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MISSIONARY CRUMBS.

FOURTH NUMBER,

FOR THE

Woman's Union Missionary

SOCIETY

OF AMERICA, FOR HEATHEN LANDS.



JANUARY, 1863.

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The MISSIONARY CRUMBS and "Female Missionary Intelligencer" can be procured by addressing Miss S. D. DOREMUS, Corresponding Secretary of Women's Union Missionary Society.

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MISSIONARY CRUMBS.

FOREIGN CORRESPONDENCE.

Extracts from Letters

From Miss MARSTON, Missionary, sent by the Woman's U. Missionary Society to Tounghoo, Burmah.

“RANGOON, APRIL 15th, 1862.

“MY DEAR MISS DOREMUS:—Though I have not yet arrived at the end of my journey, I feel that it becomes my duty as well as privilege to address a few lines to you. And first of all, I must say, that since I parted with you in New York, the Lord has been very merciful to me, at every step; for His loving-kindness has not been withdrawn from me for a single moment. All through my sea voyage His hand was ever visible, hushing the howling tempest and making our pathway smooth and pleasant.

“During the voyage I was treated with great kindness by the passengers and captain, who especially did all in his power to make me comfortable, and whose name I shall ever hold in grateful remembrance. We arrived at Calcutta the 20th of March, just one day too late for me to take the steamer for Rangoon, but there I found many true friends.

“On the 2^d of April I left Calcutta for this place, as the boats only run semi-monthly. The missionaries at Rangoon have received me with much kindness and Christian cordiality, and during my stay I am to have a pleasant home in the family of the Rev. Mr. Bennett. How long I am to remain here I do not know, for though I feel anxious to be getting on my way, I must await the movings of Providence. The journey from here to Tounghoo is so difficult, and traveling expenses so great, that missionaries have advised me to wait for Mrs. Mason, as the cost of sending one person is as heavy as for two.”

Arrival in Tounghoo.

“TOUNGHOO, JUNE 5th, 1862.

“I arrived here on the 16th of May, and consequently have been here nearly three weeks. I very much felt the need of rest after traveling so many miles through India, in the hottest part of the year, but have had little time for it, as the house which I now live in had been so long unoccupied, there was very much to be done in order to make it habitable.”

The School.

Under date of June 5th, Miss Marston writes:

“I have one pupil for my school, and have others engaged. The rains have fairly set in, and I suppose I shall not be able to do much toward gathering a school until after this rainy season. I shall then have learned something of the language, as I have already mastered the alphabet, commenced spelling, and can speak a good many Burmese words, although every one who has acquired it tells me it is very difficult.”

Under date of July, she writes:

“I have gathered a class of eight girls, all of them belonging to heathen parents. Three of them are endowed with as good mental capacities as are children generally in America. They can now repeat all of the Lord’s Prayer in their own language. They are also spelling words of four letters, learning the use of figures, and can readily point out many places on the map, giving the names in English. All of them are very much interested in maps, and are delighted to show where “Mama” came from (for their teacher is always mama). Last Monday the father of one of my girls came into school, remaining until I dismissed it, when he went away apparently much gratified. The next morning his wife came, bringing a little boy, earnestly requesting me to take him as a pupil, which, as I

have been sent exclusively to women and girls, I told her I could not do."

Under date of August 21st, she writes :

"Some of the girls in my school are so irregular in their attendance, that I hardly know how to report the exact number, but I think, however, I may safely lay claim to twelve. More than half of them when they come to school, are on their way to the bazaar, with some small articles. They set their trays down in the verandah, and come into school for an hour or two, then go to the bazaar, sell their articles, and return home before tasting any food."

Under date of September 23d, she writes :

"My number of pupils is gradually increasing. If their attendance was as regular as it would be in a Christian land, my school would now number twenty or upwards. Some days I have had twenty who have come in for instruction, all the children of heathen parents, while not a day passes but many others (older persons) come in for the purpose of conversing upon religious subjects."

Difficulties in Instructing the Burmese.

"If I had been sent to the Karens, my house would have been more than full of pupils, for many of them have called to see me, and when told I am not their teacher, they turn away and look grieved. They are not idolaters, and are willing to make almost any sacrifice for the sake of receiving instruction. But there is not such a desire on the part of the Burmese; they will have to be persuaded and allured to come. They are like Ephraim of old, joined to their idols, but I trust God has not yet said of them, 'Let them alone.' If they are ever brought up to a Christian standard, it must be done gradually, and it will cost much patient persevering toil on the part of missionaries. We may read or be told ever so much when at home, in regard to the people of this country, but we can have no just con-

ception of their degradation and wretched condition, until we witness it with our own eyes. Then it is much more difficult to persuade Burmese girls to attend school than it is the boys; for the women and girls do nearly all the work. The women say, 'If girls learn books, we shall all starve,' and the girls add, 'Who will give us pice?' (Pice is a copper coin of less value than one cent.) They are generally very sensual, their thoughts not extending beyond this life, while their greatest care is to live without much effort. If they worship Gaudama, it is that he may grant them their desired temporal good, and they often pay their devotions to the evil spirits in order to appease their anger, and thereby avoid temporal calamities. But shall they be left to perish in their degradation? God forbid! I think that if Burmah is ever evangelized, the seeds of gospel truth must be sown in the minds and hearts of *the children* before the errors of heathenism have taken deep root there, but this is an up-hill work, and can not be done rapidly."

