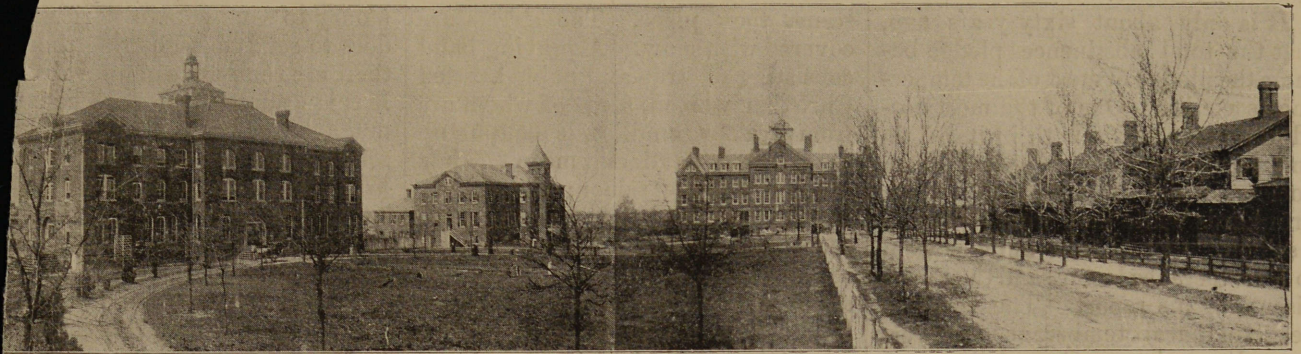


Spelman Messenger.



I. 15.

SPELMAN SEMINARY, ATLANTA, GA., NOVEMBER, 1898.

No. 1.

HEARTS AND HOME.

Written for *The Spelman Messenger*.

Home is where the heart is;
Ah! how true these words!
'Tis the message whispered
E'en by little birds.
Nature whispers daily
Such sweet words as these, -
Home is where the heart is;
That's the place to please.

Plant your flowers there, love.
Say your sweet words, too;
Then in home and loved ones
Paradise you'll view.
Then as little birds will
Hasten home at night,
So will be your pleasure
And your fond delight.

Happy smiles will greet you,
Fond embraces, too;
Living, tender welcomes
From the hearts so true.
Voices of dear children
Making music sweet
Will make home seem like the
Paradise complete.

Joyous hearts together
Make a happy home,
And from out its shelter
Hearts are loath to roam.
'Tis the heart and love, dear,
That make home so bright
And the loving kindness
Making all things right.

Atlanta, N. J.

Martha Shepard Lippincott.

THE TEMPERANCE MOVEMENT.

"The Old World developed the evil of intemperance, but the New World originated the movement for its removal. Unlike the order of nature, the Star of Temperance arose in the West, and sent its inspiring rays of hope and cheer towards the East."

What were the temperance sentiments of the people in this country a hundred years ago? According to our ideas, they had none.

Some of the people would be more homesick to be without rum than they were to be without the Bible. The people had rum when he did not have the Bible. And when he died, rum, which perhaps had been the only comfort of his death, was placed in his coffin, and his relatives and

friends, we are told, would take some of this as a token of their respect for their departed friend and of their intention to imitate his example.

The Quakers in their Philadelphia yearly meetings used to ask if the Friends were careful to furnish spirituous liquors to their hands in time of harvest, and whoever did not was reproved for being inhospitable and rude. Later on, the same question was asked with an opposite inflection and if any one answered in the affirmative, he was dealt with. They do not ask the question at all now, and the Friends are a unit for total abstinence and total prohibition.

It is said that ministers thought that they could pray and preach better, if they took a little rum. The records of most of the churches of that time show that the amount paid for intoxicating drinks to be used at the ordination and installation of their pastors was greater than any other bill for that occasion.

We are told that a town voted a barrel of rum to be used at the raising of the meeting-house. One of the ministers of that time who preached against the use of rum was called by his members, "crooked," "ignorant," and "lacking in judgment." One morning he found on the church steps a barrel of rum, placed there by his members, to show him that rum and religion went together.

At last the evils arising from the use of distilled liquors became so widespread that the people began to be alarmed, and organized a temperance society with a pledge. But what was their pledge? Did it, like ours, require total abstinence from all intoxicating liquors, at all times? Ah, no. It merely required a twenty-five cent fine for drinking and a fifty cent fine

for getting drunk. Another society had a pledge which compelled any member who got drunk to treat all the other members.

