893-1896.

Annie Mary Ricketts was born in Sandusky, Ohio. She came to Indiana at the age of fifteen, a motherless girl, her mother having died when she was a mere child. She was carefully reared and educated by her brother, now one of the editors and proprietors of the Delphi Journal. She attended a convent boarding school at Logansport, and afterward received normal courses of instruction in preparation for teaching. She taught seven years in Indiana, the last four

at Delphi. She became a member of the Presbyterian church of Delphi in May, 1892, and immediately entered into active Christian work. Through hearing the experiences of Miss Agnes Carey, now Mrs. Coulter, of Frankfort, and also by reading of the great need of workers in the foreign field, Miss Ricketts became interested in missions. She felt that many might be found to do the work she was doing who could not leave their homes because of others dependent upon them.

Miss Ricketts received appointment to work in Petchaburi, Siam, March, 1893. She then went to the Moody Institute, Chicago, and spent three months in special preparation for what she hoped would be her life work, and sailed for her distant field August 1, 1893.

She was seized with fever after reaching Bangkok, and was ill two weeks before reaching Petchaburi. As soon as possible, she began the study of the language. Miss Ricketts entered upon her work, with her buoyant spirits and happy face, "as a sweet, fresh breath from the outside world." She writes: "The people seem to have but little stability of character, but they cling so tenaciously to their superstitions that if they were only won for Christ, and would cling as closely to Him, a wonderful work would be accomplished." The people made a pleasant impression upon her, though their insatiable curiosity was sometimes annoying. Miss Ricketts taught singing, drawing and numbers, taking these in preference to sewing, because a more extensive vocabulary was required, and so her knowledge of the language would be increased.

But health failed and the fever returned, yet she could not listen to the physician's advice to return home. When no longer able to leave her bed to attend to her labor among the people she loved so well, she consented, and came home in August, 1895, after only two years of work, hoping to return before many months. After spending four months at Clifton Springs, she returned to Delphi, where, a friend writes, "she is a great inspiration to our missionary society." Her presence and her addresses are also effective in Presbyterial meetings.

But after a year had passed, and her physician found it impossible to give her a health certificate, the Board felt compelled to drop her name. The third attack of fever while in Siam showed her constitution to be unfitted for work in that hot, damp climate. The disappointment was very severe to Miss Ricketts. Yet, when she remembers the influence Agnes Carey had upon her, she hopes to lead some one or more to go and fill her vacant place, and other places in sore need of help.

MRS. J. G. WISHARD.

TEHERAN, PERSIA, 1893-1899.

In 1892, at the Synodical Meeting in New Albany, a young lady came before us, we usually say with a paper, but in this case it was without a paper, but not without thought and preparation. Her talk was given fully, freely, on the opportunities for helpfulness and usefulness which everywhere lie around the wide-awake woman who is ready to hear the cry of those who need help. To the listening ear of this young woman, as years went by, came the cry of women in far-off lands, sunk in misery and helplessness.

Miss Anabette Bryan had lived from early childhood in Indianapolis. She received her education in the schools of that city, and continued in the schools for some years as a teacher. Conscientiousness and faithfulness are everywhere affirmed of her. She was one of those rare workers too seldom found in our churches. She was capable, faithful, enthusiastic and happy in her church work, and for two years was the efficient president of the Young Women's Missionary Society of the Seventh Presbyterian church of Indianapolis. The society now bears her name as a tribute to her interest and her devoted service, "The Anabette Wishard Missionary Society." "She had a sweet and winning manner, was loved by her associates, had the confidence of her elders, and was worshiped by the children." Her conscientious and faithful activity won the confidence of all, and made her a leader whose sincerity no one doubted.

Her pastor said to her one day, "You would make a good missionary, and I believe you ought to go." She replied, "I have thought of it and would like to go." Her pastor said, "Pray about it, and if the Lord thinks best He will make a way for you."

After some time, Dr. Wishard came home from Persia, met Miss Bryan, and so in that delightful way the Lord provided a companion for each of them, and opened the way for Miss Bryan to go out as Mrs. J. G. Wishard. It was a general comment that the Doctor could not have made a better selection.

They were married in December, 1892, and the following March, sailed for Teheran, Persia.

Dr. Wishard had charge of the American hospital at Teheran, and the work of Mrs. Wishard was associated with that of her husband. She had much opportunity for influencing women, and assisted wherever her services were required. Their home was in the hospital residence, in the enclosure with the hospital. Their first year in Persia was saddened by the loss of their first infant son.