Burmese Bible-Reader.

"I feel that the Lord has gone before me, and raised up a young Christian Burmese woman for my Bible-reader. She is young in years and Christian experience, for a few months ago she was a Buddhist, and shrouded in the darkness of heathenism. The first Sabbath in April she was baptized by, and received into the church of the Rev. Mr. Stevens, of Rangoon. (I arrived in Rangoon the following Tuesday.) She was the only Christian Burmese woman who could be induced to come here as a Bible-reader. During the rains she will not be able to go much from house to house, to read the Bible to the women, but when the rains are over I trust she will do so. I know it must be a cross for her to bear, for think of a young convert in America going from house to house, reading the Bible to those who did not wish to hear it, and being reviled and sneered at by them for so doing. I labored under the mis-

take when at home, that the Burmese were desirous of receiving the Gospel, but coming here has undeceived me. I have now the pleasure of sending the translation of which I made mention. I had asked my Bible woman to write me a letter to send to America, but she has written it in the form of a report." -

Report of Mah Meing—Burmese Bible Woman.

“TOUNGHOO, JULY, 1862.

“A woman by the name of *Mah Vay*, when she heard the Gospel she praised it very much, still she does not yet fully believe in God. Two bazaar women were spoken to in the presence of two other women, and the bazaar women praised God and the Gospel, but the other two women reproached and said, ‘A cow that kills animals can not be good.’”

“A woman called *Mah Kheing*, after listening to the Gospel, said, ‘I do not fully understand, and will not therefore dare to turn away from the worship of Gaudama, whom all my ancestors have worshipped.’

“The wife of a court writer listened and invited me to come to her house, and converse quietly on the subject of religion. A woman, *Mah Eik*, when she heard the Gospel, said, ‘Since I am unable to read the books, I must the more diligently consider the subject.’ There is hope for this woman. A woman by the name of *Mah May*, when she heard, praised the law of God, though she spoke of Mahommed. Many others were conversed with from time to time.”

Kindness and co-operation of Missionaries.

“So far as I am capable of judging, our ‘Woman’s Union Missionary Society’ meets with universal favor from the missionaries here on the field. My coming was hailed with great joy by them, and since my arrival I have received nothing from them but unlimited kindness. The Rev. Mr. Bixby stands in the relation of pastor to me, as I worship at his chapel. He and his wife were the only missionaries

in Tounghoo, who were laboring for the Burmese and Shans when I arrived here, having been sent out by the American Baptist Missionary Union one year before I came. Although we have been sent out by different organizations, we must work in harmony and strengthen each other. For each of us to maintain a separate interest in this new field of labor, where there are so few who have espoused the cause of Christ, would be periling all for which we have sacrificed so much. Our schools are separate. Since my arrival Mr. Bixby receives only boys into his school, leaving the girls to be instructed by me, and in every other way he has done all within his power to give me aid and encouragement, so that I have thanked my Heavenly Father many, *many* times for having sent them to this field before he sent me. I invite my pupils to attend Mr. Bixby's chapel on the Sabbath, and the most of them do so, although their parents keep no Sabbath, but worship blocks of wood. They have a pagoda about a mile from my residence, so a few days ago Mr. and Mrs. Bixby and myself took our native assistants and repaired thither. It was worship day, and there was quite an assembly gathered to do homage to the most disgusting looking thing I ever saw in the form of a statue. I think we must have disturbed them somewhat in their devotions, for Mr. Bixby proclaimed the truth of the Gospel to the men, while Mrs. Bixby and myself gathered a group of women, and instructed them as best we could. The last Sabbath in September Mr. Bixby baptized two candidates—one a Burmese, the other a Shan. The Burmese is a member of my household. When I hired him, about three months ago, he was a Buddhist, now he gives good evidence of having been born again. I trust that God has made me in a measure instrumental in gathering one sheaf into his garner."

Visiting Native Houses.

"I cannot yet do as much in the way of visiting among

the natives as I should like to do, but last week I visited more than fifty families. I find that kind of work exceedingly trying to my strength, for the climate and roads are so different from any thing to which I have ever been accustomed that I can not yet take long walks without greatly endangering my health, as the effects of the intense heat are nearly the same as a sun-stroke. The Burmese women in this place never ride; and if I ride when I go among them, they do not come around me as familiarly as when I go on foot. In this way there is work enough for the employment of many missionaries."