"But great oaks from little acorns grow." From that time on many temperance societies were formed.

Many of the early societies were organized in taverns. Just after one of these societies had been formed, we are told that the president poured out a glass of strong liquor, and as he raised it to his lips, said, "Now, brethren, let us show to the world that we can drink in moderation." Nor did these early societies have any idea of even partly abstaining from anything but distilled liquors, thinking that fermented liquors, as wine, beer, and cider, were temperance drinks.

Dr. Justin Edwards tried in 1822 to convince the people that total abstinence was the only way to keep a "sober man from becoming a drunkard." But the people thought that it was a "strange doctrine."

It was not until 1826 that a pledge of total abstinence was introduced by one of the temperance societies, but even in this society, they had two pledges, one for the total abstainers, and one for those who thought that it was not wrong to drink wine.

Why, sixty years ago the insurance companies felt that they were running a risk if they insured a man whose life who was a total abstainer. And if they did insure his life, they would charge him extra. The insurance companies thought if a man took strong drinks in winter they would keep him warm, and in summer they would keep him cool, when he was sick they would keep him well, and when he was well they would keep him from being sick. It was not long for this world

Now, the insurance companies declare that the average life of the total abstainer is twenty-eight and a half years longer than the life of the moderate drinker.

It is only about sixty years ago, that the total abstinence pledge became the pledge of most of the temperance societies. One of the most noted of these societies, both in its origin and result, was the Washingtonian Society, which was formed by six drunkards while they were sitting in a saloon. One of their number went to a temperance lecture and they were discussing his report. The landlord declared that all temperance lecturers were hypocrites. One of them reminded him that he was merely looking out for number one. Thereupon they organized a temperance society which was destined to reclaim thousands of drunkards. The organization of this society has thus been described.

"Tis night;
A little band of haggard men is seen
At the convivial board. Yet what doth mean
That hesitating look, while one doth pass
To each the sparkling, tempting ruby glass?
Those haggard men had long the slavery known
Of curs'd intemperance; and with sigh and groan
Had spent whole years of hopeless wretchedness,
Without a smile to cheer, a word to bless,
And hath that poison cup for them no charm,
Who long have sought it as a soothing balm?
And thus they hesitate and no one sips
The liquid fire, e'en while it's at his lips.
Still hesitating? See! they—they have braved
The demon in his den; they—they are saved!
Yes, they are saved! their chains are broken! Now
With trembling hand, they frame the solemn vow,
The second declaration to proclaim
O'er earth, Man no more glories in his shame!"

This movement swept over the country like a whirlwind. In less than a year over one hundred and fifty thousand drunkards had signed the pledge of total abstinence. But this society had two defects. One was, they had no thought of removing temptations from the ones whom they had persuaded to sign the pledge; another was, they excluded all religious exercises from their meetings.

From the time of the Washingtonian movement, the temperance sentiment spread rapidly until 1856. At that time seventeen states had prohibition laws, but now the agitation of slavery began to turn the minds of the people from temperance. As Mrs. Ellen Foster says, "The clouds of war, which had long hung dark and low, burst in all their fury; and nations bearing arms in support of their own organic life, ceased for the time its attempt to cleanse its blood from the poison of the liquor-traffic."

The next movement was for high license. Some of the people hoped to regulate the liquor-traffic, but it did not succeed. High license only served to silence their consciences and line their pockets. The liquor, if not more, was

sold with high license as there was before.

One of the most remarkable movements in the history of temperance began in December, 1873. Strange scenes took place. The streets are covered with snow. A praying band consisting of true and noble-hearted Christian women, some of whom are from wealthy families, is coming up the street. What does it mean? They are going to the saloon; the saloon keeper has closed the door to keep them from coming in. They are kneeling in the snow to pray. They are standing at the door of the saloon; the landlord seems to be interested in what they are saying. He invites them in and they kneel on the floor and pray. He breaks down in tears. He is signing the pledge, and now he is pouring his wine, beer, and whiskey into the streets.

Thus began the Woman's Temperance Crusade which continued for six months, during which time the women of six of the most populous states of the Union rose in rebellion against the saloons, and in two hundred and fifty towns, the doors of the saloons were closed. Some one says 'twas

"A crisis in our history,
When the wisest word to say
Was, Stand by, ye men of maxims,
Let God's whirlwind sweep the way."

Miss Willard says, "The saloon had long been coming into the home, blighting its loveliness as frost blights a flower garden. And now, at last, the home began coming into the saloon. The world has never witnessed a more memorable uprising. It was the beginning of the end. God's time had come to call out the reserves."