Enlightenment had progressed so far that at the time of Mrs. Wishard's entrance upon her work, among the hundreds of men, a few women had already sought help at the hospital. The kindness they received made a deep impression upon the Mussulmans. Mrs. Wishard's letters express great desire for better accommodation for helpless and suffering women. At one time she wrote of a thousand patients having received treatment in four months. Turk, Armenian, Jew and Persian, all waiting to be healed.

On the 11th of May, 1899, Mr. and Mrs. S. L. Bryan, of Indianapolis, the parents of Mrs. Wishard, received a cablegram from Teheran, Persia, announcing the sudden death of their daughter.

The long suspense of weeks was at length broken by the arrival of a letter giving the sad and painful details. On the morning of May 10th, Mrs. Wishard complained of a pain in her head. By two o'clock she was unconscious from apoplexy. By six o'clock she had gone to be forever with the Lord. She left two little children, a boy of five years and a girl of three.

Memorial services were held in the Seventh Presbyterian church of Indianapolis, Rev. R. V. Hunter, D. D., Pastor, from which Mrs. Wishard had gone out a bride, in 1893, and in which her memory is tenderly cherished.

MRS. GRAHAM LEE.

PYENG YANG, KOREA, 1894.

Blanche Webb was born in Evansville, Indiana. The most of her mother's married life was spent in Bowling Green, Kentucky. When Blanche was four years old, her father died, and her mother with this only child, returned to her former home at Evansville, where she remained until the marriage of her daughter, whom she then accompanied to Korea.

Blanche was educated in the public schools of Evansville, and graduated from the high school in 1885. She was not very strong, but grew up under her mother's watchful and judicious care, nourished in refinement and surrounded by christian influences. She was, in her maturity, a little below medium height, a blonde, with a cheerful and radiant countenance and a loveable spirit. She early united with the Walnut Street Presbyterian church, and became active in all its work. She was one to help organize the Young Ladies' Missionary Society, and was always a sweet, earnest young christian, beloved by all who knew her. Her bright and sunny face reflected a lovely and happy christian character.

Miss Webb was married to Rev. Graham Lee in January, 1894. Mr. Lee had dedicated his life to missionary work in Korea, and he found in his wife a willing and enthusiastic helper. They left Evansville in February of the same year, accompanied by her mother, Mrs. Webb, who equally with her daughter has given herself to the Master's service in the same work. Mrs. Webb's letters show earnest devotion and interest in the work of the mission which

has been so signally blessed. She has given her time and effort to the little girls' school, teaching them sewing.

After remaining in Seoul for two years, studying the language and making ready for their permanent work in Pyeng Yang, they removed thither, a little son, Milo Webb, having been added to the happy household. Mr. Lee had spent most of the previous winter in Pyeng Yang, one hundred and eighty miles distant from his family, Mrs. Lee meanwhile learning the language and customs of the people, how to receive and make calls, and teaching a class in drawing. Her original sketches furnished for Woman's Work show her skill with the pencil. Mrs. Webb writes, "We try in every way to make the visits of the women as pleasant as possible, explaining the use of different articles of clothing and furniture. Our stove fills them with wonder. The organ is an unceasing pleasure. The rocking chair terrifies them when they try to rock in it, holding each other on, lest they fall."

The mission has a beautiful station at Pyeng Yang, outside the city walls. And here a new interest for us begins. As a Synodical Society, we were called upon in 1896, to contribute as one of our Synodical objects to the building of a home for this delightful family circle, uniting in this work with the Synodical Society of Illinois. The work was accomplished, Indiana raising nearly \$1000 for the purpose.

As they were starting from Seoul for their new home, Mrs. Lee writes of her heart overflowing with joy in the prospect of the great work before them. Mrs. Webb gives a lively description of the removal, and especially of the mutual joy of themselves and Mr. Moffett in being united in their work. She says, "Our new house is to be commenced immediately. We hope to be in it before Christmas. Mr. Lee has to get two church buildings enlarged, hospital and dispensary under way, a woman's building, in which the Bible woman and Mrs. Lee may meet all the women and girls who come, and also a boys' school house." Mrs. Webb mentions the growth along the old wall of great trees, huge grape vines,

clematis, honeysuckles, spirea, lilacks, and other things to remind of home, but of great mountains outlining the horizon, so different from Indiana as to remind them constantly of the change. Lovely views extend in all directions. Such is the home of these Indiana friends, with another little one now added to their number, Charles Raymond by name.