Fancy work.

"If the ladies at home would aid me in teaching the Burmese girls, I think they can do it in no better way than in sending materials which can be worked by them. If I had knitting cotton of different sizes, and knitting needles, I could teach them to knit, crocheted and net. Those things they might do, and I think could sell the articles they make, which would be a great inducement to them to learn; for the most of them are very poor, and have but few of the necessaries of life. I have some worsteds and have taught my Bible woman to work a lamp mat upon canvas, which she has done very well, and had crocheted a border for it also. I wish you could have seen her face beaming with delight when she had finished it, and I told her it was her own. If I give any of my pupils a pin they are more delighted than children in America would be with a gold dollar or a new doll. The patch-work which came in the box I brought from New York is thought very beautiful, for the Burmese are very fond of high colors. I sold a few of the fancy articles which the box contained to the English ladies for the benefit of the school, and retained the rest as samples of work among the scholars, or prizes to be given the girls as incentives for study. Having such things to show them, telling them that they can learn to

make them, is a great inducement for their parents to permit them to come to school. The spools of sewing cotton are of great service in teaching them to sew. I wish I had more of them, and also needles with some shreds of calico, or any other material that may be worked, for I intend to teach them to work as well as to read. I hope to be able to have some specimens of work to send you some time in the future that have been done in my school. I do hope, by the blessing of God, to be able to do a little toward civilizing as well as evangelizing in Tounghoo."

Extracts from Letters

Received from MRS. MACLEOD WYLIE, of Calcutta.

"CALCUTTA, SEPTEMBER 16th, 1862.

"MY DEAR MISS DOREMUS:—Your kind letters are before me, and I hasten to send you a few lines of acknowledgment by to-day's Bombay mail. We feel very grateful to your society for thinking of our work in India, more especially at a time when you are passing through so much trial yourselves."

"OCTOBER, 8th.

"I have not yet been able to make those full inquiries about the engagement of your Bible woman that I had wished, but hope to be able to procure some agent, either native or European, who can be employed for a year, on the money you have already sent."

NOVEMBER 23^d, 1862.

"I am now able to tell you that I have engaged the services of a dear young Christian woman as your Bible-reader to poor heathen women for one year. She (D. V.) commences her work on the 1st of December. I must tell you something of her history.

Her name is Louisa Gomez. About ten years ago she was a pupil in St. James' Sunday School, and there was

brought to Christ. Her parents, who were poor Roman Catholics, and who had sent her to school to get rid of her, became much enraged when they found that her heart had become interested in divine things, and they, after much persecution, turned her out of doors. Mr. Rowell, the excellent chaplain of St. James', interested me and others in her, and she was admitted to our normal school, to be trained as a teacher. From that time she has gone on most consistently as a humble devoted follower of the Lord Jesus. Her one desire has been to do good to the souls of those within her influence. She passed a very creditable examination about five years ago, and since then has been a laborious teacher, first in the institution where she was mistress of the native model school, or where our young normal pupils are practiced to teach, and the last two years or more as a Zenana teacher. At the same time that she was taking extra work for herself, which her loving heart contrived, such as a very interesting class from five to six in the evening, for the native Christian mothers whose children attended the day-school. She used to read a chapter with them, talking over it, and then teach them needle-work, cutting out their children's contabs, etc.,—in fact it was a 'mother's meeting.'

When your letters came, my first thought turned to Louisa, but I knew she was already overworked in the Zenanas, and that our committee would be unwilling to give her up. However, two of the families she visited have, from different reasons, given up her services, and her mornings therefore are free, and I have engaged her to go daily to the Medical College Hospital to read the Bible to the native heathen women in the native wards. She will go from bed to bed, reading the Scriptures and conversing and praying with them. Her knowledge of the language is perfect, and her heart is so in the work that I could not have got any one so suitable. I must only beg your prayers for dear Louisa and her work, that many who on their sick beds may for the first time hear of Christ and his love, may

be brought to own and acknowledge him as their Redeemer.

In answer to particular inquiries as regards an opening for a missionary to be sent from the Woman's Union Missionary Society, to the Zenanas of Calcutta, Mrs. Wylie forwarded as follows the testimony of two earnest Christian ladies, who are laboring gratuitously among poor heathen women, for the love of their Saviour.

"In reply to your question, there is plenty of work to employ a lady's time fully. I could introduce her to classes where she would be most gladly received for eight hours daily. The Balens, when they admit us, know that we shall speak of Christianity, and tracts and religious books of all kinds are eagerly read by some of the women. Still; I think any lady coming only to give religious instruction, would be disappointed at the very quiet and gradual way in which it has to be introduced. There are several missionary families residing in the native part of the town, with whom a lady might board.