Though this Crusade lasted only six months, the effect of it was felt in every state in the Union. It may well be called a temperance cyclone.

After struggling for six months, the women saw that they could not stop the evils of intemperance by working with the saloon-keepers only. They soon learned that back of the saloon was the law, back of the law were the law-makers, back of the law-makers were the voters, and back of the voters were the children. They saw that to ruin for temperance all of these forces would be a hard fight and a long fight, and they organized the Woman's Christian Temperance Union.

Although we are told that a billion of dollars is spent in this country every year for liquor, that there are two hundred fifty thousand palaces of gin and sin in this country with half a million white-aproned bar-keepers who dispense liquid fire day and night,

up and down the land, that the city of churches, gives no more than a hundred times as much yearly as for foreign missions, and, all, that this country spends more money to send rum to Africa than it does to send missionaries there, there are thousands of total abstainers in this country; temperance is taught both in day-school and Sunday school; and the white ribbon of W. C. T. U. encircles the world.

we believe

"That wrong shall fail,
The right prevail."

Why? Because

"God is not dead nor doth he sleep."

Mattie L. Neal, Class of

THE READING HABIT

Says one, "The ideal reading comes from a contact of personalities, minds with minds." This truth is verified by the fact that one person has power to make imprint upon the mind of another, or by the saying that we are unknown by our associations. If this be true, the great question is, How shall we bring our minds into contact with others in order to get the best benefits for our own? Perhaps one would naturally think of choice companionship among our fellowmen, which is undoubtedly a source of great wealth to the mind that can have the good fortune of gaining such association; but how true is this saying of Ibsen's! "We cannot know whom we would, and those whom we know cannot have at our sides when we need them." It is the favor of only a few to have intercourse with the great minds of our time. This, although it seems a misfortune, need not distress us, because this is not the only nor the best way by which we can bring our minds and lives in contact with the greatest and highest intellects. By test of ages, it has been found that the time one spends in reading worthy books is more profitable than that spent in conversation with a fellow-being, because many times in conversation we do not get the very deepest thoughts that the mind is capable of producing, while in the standard literature especially, we have the very greatest and most complete truths expressed in the best possible manner.

The source of true knowledge is reading. The aid from text-books is not enough to give us a true education, but together with this, to gain a more general knowledge must be love for reading.

We should first form a habit of reading. Many do not in the b

and have to, as in other things, cultivate a desire for it, and create a habit. This can be done by perseverance, by having a specified time to read, and letting no small matter prevent us from keeping our law, and we shall find that the habit will grow very fast.

If we are trying to become educated without this habit, we are working at a great disadvantage, and should at once plan some way by which the habit must be formed. I speak not simply to the old, nor to the advanced, but to all people everywhere. Should we begin to read the good books and papers with which our age is blessed, we would bring about great changes for the better. There would be little corruption in the ballot; for men would realize the needs of our country and let that determine which way their votes should be cast. Those who do not read in order to know the condition of affairs are the ones who allow themselves to be bought and sold on election days.

If we could see the value of constant reading, we would not hesitate, but would begin at once to search for the riches which the reading habit has in store for each one of us.

I have heard some say that they do not like to read. Perhaps they do not realize the great sin, and that is why they so promptly confess it. What does it mean? It means that there is not enough interest in persons or things. It means that life is not real and earnest. It means that the intellect is dull and feeble and needs to be aroused and nourished. It is weakness to say, "I do not like to read." Great minds have caused all of the inventions and modern improvements, and this has been done by a ceaseless perusing of books and papers which have enlightened the mind and caused the flow of new and larger streams of thought. Great men have given us their thoughts and these may lead us still higher. There are still inventions to be made, great mines to be discovered, theories to be proved, and the great writers have found and given us the key with which we can enter farther into the house of mysteries and bring other blessings to the world. Who will take advantage of this chance and open the store of wealth to the worlds?

No one can read the works of great authors without having aroused in him a train of thoughts which goes to the great Creator of mysteries. No one can read *Thanatopsis*, *The Vision of Sir Launfal*, or the *Essay on Man*, without being renewed in mind and heart.