Mrs. Webb says, "The Korean women are so timid about seeing men, that until Mrs. Lee came, very little could be done for them. In a year after her arrival at Pyeng Yang, one hundred women were waiting to confess Christ." Mrs. Lee begs for more missionary women to take up the work which is crowding upon them, and which they can scarcely touch. Mrs. Isabella Bird Bishop considers the spiritual condition in that field more remarkable than in any missionary field she has visited, and urges its fuller occupation.

So wonderfully the work has opened to these missionary women, now only three years on the field. May those who come after us, take up and continue the story.

MRS. OSCAR ROBERTS.

BATANGA, AFRICA, 1894-1896.

In Woman's Work, October, 1897, you may find the likeness of Mrs. Oscar Roberts. Not a line in that sweet, womanly face contradicts the story of her early life, furnished by her only sister, Mrs. Eli Stalker, of Westfield, Ind.

Florence Nightingale Stanbrough was born near Westfield. During her early life, the winter months were spent in attending the public schools and the summers in her country home. She delighted to roam the fields and woodlands. She came close to nature, and loved everything God had made. She would pick up bugs, spiders and creeping things, and admire their structure. When her mates begged her to kill them, she would answer, "Oh, no! this world is big enough for them and all of us."

A slender, fragile girl, she grew somewhat stronger with years, but was never rugged. She entered the Friends' Academy at Westfield, graduating in three years, and then taught school three or four years. In 1891 she entered the medical college at Ann Arbor, Mich. She had from early years been gifted in caring for the sick and suffering. Her sister writes, "As I look over the purity of her life, and remember her sweet, cheerful disposition, the strength and comfort she was to all her immediate family and friends, I can see what she must have been to the people to whom she ministered."

After completing her three years' course in medicine, she was married to Mr. Oscar Roberts, of Westfield, and in September, 1894, they sailed for Batanga, on the west coast of Africa. During her stay there, her name was kept before us as under the special care of our Synodical Society, and depending upon its support.

"A member of the Society of Friends, she felt herself drawn into missionary work, not by the call of the church, but by the deeper call of her Savior." Mrs. Roberts went gladly to that part of the world we are accustomed to call "the dark continent," which contains one-seventh of the human race. The Batanga field, included in the German portion of Africa, has a coast line of eighty miles. During the first ten months of her stay, Mrs. Roberts treated six hundred and eighty patients. In the absence of her husband and others on an expedition into the highlands back from the coast in search of a more favorable location, Mrs. Roberts, Mrs. Laffin, M. D., and Mrs. Johnson lived together. She writes, "It does not seem at all as if we were away out of civilization. The missionaries, especially those who have come out within the last five years, are up on all the news and events at home in a surprising way. They have books, papers and magazines, good houses, nicely furnished, though without carpets, native mats being used instead, woven of brown and straw-colored bamboo. They are pretty and cool."

But the deadly African fever found in her a too susceptible subject. Her brief work there was comprised between the fall of 1894 and May, 1896. During this time, she suffered nine times with the

fever before the fatal attack, and her husband was temporarily blinded by a severe attack. On May 30th she quietly passed away from great suffering, patiently and bravely borne, to "the Father," as she loved to say. On June 30th Mr. Roberts wrote a pathetic letter to the home friends, telling fully of her illness and its fatal termination, of which they had before heard briefly. He expressed the comfort and peace that had graciously been given him in his great bereavement.

Miss Nassau had written of her while in health, "The Doctor is a very dear woman. I know few who possess all her ability with such sweet unconsciousness, and almost child-like simplicity."

Her life must be measured, not by years, but by deeds.

MRS. HOWARD FISHER.

AMBALA, INDIA, 1895-1898.

Mrs. Howard Fisher received her appointment as missionary to Ambala in 1895. It will be enough to awaken a vivid interest in her to know that she is a daughter of our own beloved Mrs. Conner, of New Albany, so long and so closely identified with missionary work in our State. Mrs. Conner was called away from the presidency of the Synodical Society a short time after her election to that office by the necessity that came upon her husband of seeking a more favorable climate, on account of impaired health. After a residence of some months on the Pacific coast, the family went to Germany, where the invalid condition of Mr. Conner still keeps them.

Mrs. Conner will long be affectionately remembered in New Albany and vicinity, not only because of her own estimable qualities, but also as the daughter of Rev. John C. Atterbury, for many years the beloved pastor of the Second Presbyterian Church of that city.

From this parentage and ancestry, Katharine Conner was the second daughter in a large family. Her youth was spent in New

Albany, with the enjoyment of its educational and social advantages, except the time occupied in completing her studies at Wellesley College.