"I should beg the ladies of the Woman's Union Missionary Society to send a suitable missionary whenever they can get one, although she must be contented to teach other things beside the Gospel. The women are much more anxious to learn than the men are to let them be taught, and in many cases they bribe their male relations with worked slippers and smoking caps to let them read. Even the most intelligent among them are wonderfully ignorant of common things. A lady coming as a missionary, should be accustomed to give object lessons, and should bring pictures of natural history, for, as an instance of their ignorance, a very clever Bengali lady did not know that birds built nests. It is but the beginnings of things with us, and we must be content to work on as God opens the door."

Extracts from Letters

From MRS. MASON.

“TOUNGHOO, AUGUST 1st, 1862.

“MY DEAR MISS DOREMUS:—Your kind letter came in to-day, and gave both Miss Marston and myself a great deal of pleasure. I stopped in Madras two weeks, then went to Calcutta, where I arrived at five o'clock P. M., and reëmbarked for Rangoon at eleven o'clock the same night. Mrs. Wylie paid both my passage and Miss Marston's down to Rangoon, for which I feel deeply thankful. In Rangoon I met Miss Marston nicely cared for by Mrs. Bennett. I found the missionaries all hailed your society with delight, and rejoiced in its formation.

Miss Marston and I came up (to Tounghoo) with two boats, and had rather a hard time, as we usually do, especially as the rains began to fall. We stopped two Sabbaths on the way, and held services on shore with the Burmese. In one place they refused us admittance, and I had to apply to the head men of the village, for a shelter during the great heat; but before we left the same persons who refused us, came and listened with great interest, particularly to Miss Marston, who seemed to win all hearts. One woman asked the most interesting questions, showing that she understood, and thought too, on the great atonement of Christ.

On arriving at Tounghoo, I found Mr. Mason and Mr. Bixby had whitewashed Miss Marston's house, and repaired the roof, which is of thatch. We went immediately to work to get all in readiness for Miss Marston, and after two weeks succeeded in getting the house cleaned, the windows repaired, the floors rematted, the roof new ceiled and furniture ready. The furniture belonging to the house is as follows: six chairs, four tables, two writing-benches, a couch, side-board, book-case, two bedsteads, five nice mats for Burmese seats, and five Persian rugs. The front door looks down on

a yard of palms, cocoanuts, and bamboos looming over the Sittang river, a village on the opposite shore, and the high, blue Karen mountains beyond. At the back is a broad flight of steps, a poreh and brick cook-house, with wooden roof. At a few rods distance is the court-house and telegraph office; on the south, the post-office; on the north, the deputy commissioner's office.

"Now, as for the work, it seems as if God had blessed every thing to which we put our hands, which to me proves His merciful purposes to our society. He sent us an assistant and Bible woman, when we knew not where to find them.

We have been having fine times with our magic-lantern. An officer of the 2d Madras N. I. kindly consented to give a few lectures in Burmese in Miss Marston's school-hall. Two exhibitions have been given, the third will take place this week. We had two sets of astronomical slides and one of animals. All were greatly interested in seeing the ship going round the earth, because one brought Mama Marston from America. A Christian Burmese assisted in explaining to the Burmese, while Rev. Mr. Bixby made the spiritual application.

"The Karens have sixty girls in school here, taught in three languages by myself and twelve native heads. I have been building a work-house, about forty feet by sixty, of teak, and redressing some grievances for the Karens.

"I begged the government to grant the buffalo loan free, and they not only did that, but gave me leave to draw on the government for 100 rupees, which is to be given to every family that will come down and become ploughmen on the plains. God has given me all I asked for, and far more."

HOME DEPARTMENT.

ANNUAL MEETING.

The Second Anniversary of the Woman's Union Miss.

Society was held in Brooklyn, at the house of Mrs. S. B. Chittenden, January 19th, 1863. The meeting was opened by Rev. Dr. Storrs, of Brooklyn, reading a portion of the prophecy of Isaiah, and offering an impressive prayer for all the unconverted, but particularly for those nations now sitting in the darkness of heathenism. The reports of the Secretary and Treasurer (which are given in the following pages) were then read, and were followed by an earnest appeal for heathen lands from Rev. Mr. Liggins, a Missionary of the Episcopal Board of Foreign Missions, who has recently returned from China and Japan.

Mr. Liggins sketched the social and moral condition of heathen women, dwelling particularly on their deplorable ignorance and degradation, and the extreme difficulty with which missionaries of the opposite sex contended in gaining access to, or influence over them for good. He described the dwellings and mode of living among the higher classes, in proof of their seclusion, and the jealousy with which they were guarded from outside influence. He then advocated, as the only means of overcoming these serious obstacles, the training of girls in the mission schools to become Bible Women, whose occupation should be to read and explain from house to house the precious Word of Life. Mr. Liggins closed his interesting statements, by giving his heart-felt testimony that the Woman's Union Missionary Society was supplying the great necessity which had long been deplored in mission work, and made an earnest appeal for untiring efforts in this all-important enterprise.