It is said that seventy-five per cent of the mass of pupils leave school without any power whatever to discriminate between good and bad literature. It is very important that children at an early age be taught the difference, because many have ruined their lives by reading corrupt books and papers. There were once two promising young men whose parents spent much time and labor in giving them an education, but these young men had one bad habit, which was a love for sensational reading. They had been warned often to give it up, but did not. Having cultivated this habit of useless reading, it was hard for them to break it. Hearing of what they thought the brave deeds of Rube Burroughs and Jesse James, they decided to purchase a copy of a book about them. After they had read it, they tried to imitate the daring deeds of these men. They intended to rob a passenger train which they wrecked. Many of the passengers were killed, while others were injured for life. These young men ended their lives on the gallows and their souls passed into eternity. This does not depict all of the desolation, sadness, or broken hearts that have been caused by the reading of such novels. It is not a safe saying that we may read anything and that the mind will take in only the good. We must be careful of what we read and endeavor to prepare those who are entrusted to our care for instruction to make selections of good literature. It has been said that no one who has at any time read a bad book can ever be as pure in mind and character as he was before. It is not the reader of the good book who shirks labor and despises humanity, but those who read the degrading, poisonous literature who become so intoxicated that they not only hate the duty but are unfit to perform it. If we read bad books, we starve and torment our own souls. Let us avoid bad literature as we would a pitfall.

We hear many say that they would read and be more intelligent if they had time. This lack of time may be because too much time is spent in performing less important duties. Two school-mates who desired this reading habit agreed to spend at least a few minutes in the library each day, and if one neglected her duty, she would have to pay the other a sum of money.

"Well, Mary, it is time to go to the reading-room," says one.

"I am so glad. Do you know the new magazines have come? We have fifteen minutes."

"Yes, we must tell each other what we read."

"Now, here comes silly Rozena. We might as well stop right here."

"Read on. Perhaps she will go by."

"Hello ther! what's you doing? Who's going to be at the Grand tonight? Put that book down; you ain't doing nothing. Ha! Ha! Sitting up here trying to read, better be answering Jim Jones' letter. See what I got from my beau. Ah, I tell you he's said a lot of good things. I have been down town to get me a pink waist for the party. You ainter gointer know me when I get this here thing on. Where is your Ma? Some of you have got to show me how to get this trimming fixed up on it. Oh, I am anxious to see kinder how it's going to look."

"We have set apart this time to read. Here is a very fine article on science. Have you read Scribner this month?"

"No, I can't get my head set for reading. The fact is I don't get the time to read no how."

Let us not spend so much time in finding out whether the bow is to be tied in front or at the side of our new dress and spend more time in cultivating the mind.

We regard this subject as one of importance to all stages of life and to the general welfare of people in all communities. Steps should be taken to give public libraries to the people and to put into action other movements that will enable us to intelligently live and govern ourselves and reach the possibilities which may come to a reading people.

Minnie Lee Thomas, Class of '97.

—We come to the end of our first month with about four hundred pupils and still they come. The quarantine is lifted and those who could not come at first are coming now.

OCTOBER DONATIONS FOR SPELMAN SEMINARY, FROM GEORGIA.

Georgia Negro Bapt. Education Society, By Rev. E. J. Fisher, D. D.,	35.78
Shiloh Baptist Association, By Rev. W. J. White, D. D.,	\$23.70
Madison Association, By Dea. Chas. Johnson, Treas.,	4.00
Tabernacle Baptist Church, Per Walker Baptist Association, By Rev. T. J. Hornsby, Treas.,	4.50
Ladies' Missionary Society, Walton Co., By Mrs. Mary Clemmons, Pres.,	6.00
Second Washington Association, By Rev. R. Johnson,	2.60

FROM SOUTH CAROLINA.

Little River Association, By Mr. W. T. Turner, Treas.,	
---	--

SPELMAN MESSENGER.

E. O. Werden, *Editor and Publisher.*

ATLANTA, GA., NOVEMBER, 1898.

Published monthly, during the school year, by members of Spelman Seminary.

TERMS: 25 cts. per year, in advance; single copies, 5 cents.

CLUB RATES: Ten copies, one year, \$2.00.

Advertising rates will be furnished on application.

To introduce the paper we will send it on trial to new subscribers two months.

Subscribers wishing to introduce the MESSENGER to their friends can have specimen copies sent free from this office to any address.

Subscribers asking to have the direction of a paper changed should be careful to name not only the post-office to which they wish it sent, but also the one to which it has been sent.

Letters concerning subscriptions should be addressed to

SPELMAN MESSENGER,
99 Leonard Street, Atlanta, Ga.

Entered at the Post-Office at Atlanta, Ga., as second class mail matter.