In 1895 she was married to Rev. Howard Fisher, M. D. Dr. Fisher had been spending three years in this country, studying medicine in Philadelphia, after having been in India three years, associated with Rev. F. J. Newton, M. D., in his leper hospital at Ferogepore. He was now ready to return with his bride, prepared for new openings of usefulness. He was placed in charge of a hospital at Ambala, work among lepers being included in his duties.

Work of this kind did not offer much opportunity for Mrs. Fisher to assist him. Her musical gifts and acquirements were used in church services, and she found for herself openings of various kinds, such as teaching the women to sew, and in other ways seeking their improvement. But her time for missionary labor was short. After three years, Dr. Fisher's health became so impaired it was thought impossible for him to remain in the climate of India, and with great reluctance they resigned their work and sailed from India early in 1899 to join the family of Mr. Conner, for a temporary stay in Germany.

MISS GRACE CURTIS GLENN.

OSAKA, JAPAN, 1898.

Miss Grace Curtis Glenn left her home in Fort Wayne, Ind., in September, 1898, to enter upon missionary work in Japan. The following pages respecting her are taken entire from a sketch of Miss Glenn, furnished by Mrs. D. B. Wells, at the time of Miss Glenn's departure, a resident of Fort Wayne, and president of the Indiana Synodical Society. It was written for "Information," a paper for the Presbyterian young people of Indiana.

"It is a labor of love to speak of Miss Glenn, her life, personality, and work. All who have the privilege of a personal

acquaintance with her, find hers one of those exceptionally sweet and strong natures which make the warmest friendships, and command the most sincere admiration. Growing up in this city, I knew her as a little girl, in her school life, and then later as the consecrated young christian asking with all her heart, 'What will thou have me to do?' She early united with the Westminster Presbyterian Church of Fort Wayne, in all whose activities she took a part. Later she became a member of the Third Presbyterian Church. After graduation from the city high schools, she began teaching in the city schools. Not long after, Dr. J. W. Chapman conducted a series of gospel meetings here in the city. Miss Glenn was led to think very seriously of her work for Christ, a desire for more earnest and pronounced work for Him took entire possession of her heart and life. She went to Chicago, entered the Moody Training School, took a two years course of training, and then entered upon city mission work in that city. In her message to you, found elsewhere, she tells you how she came to give herself to foreign missionary work. That she already loves this work, no one can doubt who has talked with her about it. Nor is she entering this service with any mistaken or romantic ideas concerning it. She is too sensible and intelligent a girl not to understand what it means of self-sacrifice and hard work, oftentimes disagreeable work. That she will do blessed work in that far away Japan, we who love her believe with all our hearts. She goes to Japan to be associated with another Fort Wayne girl, Miss Leila Garvin. It is peculiarly suitable and happy that the two girls from the same State and the same city can be together. And it is another happy circumstance that they can be supported from their own home State.

"Miss Glenn is tall, graceful, and gracious, very modest and sweet-natured, possessed of more than usual good sense and tact. She would attract strangers by her personal appearance at any time, and win by the cordiality and grace of her address. She is at ease before any audience, forgetful of self, and intent upon her work."

In a letter from Miss Glenn, published in the same paper to

which Mrs. Wells refers, she gives her reasons for entering upon foreign missionary work:

1. Because of Christ's command.
2. The great need.
3. Because missionary efforts are so greatly blessed.
4. That her influence might lead others to go.
5. Because of her belief that by his Providence God has prepared a place for her in Japan.

Besides these who have been resident Indianians, there are some others who have a claim for special notice, because of a connection more or less intimate with Indiana work. Some have been commissioned by other boards, and the record of their work is not to be found in the reports that come under our notice.

1. Miss Margaret J. Brown taught in Greensburg in 1865 and a year following. Being an orphan at that time she had no other home except with sisters. She received her appointment from the Church Board of Foreign Missions and went to Tung-Chow, China, in 1867. She was there married to Rev. E. P. Capp, in 1870, and died in 1881. Her work was founding and carrying on a school for girls.

2. Mrs. Warren, whose noble work at Gwalior, India, has continued since 1873, was for a few years a teacher in Laporte, Ind., though at the time of her marriage with Dr. Warren, she resided in Illinois. The Logansport Presbyterial Society has contributed to her salary ever since its organization. During long years of widowhood Mrs. Warren has carried on her work in Gwalior, with two native helpers and one Bible woman, having the aid and society of English people of the military station at that place. She personally superintended the building of a stone church, and gathered her school children in it while roofless. But we can only claim part of her early life.