Rev. Dr. Rogers, of New York, then delivered a most encouraging address, prefacing it by remarking how deeply gratifying it was for those accustomed to the

crowded platforms and exciting meetings of public anniversaries, to meet in this quiet, unobtrusive manner an assembly of ladies who were earnestly striving to promote the spiritual welfare of their degraded sisters in lands secluded from the light of life. Although the existence of the society had not been known to him until recently, he could not but express how greatly we had just cause to take courage at the auspicious dawn of this era, when the work of women occupied such an important position in the evangelization of heathen countries. He reminded us of the honor which had always been conferred upon women in connection with the life of our Redeemer—how from them had been drawn the most touching instances of faith—how some of the tenderest manifestations of the Saviour's love had been exhibited toward those women who had never failed him in any phase of his sorrowful life—and still greater, how the important fact could never be forgotten, to the end of time, that she had been the last at His cross and the first at His grave. He then touched upon the immense influence Christianity had exercised upon Woman, in elevating her to the position which her Maker had designed for her, and closed, affectionately reminding us, that the only means of discharging this debt, was by urgent, unwearied efforts for the amelioration of her less fortunate Sisters, who were dying ignorant of the beautiful love of their Redeemer.

Rev. Dr. Storrs, of Brooklyn, was then asked to give a word of encouragement. He mentioned how greatly his heart had been warmed, and doubly interested in mission work, by hearing the encouraging testimony of the Rev. Mr. Liggins; for although he had always considered the organization of the Woman's Union Mission-

ary Society a very pleasant work for the ladies, he had never before realized the important addition it formed to the great missionary cause. He urged the Society to enlarge their sphere of usefulness as rapidly as could be done, in accordance with their means; and, notwithstanding the many discouragements necessarily connected with the work of foreign missions, never to forget how important were the ends for which they were struggling, and how beautifully the promised reward had been apportioned to the work.

Rev. Mr. Mills then closed the meeting by a most fervent prayer for the blessing of our Father in Heaven on these important labors, when the benediction was pronounced by Dr. Rogers.

Report of the Board for 1862.

With the present month the second year of the existence of the "Woman's Union Missionary Society" closes, and to those who have watched with interest the formation and progress of the Association, it has been a period of great encouragement. During the first year, notwithstanding the many difficulties with which we contended, we were enabled to send various appropriations to assist in the missionary operations of India, China, and Japan. These, though then speeded on the wings of faith, have been doubly blessed, now that we are receiving constant assurances of increased usefulness through their instrumentality.

Scarcely fourteen months ago, our first missionary, Miss Marston, was sent from America to occupy the position of teacher in the girls' school in Toung-hoo, Burmah. It rejoiced our hearts greatly to hear

that she reached Calcutta after her stormy winter passage, on the 20th of March, and her future home the following month. Notwithstanding the unfavorable season in which she was introduced to the depressing effects of a tropical climate, she commenced immediately with energy upon the discharge of her new and arduous duties. Already she has made sufficient progress in the language to be able to read the Burmese Bible with little difficulty, and is hoping before two months to enjoy its perusal as greatly as in her own familiar tongue. To those who appreciate how great must be the labor of acquiring a language so unfamiliar as Burmese, this perseverance will unhesitatingly be earnestly commended. Soon after her arrival in Tounghoo, she opened her school with four or five little girls whom she had attracted from their unwilling parents, but since that time has steadily increased her numbers, until twenty are in attendance for a few hours daily.

One of the greatest sources of attraction has been the various articles of fancy work which were given her before leaving America, and which the Burmese are particularly eager to understand and imitate. She now agrees with all missionaries in Oriental countries, that it is needful to render instruction *attractive* before she can hope to gain access to their confidence, which is the initiatory step toward winning their hearts to the Saviour. As assistant, in the capacity of Bible-reader, Miss Marston has engaged the services of the wife of her Burmese instructor, who, though young in Christian experience, is ardent in her desire to assist in the conversion of her heathen sisters. Together they are able to visit the

Zenanas of the Burmese women, reading and explaining the Holy Scriptures, while entering into the details of their daily lives. Even through the burning heat of a tropical summer, fifty families have been visited during the week. One of her great encouragements lately has been the conversion and subsequent baptism of an inmate of her household, who has been led to desire his salvation through her earnest interest in his welfare. Throughout all her letters her untiring aim appears to be to win by humble, patient efforts the hearts of some of the poor heathen women and children by whom she is surrounded, and lead them to the feet of their Redeemer. For this she earnestly entreats the prayers of the Society for a renewed blessing on her daily labors, heavenly support for all her trials, and a firm faith to rely on the precious promises which have been vouchsafed to all chosen ones.