And now we set afloat our first despatch boat of the year. As its predecessors have done, it bears messages to those at home and news of the battle we are waging against ignorance, unskilfulness and wrong. Last year the reporters gathered news of those who had left our ranks, making interesting reading in the personal columns. This seems to have given so great satisfaction that it will be continued this year. A new feature will now be added. Our dean gives us such delightfully helpful talks each Sunday morning that we have longed to share them with our friends and have now decided that at least one must find place in each out-going craft. There is so much to be told, that we wish for increased facilities in sending news, but must strive to be content till the folks who make the appropriations designate a larger sum to this news-service. We ask that there be agitation along this line. The year has opened favorably. The officers are at their posts and there is a goodly number of promising recruits who have joined the regulars in daily drill. We are free from disease despite the unfavorable weather. Each one is enthusiastically desirous to press to the front and, doubtless, there will soon be battles to chronicle. Victory seems ready to perch on our ensigns;

we fling to the winds our battle flag, "Our Whole School for Christ."

—The opening of school on the morning of Oct. 4 was an interesting occasion. There were speeches by Rev. W. L. Jones, Rev. P. J. Bryant and Rev. E. R. Carter, D. D., all pastors in Atlanta. Miss Giles made an address of welcome to the teachers and students and the latter furnished sweet song. Of course the Spelman hymn was sung.

—Sunday-school was organized Oct. 9. Miss C. M. Grover is chosen as superintendent. Classes are formed according to grades, that the best work may be accomplished.

—Prof. W. E. Holmes of Atlanta Baptist College preached the opening sermon on Oct. 9., using as text, "What think ye of Christ?" and enlarging on Christ's sacrifice and service for sinners.

—We have a new department this year. Now we not only make our own dresses, but also trim our own hats. The services of a competent milliner have been secured, who will initiate the pupils into all the mysteries of ribbons, laces and feathers. This seems likely to prove an attractive addition to the many useful branches taught at Spelman. There is already a large class.

—We all extend heartfelt sympathy to Miss Stewart of Rochester, N. Y., a member of the Spelman faculty, who was called home on account of serious illness in her family, a few days after her arrival here.

—Miss Emma B. De Laney, class of '94, missionary training class of '96, has been appointed matron at the Florida Institute, Live Oak, Fla.

—On Friday morning, Oct 21, we had the pleasure of listening for the first time to Rev. J. W. A. Stewart, D. D., pastor of the First Baptist church, Rochester, N. Y. He gave us good words from former visitors, told his own happiness in being here, and then in an acceptable and timely manner left with us earnest lessons for the guidance of our lives in school.

—On Friday evening, Oct. 21, Dr. Stewart gave a lecture in our chapel on the life and work of William Carey, the founder of modern missions. Vivid pictures were placed before us of the poor English preacher cobbler striving to eke out a living, and various steps in his career, till at last we saw a learned college professor employed by the government in India at a high salary. In all was a man with one purpose, to spread the gospel among

the heathen, and God wondrously blessed and crowned his labors. If we not been so carried away by the speaker in our admiration and reverence for Carey, we should have doubtless, been better able to tender words of thanks for this magnificent lecture. They are in our hearts, but these are too full for words. Our lives are made richer by his masterly telling of a matchless story.

—Oct. 15 to 24 was a Convention week in Atlanta. First came the meetings of the Negro Baptist Education Society. These were extremely interesting, and from speeches made and actions taken one may safely say that the outlook is very encouraging for the Baptist schools of Georgia. Would that all would join heartily with one accord till every colored youth in the state could have within grasp the means of attaining the best education of which he or she is capable! And may each be encouraged, yes, urged, to put forth a supreme effort to lay hold of every opportunity to secure a thorough education.

—Monday, Oct. 24, brought us a goodly deputation from the General Missionary and Education Convention of Georgia which had just ended its session in Atlanta. They were in full sympathy with the work of the school and so expressed themselves. One gentleman said that his toils, prayers, children and money were for Spelman; another wished all the girls of Georgia were here; another told us that from the crown of his head to the sole of his foot he was for Spelman and A. B. College. One said, "There is not a better school on record than Spelman." The ladies also spoke. One quoted poetry to express her feelings,

"This is the way I long have sought
And mourned because I found it not."

She rejoiced that others could come as pupils though she could not. Some said they were not talkers but workers. Dr. Morehouse made a few humorous remarks, then spoke of the vast number of lives that had already been influenced by this school, some of whom had been completely transformed. It was a fitting close to the Convention, and an inspiration to the school. We regret that some members left for their homes before visiting us. Don't do this again, friends; Spelman is your school; visit us often. It will do us all good.