3. Miss Mary La Rhue Sellers came to Muncie from Fayetteville, Pa., and was a successful teacher in the public schools of that city. She had long wished to go out as a missionary, but delayed because of the unwillingness of her mother. In 1874, the mother's consent was expressed by letter, and Miss Sellers gladly offered herself to the Philadelphia Board, and was sent to Ningpo, China. The Muncie Society, newly organized, greatly desired to aid in her support, but could not directly because of her connection with another board. They took a scholarship in her school which they still support. Miss Sellers remained in China but little more than two years, when she was obliged to return on account of ill health. She returned to her mother's home and remained for a time, then she and her mother removed to Colorado to live with a brother. Miss Sellers taught in Colorado and Oregon, always cherishing the wish to return to missionary work. In 1894, after her mother's death, she was married to Mr. J. L. Mateer, and went with him to Peking, China, where he was engaged in work in connection with the printing press. Her desires to return to China were thus gratified.

4. Mrs. Ewing, wife of President J. C. R. Ewing of Lahore Christian College, India, is one whom we can almost claim as an Indianian, her father, Rev. J. H. Sherrard, having been for a score of years one of the successful pastors of our State since the daughter's departure for the foreign field. But as she went from Ohio, we may not claim her.

5. Miss Margaret M. Given, in India since 1881, was at one time a teacher in Hanover, Indiana, and a resident in the family of Prof. Garritt of Hanover College, so well known to all our missionary workers.

6. Mrs. A. A. Fulton of China spent her girlhood in Indiana, her father, Rev. S. E. Wisliard, D. D., now so well known in his work in Utah, being then an Indiana pastor. Florence Wisliard went out in 1883 expecting to join the mission in Chieng Mai, Laos,

where Edna Cole had been destitute of a companion in her home since the death of Mary Campbell. But other arrangements had been made for her by an overruling Providence, and her way was directed to Canton, as the wife of Rev. A. A. Fulton. Her work in China has been rich and full, but as Chicago claims her as a resident, we can only say Indiana gave her to Chicago.

7. Miss Antoinette Warner went from Kansas in company with Miss Florence Wishard to join the Chieng Mai Mission. In her early years she had been a resident of Hanover, Indiana. Her health compelled her to leave Siam. She went to Japan, and remained with Miss Garvin for a time, but was obliged to abandon the work and return home.

8. Mrs. Hubert Brown of Mexico, was born of Indiana parents, and was brought up by them on their return to this state after a temporary absence to Goshen, where she was baptized by Rev. H. L. Vannuys, D. D., who is still pastor of the same church to which he has ministered forty-seven years. Miss Wilma Jacobs went to Mexico in 1883, from Chicago, her home at that time. After four years she was married to Rev. Hubert Brown, whose helper she continues to be in editorial and other work.

9. Mrs. R. M. Mateer, formerly Dr. Madge Dickson, was temporarily a resident of Lafayette. While there engaged in the practice of her profession, the desire to serve the Master in medical missionary work grew stronger and stronger, until at length she "left all," and went to engage in medical work at Wei Hein, China. In 1891 she was married to Rev. R. M. Mateer. Her home before going out is on record as Chambersburg, Pennsylvania.

10. Miss Kate Shaw, in Japan since 1889, was for a few years a resident of Hanover, and pursued some studies in the College, adding to her previously acquired course of study. Her residence, and that of her mother in Hanover were only temporary. Mrs. Shaw has visited her daughter in Kanaganea, spending a year and

a half with her, and leaving a gift to her of a mountain home for summer rest, the comfort of which is enjoyed by many guests.

11. Mrs. William Baird, of Korea, formerly Miss Annie Laurie Adams, was a native of Kingston, Ind., but the family removed to Kansas. Miss Adams was a student of Hanover College, but not a graduate. She is probably under the care of the Southwestern Board, and the record of her work is in their keeping, though her sprightly letters come sometimes to our notice.

12. Miss May Wallace, a teacher in Ft. Wayne, though not an Indianian by birth or parentage, went from this State to her station, receiving her appointment in 1894, to assist Miss Holliday, in Tabriz, Persia. The record of her brief work closes in 1897 with her resignation.

13. Miss Helen Mount, daughter of the present governor of Indiana, was married in June, 1898, to Rev. J. W. Nicely, a professor in the Syrian Protestant College, in Beirut, Syria, and accompanied her husband to his work in that land of Turkish misrule and Mohammedanism.