Our second large donation was sent last spring to Calcutta, for the support of a native Bible-reader, to be placed under the superintendence of Mrs. Macleod Wylie, an influential and benevolent resident of that city. Through her a selection has been made of a young native Christian, Louisa Gomez, who was converted through the instrumentality of the St. James' Sunday School, on which account her parents persecuted her and turned her from their home. She was then taken by some ladies and placed in the normal school, to be trained for a teacher, where, after passing a thorough examination, she became the principal of the native model school, and subsequently a Zenana teacher. Her desire for usefulness has been so ardent, that added to these duties, she also occupied her evenings in instruct-

ing and assisting the native Christian mothers, whose children were her charge during the day. Since last December she has been engaged, through Mrs. Wylie, to become a Bible-reader under the support of the Society, to the wards of the Medical College Hospital for native women, where her work will be reading and explaining the Scriptures, while striving to lead the minds of the suffering to the beloved physician of their souls.

We are also encouraged by receiving the grateful expression of many missionaries for our donations of \$50 each, which have been appropriated by them for the support of native Bible women, who spend a portion of each day in visiting the Zenanas, to read and converse with their heathen inmates. As we believe that these appropriations have resulted in great benefits to us far, we have given the same amount to Mrs Lindley, connected with the Zulu mission in South Africa, for the assistance of a convert in whom she deeply interested us.

And thus by these slight links we are trusting to unite these far-off heathen lands in that strong chain of common brotherhood for the cause of that loved Redeemer, who having given His all for us, has impressed upon us, by the solemnity of a last command, to teach his love to "*every creature.*"

S. D. DOREMUS, *Corresponding Secretary.*

HINDOO WIDOWS.

"A movement is on foot in London to raise a fund of at least \$50,000 to form an institution in India to train Hindoo widows to become teachers. The movement is Roman

Catholic, and the zeal with which the work is prosecuted may well be imitated by Protestant friends of missions to the heathen."—*New York Observer*.

We insert the above significant fact, feeling that nothing ought to prove a greater incentive to our future efforts, in the all-important object of the education of heathen women. Shall we contentedly sit with folded hands, giving a trifling subscription year after year, while others, whose vigilance we might well strive to emulate, far outstrip us in their energetic activity? If we prize the inestimable benefits of our elevated position, and the happiness conferred on us by our Christian education, shall we to "souls benighted" ignobly the "Lamp of Life deny"?

Sadly do we confess that we are prone to forget that *our* salvation was purchased only by *the sacrifice of the Son of God*; and although glorying in the blessing this sacrifice gave us—eternal life—what can be said of us when we never evince our heart-felt gratitude in labors for Him, proportionate to that gracious boon?

REQUISITIONS FOR BIBLE READERS.

As many candidates for Bible Readers or Teachers, applying to the Woman's Union Mission Society, have desired to understand the qualifications necessary to enable them to become successful workers in a foreign field, we subjoin the following description as dictated by a missionary lady. Assuming that the applicant possesses an earnest, self-denying missionary spirit, she should have

- 1st. A thorough English education.
- 2d. A readiness to acquire foreign languages.
- 3d. A capability of rendering instruction attractive.

4th. A thorough knowledge of all branches of fancy work.

Knowledge of music and drawing is important but not indispensable.

For further information we refer any candidate to "By-Laws of the Woman's Union Missionary Society," Nos. 9, 10, 11, and 12, as published in "Missionary Crumbs."

CHILDREN'S DEPARTMENT.

STORY OF A SCHOOL HOUSE.

Far across the waters, in a part of Asia, called Burmah, live a people of many tribes or clans, named KARENS. The native Burmans, who feel too proud to associate with them, or treat them kindly and justly, do not wish them to come down and live on the fertile plains, where the rice grows luxuriantly, but drive them back to the mountains; and here they love to hide their homes in some sheltered nook, far from the haughty Burman. The missionaries dearly love the Karen people, for they seem *waiting* and *ready* to hear of Jesus. Thousands have given up their false gods, and now pray to their Father in heaven.

About four years ago, Mrs. Mason, who has lived in that country as a missionary for many years, began to feel anxious to do something more than had yet been accomplished for *the Karen women*—something which should "lift them up," and prepare them for life's duties. She proposed to the chiefs *to build a school-house*, where their girls could be taught, and fitted to become teachers. She told them about the schools in

England and America, and urged them to be like Christian nations in taking care of their daughters. At first they were afraid lest the girls should know too much, and be spoiled ; but at length they timidly consented to do what they could.

Thirty-two acres of land lying on the Sittang river were granted by the English government for the site of the new school ; and the lady herself went with the chiefs into the forests and jungle to help select and cut timber for the building, and show them how to cut and drag logs. They had an elephant to help, old "Bolo," and he used to work very hard, rolling the timber over with his strong trunk, or drawing the logs to the river, where they might float down to the plain below. It was slow and hard work ; but the Karens forgot all about that when once it was over, and they found their timber at the mouth of the river, ready for use. The good sight made them so happy that they were far more willing to proceed with the erection of their building. Much time and labor, as well as money, did it cost them ; but at length, with the help of kind Christian friends, it was finished.