—Who will send any of the following to our library after reading? *North American Review, Harper's Monthly, Atlantic Monthly, Popular Science Monthly, Public Opinion, St. Nicholas, and Literary Digest.*

THE RAINBOW ARCH.

Translated from the Spanish by E. O. W.

The husky tempest with thunder voice
Tells to the world of ruin dire;
The wind hurls down the evergreen oak.
A sunbeam pierces a hole in the cloud,
Revealing the rainbow in beauty complete;
The tempest is put to a sudden flight;
It is clearing up, in sky, on hill,
And the sea shines forth in splendor, calm.
Sometimes when doubt assails our minds
And grief our courage swallows up,
We are sent from the Lord omnipotent
A ray of faith our souls to cheer
That soon implants, in the sorrowing heart
A sweet belief, a peace-giving God.

Marcos Arroniz (Mexico).

BIBLE READING.

Lucy H. Upton.

[Given in Spelman Seminary Chapel, Sunday morning, Oct. 9, 1898.]

SUCCESS IN STUDY.

INTRODUCTION.

Every one in this room this morning has one and the same purpose. Stop a moment. Isn't that a mistake? Do not the teachers and students have different ambitions? And do not some of the students intend to be nurses, others to be teachers, others to take the college course, and still others to fit themselves for usefulness at home and in the church? Yes, all this is true, nevertheless just one earnest aim exists in all our hearts at this moment, or we should not be here. This purpose is to *succeed* in our work this year. Now the Bible teaches us the sure means for success. Look at

Is. 40: 26-31.

There we read that not one of the stars faileth, because the Lord, their Creator, is mighty, and this same Lord gives strength to those that wait on him. Then the Lord awards success, and so all we can do is to wait for him to give it to us. Is this so? Let us look at

Josh. 1: 7-8.

Now we see that we must observe to do according to the law of God, and then our way shall prosper and we shall have good success. So waiting upon the Lord is to obey his laws. Are there any laws of God about success in study? Certainly. They are the same as those for success in other things. The Bible gives us commandments whose keeping will ensure success in study. Here are some of them.

LESSON.

I.

Prov. 13: 14.

"The soul of the *diligent* shall be made fat." It is unnecessary to enlarge upon this. Of course the lazy student fails.

II.

Luke 16: 10.

"He that is *faithful* in that which is least is faithful also in much." One great difference between a superior and an average scholar comes from care

for every small detail. For instance, one who never fails to put the decimal point where it belongs is likely to be accurate in all calculations.

III.

2 Chron. 31: 21.

"He did it with *all his heart*, and prospered." Enthusiasm is a large factor in good success in school. It is impossible to learn a lesson if the heart is elsewhere.

IV.

Gal. 4: 18.

"It is good to be zealously affected *always* in a good thing." One who has tenacity of purpose to study on in spite of difficulties and through difficulties will win success. Think of Jacob wrestling, and of Ruth persistently following Naomi and of their rewards. Have for your motto, I'll never be satisfied until I get it.

V.

Matt. 6: 33, 34.

"Seek ye first the *kingdom of God* and his righteousness, and all these things shall be added unto you." But this cannot mean that to be a Christian will make one a good scholar. There are fine students who are not Christians. True, but how much finer might be their scholarship if there were peace in their souls? How can one whose conscience is tormenting her because she will not give up her will to Christ put her whole energy into her lesson? How can a doubting, worrying Christian succeed in concentrating her attention on her books? You can attain the best success in study if you are a trusting Christian. If you worry, you are on the road to failure.

APPLICATION.

Then the laws which must be observed to have good success in study require of us diligence, faithfulness in small things, enthusiasm, perseverance and peace of soul. These will make our way prosper, for "the testimonies of God are sure, making wise the simple."

Ps. 19: 7.

"Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do."

Deut. 29: 9.

—The new college building for the A. B. College and Spelman Seminary was formally dedicated Friday afternoon, Oct. 21. It will be known as Quarles Memorial Hall. The chief speakers at the dedication were Rev. H. L. Morehouse, D. D., of New York; Rev. E. R. Carter, D. D., and Hon. B. F. Abbott of Atlanta. The building is ample and commodious and well-suited to its purpose.

PERSONALS.

Miss Ida B. Carswell, class of '98, Teachers' Professional Course, Spelman Seminary, is teaching at Ozark, Ala.

Miss Ella P. Baker and Miss Bes-sie A. Glover, of the same class, are engaged as teachers at the Atlanta Baptist College.

Miss Alice M. Paxton, same class, is teaching at Spelman Seminary.