Besides these, our Indiana contributors, through the Synodical Society, have aided in the support of others, but as the recipients change from time to time, it is difficult to state them correctly. To all these, we give our tribute of affectionate regard, in a spirit of true Christian comradeship.

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GUATEMALA—

Mrs. Iddings.

COLUMBIA—

Miss Mackintosh.

Indiana has also sent into the mission field ministers, physicians, and other workers, whose praise is in all the churches. It may be profitable to review a list of these honored names, though the list is doubtless quite incomplete. Their record is in seminaries, colleges, schools, hospitals and churches in many lands.

To	NAME.	INDIANA RES.	FOREIGN RES.
To CHINA—	Rev. W. A. P. Martin, D. D., LL. D.	Livonia	Pekin.
	Rev. S. N. D. Martin	Livonia	Ningpo.
	Rev. J. C. Garritt	Hanover	Hang Chow.
To KOREA—	Rev. S. A. Moffett	Madison	Pyeng Yang.
	Rev. W. M. Baird	Charleston	Pyeng Yang.
To JAPAN—	Rev. B. C. Haworth	Rockville	Kanazawa.
To SIAM—	Rev. F. L. Snyder	Southport	Bangkok.
	Rev. J. A. McKee	Waveland	Bangkok.
To PERSIA—	Rev. W. L. Whipple	Rockville	Oroomiah and Tabriz.
	G. W. Holmes, M. D.	Rockville	Tabriz.
	Rev. J. W. Hawkes	Rockville	Hamadan.
	Rev. S. L. Ward	Crawfordsville	Tabriz.
	Rev. T. C. Brashear	Petersburg	Tabriz.
	J. G. Wishard, M. D.	Danville	Teheran.
To INDIA—	A. A. Hargrave	Rockville	Oroomiah.
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To SYRIA—	Rev. G. H. Simonson	New Albany	Miraj.
	Rev. J. W. Nicely	Dayton	Beirut.
To AFRICA—	Rev. B. B. Brier	Rob Roy	Batanza.
	Mr. Oscar Roberts	Westfield	Efulen.
To SOUTH AMERICA—	Rev. J. F. Garvin, D. D.	Ft. Wayne	Valparaiso.
	Rev. J. M. Allis, D. D.	Lafayette	Santiago.
	Rev. A. R. Miles	Southport	Bogota.
	Rev. R. F. Lemington	Delaware Co.	Brazil.
To MEXICO.	Rev. H. C. Thomson, D. D.	Waveland	Zacetacas.
	Rev. W. E. Vanderbilt	Williamsport	Zitacuaro.
To GUATEMALA—	Rev. D. Y. Iddings	Hanover	Guatemala City.

TEACHERS
in
HOME MISSION SCHOOLS
and
SCHOOLS AMONG FREEDMEN.

HOME MISSIONS.

Indiana has also a record in the Home Field. Her ministers and ministers' wives, living and working in Home Mission churches, are too numerous to be even gathered into a list without great effort, and would require access to records not easily reached. They are also so changing and elusive that the story of today would not be correct tomorrow.

But so far as practicable the names of teachers in mission schools among Mexicans, Indians and Freedmen have been gathered with the help of Presbyterial and local secretaries, and are here presented.

Miss Amelia Woodruff went from Waveland to Smithville, Utah, in 1884, and remained in the work two years.

Miss Fannie Taylor of Taylorsville, member of First Presbyterian Church of Lafayette, went to American Fork, Utah, in 1887, and is still in the work.

Miss Florence Taylor, her sister, went two years later to Pleasant Grove, Utah. These sisters have remained in work among a Mormon population within a few miles of each other, until the present time.

Miss Alice Thomas, of Williamsport, went to Santa Fe in 1891, but left on account of ill health. She is now Mrs. Victor Ringer.

Mr. C. A. Peterson went from Mace, Montgomery County, in 1893, to Dwight Mission. After two years the school was removed to Tahlequah, where Mr. Peterson still remains, its efficient superintendent. His wife, formerly Miss Hannah Duckworth, assists greatly in his work, though not a commissioned teacher. Miss M. Duckworth, from Crawfordsville, is engaged in the same school.

Miss M. E. Trotter, from Crawfordsville, went to Dwight Mission in 1895, and was also transferred to Tahlequah.