The girls who are to attend this school are selected by the chiefs, one or two from each tribe, and brought down to Tounghoo, the city near which the school is located. Here they are *supported by their own people* ; while for the first time they come under the refining influence of a Christian education, and learn besides the usual studies of such a school, to sew, to cook and wash, to be neat in their persons, to nurse the sick, and take care of the little children.

There is one thing about these scholars that sounds strangely to us. As soon as they begin to learn, they

begin to *teach*. When the first term of study is over, they must go into the mountain villages as school-mistresses.

Perhaps they only know a little; but they must tell that over and over, read their Bibles, and explain their simple outline maps, until it is time to return to school and learn more.

These young teachers are in great demand, and sometimes can hardly be spared by the eager villagers to go back to the Institute. Could there be a better plan for elevating and saving these Karen women?

What a change the religion of Jesus works! It is the only religion which speaks sweet, kind words to woman's heart. A missionary lady once asked a heathen man how many children he had. "No children," he answered, "no children, *only three girls*." "And are not girls children?" "Hardly," was the reply, "they have no souls."

When the poor heathen mother first hears that she has a soul, and is not "a beast," but a being to live for ever, it is like a new life to her. No wonder Jesus is called "The Morning Star," "The Sun," "The Light." The Karen women could tell you why he is so called, for his presence in her land has driven away the long night of her suffering, and opened before her sight a brighter prospect for herself and her "little ones."

This Karen female institute is *the first school-house ever built by a heathen nation for the education of their daughters*. Does it not silently plead for thousands of girls in heathen lands, who need and crave but *can not find* like advantages?

In February, 1861, an association of ladies was formed in the city of New York, called "The Woman's Union

Missionary Society of America for Heathen Lands." The object was to provide "Teachers and Bible readers" for heathen mothers and children. The *story of the school for Karen girls* greatly encouraged and strengthened the members of this Society, for they felt sure that what had been accomplished in this one instance, might be repeated over and over, until thousands of poor ignorant heathen mothers with their little ones, should hear of Jesus who loved them, and died for their sins.

In March, 1861, the first "Children's Mission Band," auxiliary to the Society of Ladies, was formed, by four little girls of the "Clinton Avenue Congregational Church," Brooklyn. They interested their little friends and neighbors in the proposed work of sending teachers to heathen children, and thus succeeded in raising the sum of twenty dollars, which they presented as their first annual donation to the Parent Society. This little Band have since completed their subscription for three years.

Thus has the "Story of a School House" built by heathen chiefs for their neglected girls, traveled "far across the waters," and stimulated Christian ladies and little Sabbath-school scholars of America to labor for the elevation and education of their sisters in heathen lands.

"No act falls fruitless, none can tell
How vast its power may be,
Nor what results infolded dwell
Within it silently."

H. P. W.

CHILDREN MAY HELP.

There is room enough, and work enough, for youthful

hands in the Woman's Missionary Society. Children, we greatly need your sympathy and assistance. We want you to help us by forming little "Mission Bands" all over the land, until they shall exist in every church throughout our enlightened country.

Do you ask, "How shall we begin to work?" Many children are asking the same question. A little girl connected with the Pilgrim church, Brooklyn, has recently written to the Treasurer on this subject, and we will copy her letter, as it contains the same inquiries which many others have made.

DEAR MRS. WYCKOFF:—My mother has told me about the society of little girls in Dr. Buddington's church, who assist the "Woman's Union Missionary Society" in laboring for heathen lands.

I think I should like to do something toward forming a similar one in our own church.

Will you be so kind as to tell me what the Mission Band does—how it is formed, and what is necessary to become a member of it? If you will be so kind as to answer these questions, you will greatly oblige your young friend.

SARAH ———.

WHAT CAN BE DONE.

In replying to the plain and practical questions contained in this little note, we wish to give a few general directions which will help not only "Sarah," but any little boy or girl who feels an interest in our work, to go forward, and form a "Mission Band."

“CHILDREN’S MISSION BANDS.”

HOW TO FORM THEM.

1. An association of children banded together to aid the Woman’s Union Missionary Society, shall be called a “CHILDREN’S MISSION BAND.”

2. Each Band shall be responsible for the payment of twenty dollars a year for five years.

3. A child may become a *member* of a Mission Band by the annual payment of twenty-five cents.

4. Parents or other adults may become Honorary Members by the annual payment of fifty cents.

5. Each member shall be entitled to a certificate of membership provided by the Society.

6. A Mission Band may be formed by four or six children acting as Collectors, whose duty it shall be to obtain the names of members, return them certificates of membership properly filled out, with the name of the member written in full, and also to make the yearly collections as they become due.