Miss Hannah A. Howell, T. P. C., class of '96, is still teaching at Spelman.

Miss Anica E. Murray, class of '97, is again teaching at Ocala, Fla.

Miss Ella B. Harris is studying at Oberlin, Ohio.

Miss Fannie L. Showers, Thomson, Ga., class of '93, took a well-earned vacation on Oct. 14, and may be found at home by her friends.

Miss Lillie L. Gibbs, class of '94, is teaching at Arkansas Baptist College, Little Rock, Ark.

Miss Fannie S. Wingfield, class of '94, T. P. C., is again teaching at Florida Institute, Live Oak, Fla.

Miss Ella E. Smith, class of '95, has entered the Teachers' Professional Course at Spelman.

Miss Lavinia V. Hill, class of '98, has entered the Teachers' Professional Course at Spelman.

Miss Sallie Burton is employed at Southbridge, Mass.

Misses Emma V. Taylor and Cornelia Z. Templeton are studying at Battle Creek, Mich.

Miss Martha A. Williams, class of '96, T. P. C., Miss Virginia E. Jackson, class of '95, and Miss Della M. Richardson, class of '92, have resumed their work at Jeruel Academy, Athens, Ga.

Mrs. James Gardner (Rosella B. Humphreys), class of '88, has long been a power for good at Jeruel Academy. She has come to us again for the training given by our Teachers' Professional Course.

Miss Mary E. Hawkins, class of '95, still keeps her position as teacher in Columbus, Ga.

Spelman's oldest grand-daughter, little Almira Wimbish of Greenville, Ga., will soon be old enough to come to her grandmother's.

We are glad to hear good news from Miss Lizzie Simms, a Spelman girl now in Manchester, N. H. She sends five dollars (\$5.) for the school.

Miss L. Georgia Granberry, class of '97, has come into the Teachers' Professional Course, Spelman.

NEWS FROM CONGO.

Extracts from a letter from Mrs. Gordon, Stanley Pool.

During the month of July we entertained forty different people, not all missionaries, for during the R. R. inauguration we had a number of guests, chief among whom were the British Consul to this state and his wife, the British Consul to Senegal, who was sent on to the inauguration as Her Majesty's special representative, and also Captain Blake, a retired officer of the British Navy. This Captain came out in charge of the special steamer which brought the *sixty-six* invited guests to the inaugural proceedings. Everything passed off satisfactorily and I think no one was sick. Almost every country in Europe was represented and the decorations in flags would have looked prettier, I think, if the Stars and Stripes had been given a place. Did I tell you that the R. R. runs through our mission premises on the back? It is all finished and goods and mails come up from Matadi in two days. Telephone and telegraph are in daily operation between the Pool and the coast, and very soon the telegraph will reach Stanley Falls, thus putting the heart of Africa in direct communication with the outside world.

"Dr. Fleming is now with us and although she has been very ill, she is up and about and daily gaining strength.

"We are expecting Mrs. Clark and Lena down this week. I shall be so delighted to see Lena, as it has been two years since my visit to Mr. Clark's station. Both Mr. and Mrs. Clark have been down to see us since that time."

We quote the following from a letter written by Rev. Lawson Forfeitt, published in *The Missionary Herald*, in which reference is made to our Mr. and Mrs. Gordon. The letter is a graphic account of the official opening of the Congo railroad.

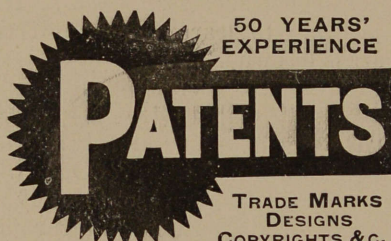
"The opening of the Congo Railroad marks an epoch in the history of Central Africa. Missionary enterprise and civilization generally will be rapidly advanced in the interior. The possibility of reaching Stanley Pool from Matadi by the train in two days, instead of twenty days usually occupied in marching on the caravan road through the toilsome cataract region, at once means a tremendous saving in time and health, even of life itself; indeed, taking all the various missionary organizations now laboring on the Congo, the saving in time alone will be equivalent to the addition of several missionary workers to the available effective staff each year.