Rev. Frank M. Fox, formerly of Vincennes, after graduating at Wabash College and McCormick Seminary, went to Riceville, N. C., in 1892 and began work among the Mountain Whites. After two years of work under the Home Mission Board, he returned to the vicinity of Crawfordsville, and engaged in pastoral work. He married Miss Wolfe of Crawfordsville. After two years, he felt called by the urgency of the work, and of his friends to return to his former labor. He and his wife then went to Ashville, N. C., under commission from the Woman's Executive Committee, where he remained until recently, as Bible instructor in the Boys' School, and pastor in three institutions there, doing excellent work. His musical gifts and knowledge are very efficient aids in his work.

Mr. H. H. McCampbell went from Ladoga, in 1897, to Ashville, N. C. He teaches practical farming, and has eighty-seven boys under his care.

Mr. J. T. Sullivan, from Lagrange to Sumter, N. C., in 1883.

Miss Ida S. Cathcart, went from Lagrange to Concord, N. C., in 1884. Miss Cathcart teaches music and mathematics and has made herself a power in Scotia Seminary to the present time.

Miss Hattie Carter went from Lagrange to Sumter, N. C., in 1884, and remained until 1892.

Miss Clugstone, from Lagrange to Maryville, S. C., in 1886.

Miss M. B. Hall, from Lagrange to Sumter, N. C., from 1887 to 1891.

Miss N. C. Hall, from Lagrange to Sumter, N. C., from 1889 to 1892.

Miss Minnie Griffith went from First Presbyterian Church of Logansport, in 1878. Her work was among Mexicans. She died about ten years ago.

Miss Phebe Wheeler, from First Presbyterian Church of Logansport, in 1879. Her work was in Springville, Utah. She now resides in New York.

Rev. J. B. Smith left the pastorate of the Presbyterian Church

of Monticello, to take charge of Mary Allen Seminary, at Crockett, Texas, at its opening in 1886, and is still at the head of that institution. Mrs. Kendall, the President of our Synodical Home Department, writes in the highest terms of his well known efficiency and adaptedness to his work. The many resources of his genius have proved invaluable to the work among the Freedmen of the vicinity in which he labors. Not only has he been a superior religious guide and teacher in school work, but in financial management and economical planning and varied work, he has been most enterprising and successful. His accomplished wife has been his helper, and a constant example and guide to the colored girls who have come under her influence, and have carried the blessing of her sweet life out among the needy of their own race.

Miss Margaret P. Bolles went from Remington, where she had been a teacher in the public schools, to Mary Allen Seminary in 1886. Her life was a constant exemplification of the power of christianity. Many of her former pupils in Indiana trace their special interest in christian life and work to the influence and teaching of Miss Bolles. She finished her life-work as teacher in Mary Allen Seminary, and returned to Remington in feeble health. She died in 1895.

Miss Ella Ferguson of Monticello is still in Mary Allen Seminary, "the head teacher, a noble woman and good worker."

Miss Eloise Partridge of South Bend is in the mountains of West Virginia, doing a very interesting work.

Miss Cora Small went from Marion to teach in a school for colored girls in Memphis, Tennessee, but is not connected with our Boards.

Mrs. Charlotte Sullivan and her daughter, Miss Carrie S. Sullivan, went from New Albany in 1888, to Springville, Utah. After some years they were removed to some other point in Utah where they still remain.

Mr. Charles B. Moore went from New Albany under the

Woman's Board. He was first in Marshall, N. C., where he was very successful as a teacher, and afterward removed to Ashville, N. C., where he was connected with the farm school.

Miss Kate McPheeters went from Livonia in 1884, to Nephi, Utah. Afterward she became matron in a school in Indian Territory, then returned to Utah.

The following list of names, nearly all from Hanover, is copied, because of its fullness and completeness, just as given by Miss Leila Garritt, secretary of Hanover Missionary Society.

MISS REBECCA ROWLAND, TEACHER, HANOVER.

1883, Santa Fe, New Mexico.
1889-1891, Albuquerque, New Mexico.
1892, Taos, New Mexico.

MISS MARY ROWLAND, TEACHER, HANOVER.

1883, Santa Fe, New Mexico.
1892, Las Vegas, New Mexico.
Now Mrs. Judge Hamilton, Albuquerque.

MISS NANNIE HARRIS, TEACHER, HANOVER.

1882-1883, Santa Fe, New Mexico.
1896-1897, Santa Fe, New Mexico.
Now at her home in Hanover.

MISS ANTOINETTE BRENGLE, TEACHER, HANOVER.

1887-1894, La Costilla, Colorado.
1896, Santa Fe, New Mexico.

MISS M. STELLA BRENGLE, TEACHER, HANOVER.

1889-1892, Antonio, Colorado.
1897-1898, Payson, Utah, as Mrs. W. S. Smith.
Now Mrs. W. S. Smith, Caldwell, Idaho.

MISS ADA M. LONGSTREET, TEACHER, HANOVER.

1890-1892, Antonio, Colorado.
Now Mrs. Rev. Robert Hartman, Pleasant, Ind.

MISS ALICE BRANDT, MATRON, HANOVER.

1886-1889, Albuquerque, New Mexico.
1889-1891, Mary Allen Seminary, Crockett, Texas.
1891-1893, Las Vegas, New Mexico.
1894-1895, Muscogee, Indian Territory.
1895-1898, Tucson Arizona.

MRS. H. B. WINSTON, TEACHER, HANOVER.

1893-1897, Mora, New Mexico.

MISS LIZZIE WINSTON, TEACHER, HANOVER.

1894-1895, El Rito, New Mexico.
1895-1897, Las Vegas, New Mexico.

MRS. L. L. ADAMS, OF PLEASANT CHURCH, SWITZERLAND COUNTY.

1897-1898, Santa Fe, New Mexico.
Now at Hanover.

MISS DORA WILSON, TEACHER, HANOVER.

1898, Anadarko, Oklahoma.
Now at Hanover.

MISS SARAH B. SUTHERLAND, TEACHER, HANOVER.

1897-1898, Logan, Utah.
1898-1899, Manti, Utah.
1899, Albuquerque, New Mexico.

MISS MADIE McNEEL, TEACHER, HANOVER.

1898-1899, Logan, Utah.

MISS EMMA BROWN, TEACHER, HANOVER.

1898-1899, Santa Fe, New Mexico.

MISS RILLA C. FIELDS, MATRON, JEFFERSON COUNTY.

1890-1895, Oak Hill School, Clear Creek, Indian Territory.
Now Mrs. Votaw, Neoga, Illinois.

MISS FLORA SWAN.

1897-1898, Mary Allen Seminary, Crockett, Texas.

MISS C. E. CROWE, TEACHER, MILLVILLE, IND.

1880-1892, Scotia Seminary, Concord, North Carolina.
1892-1893, Nebo, North Carolina.
1895-1896, Nottaway C. H., Virginia.
1896-1899, Mary Holmes Seminary, West Point, Mississippi.
Now at Galveston, Texas.

INDIANA MISSIONARY WOMEN.

MRS. E. F. McBRIDE, BENTON, KANSAS.

(Formerly Miss E. F. McCutcheon, Hanover.)

1889, Oak Hill School, Clear Creek, Indian Territory.

Still in the same work.

MRS. M. E. CROWE, WICHITA, KANSAS.

(Formerly of Remington, Indiana.)

1891-1893, Caddo, Indian Territory.

1899. Oak Hill, Clear Creek, Indian Territory.

MISS E. M. GILCHRIST taught in Colorado before coming to Hanover.

MISS CRISSIE GILCHRIST taught in Del Norte College after graduating in Hanover College, in 1885. They now live in Monte Vista, Colorado, and Phoenix, Arizona.

MISS EVA BRITAN, TEACHER, HANOVER.

1899, Harlan, Kentucky.

MISS CARRIE WORLEY, HANOVER,

1899, Ashville, North Carolina.

MISS BELLE SIMMONS went from Rushville to Salt Lake City in 1889, and remained three years.

Let us not fail to add our tribute of honor and love to Mrs. Mary E. Allen, an Indianian by parentage and birth, and through her early life, though her home was in Philadelphia at the time of her special work in behalf of the Seminary which bears her name, and which owes its existence in great part to her interest and her untiring efforts.

Her father, Rev. C. K. Thompson, was a native of Knox County, Indiana, and a graduate of Hanover College. Her mother was the oldest sister of Mrs. S. C. Garrit, and of Mrs. C. E. Coulter, of the family of Rev. John Finley Crowe, D. D., of Hanover.

Mrs. Allen's zeal in behalf of colored girls, in respect to educational advantages, was perhaps due to her having spent some years as a pastor's wife, in the South, where the needs of the colored race were constantly pressed upon her notice. Her work for Freedmen was the last and best work of a consecrated and active life. Mary Allen Seminary at Crockett, Texas, is her noble and enduring monument.

"I, the Lord, have called thee in righteousness, and will hold thine hand and will keep thee and give thee for a covenant of the people, for a light of the Gentiles."—ISA. 42:6.

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