"At Stanley Pool I had a very kind welcome from Mr. and Mrs. Gordon, and they also entertained the British Delegate, Captain Arthur; Mr. Underwood, Acting British Vice-Consul at Boma, and his wife, who by the way is a Baptist from one of the Lancashire churches; and Captain Blake, R. N. R. of the s.s. *Albertville*. It was not an easy matter to provide sleeping accommodation for the large party which came from Europe, and, at the request of Colonel Thys (director-in-chief of the Belgian Company) our missionaries at Tumba and the Pool, (Mr. Pinnock and Mr. and Mrs. Gordon) gladly received the English section of the visitors, and very cordial were their expressions of pleasure and gratitude for the attention shown them."

—Sunday morning, Oct. 23, devotions were led by Dr. Morehouse in his

John B. Daniel,
Wholesale Druggist
and Dealer in Physicians' Supplies,
Surgical Instruments & Rubber
Goods.

34 Wall St., Atlanta, Ga.



Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.
MUNN & Co., 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

POPULAR SCIENCE NEWS, 108 Fulton St., New York, is of special importance to all interested in Science. Hygiene, Medicine and Health. Each number contains about two hundred bright and interesting articles by the ablest writers in the world. It is profusely illustrated and free from technicalities, and interests all readers even if they are not experts in Science. Terms, one dollar a year. Sample copies free.

Bible Games, 25 cents each, for benefit of the Orphan's Home. Apply to Miss L. M. Lawson, No. 77 Leonard St., Atlanta, Ga.

usual happy manner. It is always a pleasure to see his genial face at our gatherings.

—On Sunday afternoon, Oct. 23, Dr. Stewart preached to us on Decision, taking as text, 1 Kings 18: 21. He first spoke of decision in relation to life in general, and then of its relation to religion, earnestly pleading that those who had not done so already would at once decide to become Christians and that all Christians present should then decide to take a step higher into closer communion with their Savior. It was an impressive sermon and must bear good fruit.

—On Sunday evening, Rev. Mr. Watkins of Eatonton preached in our chapel from the text, "I shall be satisfied when I awake, with thy likeness." It was a thoughtful sermon. What will satisfy a man shows the status of the man. David's was a high aspiration. It should be the Christian's. We read, "Let the same mind be in you which was in Christ Jesus," and "We shall be like him."

—We are glad to greet Dr. and Mrs. MacVicar, who will make Atlanta their head-quarters for some time.

Dr. Hanaford's Card.

MOTHER AND CHILD, giving, in plain language, the treatment of both. Price, \$1.00.
HOME GIRLS, treating of the physical and mental training, 20 cents.
ANTI-FAT and ANTI-LEAN, 25 cents.
GOOD DIGESTION, or the DYSPEPTIC'S FRIEND, 25 cents.

STOMACH REGULATOR and LIVER INVIGORATOR, intended for Dyspepsia, Foul Stomach, Indigestion, Nausea, Torpidity of the Liver, and all derangements of that organ. Price, 40 cents (stamps) for enough to last one month; \$1.00 for three packages, three months. The sick who will carefully give their symptoms, diet, habits, etc., will receive medicine and advice to last six weeks, by letter, for \$3.00.

GOOD BREAD AND HOW TO MAKE IT, 15 cts.

All sent by mail, free, on receipt of the price. (Stamps for change.) (The "Health Rules" will be sent in *Good Bread*, *Anti-Fat and Anti-Lean*, and with the medicine.)

Wanted, Local or traveling agents to sell the above books.

DR. J. H. HANAFORD.

ATLANTA BAPTIST COLLEGE,

ATLANTA - - - - - GEORGIA.

FOR YOUNG MEN AND BOYS

COURSES OF STUDY:---

Preparatory,

Normal,

Scientific and Classical,
Theological.

For Catalogue and Information,
write to

Rev. George Sale,
President.

SPELMAN SEMINARY,

99 Leonard St.,

ATLANTA - - - - - GEORGIA.

A CHRISTIAN HOME SCHOOL For Women and Girls.

DEPARTMENTS OF INSTRUCTION.

English Preparatory,	Housekeeping,
Academic,	Cooking,
College Preparatory,	Laundry Work,
College,	Sewing and Dress-making,
Missionary Training,	Printing,
Teachers' Professional,	Nursing the Sick,
Vocal and Instr'l Music,	Millinery.

TERMS.

Board and Tuition per month,	\$8.00
Organ Lessons per month,	2.00
Piano Lessons per month,	2.50

Books and Dress-makers' Charts sold at reduced prices. No other extra expense. Bills payable monthly in advance. Discount of six per cent. for payment for entire year in advance.

Street cars run every fifteen minutes, from Marietta St., directly to Leonard.

For catalogues and further information address

Miss Harriet E. Giles, President.
Miss Lucy H. Upton, Dean.