7. Each Mission Band shall have the superintendence of some lady in the same church where it is formed, chosen by the children, whose duty it shall be to watch over and direct the labors of the Collectors, see that their payments are duly made to the general Treasurer and in every way encourage their efforts.

8. Each Mission Band may have the privilege of specifying in what particular field occupied by the parent Society, they wish their money to be expended.

SEND FOR A CIRCULAR.

A little circular addressed to the children, has been

prepared, for the purpose of interesting them in their plan of forming "Mission Bands."

It enters more fully into the subject than can be done in these pages, and contains also a *beautiful picture of the School House for Heathen Exiles* in Burmah, of which an account has been given.

We invite all who feel interested in this subject, to send for a Circular. They may be had by addressing Miss S. D. Doremus, care of Doremus & Nixon, New York.

FANCY WORK.

Such articles as little girls can make with their needles, Worsted-work, Crotchet, Knitting, etc., with materials for the same, are very useful in schools among the heathens. They serve as inducements to learn, and rewards for the faithful. A little girl recently sent to the Secretary a pretty bead collar and cuffs which she had made, wishing to know if they would be acceptable. They will be sent, along with other donations, to Miss Marston in Tounghoo, who has written, asking for just such articles.

We gratefully acknowledge donations for a box to be sent to Miss Marston.

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| <i>From Mr. G. Burchard, N. Y.</i> | Picture Cards. |
| 1 doz. Steel Knitting Needles. | Child's Papers. |
| 1 " Wooden " " " | |
| 2 " Crotehet " " | <i>From Mrs. S. B. Chittenden.</i> |
| 1 box Needles. | 50 Pattern Books. |
| 1 package of Pins. | 1 Bay State Shawl. |
| 1 " of Combs. | |
| <i>From Mrs. W. H. Harris,
Brooklyn.</i> | Patterns of Silk, Ribbon, and
Satin Damask. |
| 2 lbs. Knitting Cotton. | <i>From Mrs. R. L. Wyckoff and
Mrs. H. B. Brown,
Brooklyn.</i> |
| 1 doz. Ivory Crotehet Needles. | |
| Chintz Pieces. | Beads, worth \$4.00. |
| <i>From "Children's Mission Band,"
Brooklyn.</i> | Bead Mat. |
| Shetland Wool. | 2 Bead Collars and 1 p'r Cuffs. |
| Work Basket. | 1 Hanging Bead Basket. |
| Paper Flowers. | Bead Bracelets. |
| Perforated Card Board. | Bead Purse. |
| Crotchetted Mats. | Bead Basket. |
| Sundries. | Work Basket. |
| <i>From Mrs. Jenkins.</i> | Crotchetted Mat. |
| Knitting Needles. | Crotchetted Collar. |
| 3 Mats. | Tea Pot Cover. |
| | 6 Needle Books. |
| | Sundries. |
| Fancy Articles from the Mt.
Prospect Industrial School. | <i>From Mrs. Roberts, Brooklyn.</i> |
| <i>From Am. Tract Society.</i> | 1 Walking-Doll. |
| 1 Bible Atlas. | 1 Spool Bag. |
| | Mittens, Worsted, and Knitting
Needles. |

Richard L. Wyckoff in account with Woman's Union Missionary Society for Heathen Lands.

DR.

Amount on hand as per last Annual Report.....	\$1,055 71	
St. Ann's Episcopal Church S. School (Brooklyn), per H. P. Morgan, Superintendent, omitted in last Annual Report.....	20 00	
Mrs. E. C. Wilcox (N.Y.).....	Coll.	20 00	

CITY OF NEW YORK.

Mrs. T. C. Doremus.....	Coll.	25 00	
“ Jacob Leroy.....	“	25 00	
“ C. Turnbull, 5 years in full.....	“	20 00	
“ Chas. H. Steward.....	“	20 00	
“ E. C. Wilcox.....	“	24 00	
“ S. Burkhalter.....	“	20 00	
“ Wm. A. Hallock.....	“	20 00	
“ S. Cutter.....	“	20 00	
“ James Williamson.....	“	20 00	
“ J. E. Johnson.....	“	20 00	
“ J. M. Bradstreet.....	“	20 00	
“ Wm. Spencer.....	“	20 00	
Miss Westerloo.....	“	15 00	
“ S. D. Doremus.....	“	20 00	
“ Mathews.....	“	20 00	
Mrs. W. S. Gilman.....	Don.	25 00	
“ George Ireland.....	“	5 00	
“ Throop Martin.....	“	5 00	
“ Hatch.....	“	5 00	
“ Nesbitt.....	“	5 00	
“ Mills.....	“	1 00	
Miss E. Welling.....	“	1 00	
Duane Street Mission S. School.....	“	2 75	354 75

CITY OF BROOKLYN.

Mrs. S. E. Warner, for Children's Mission Band, 2 Years.....		40 00	
Miss Messenger.....	Coll.	57 00	
“ Brittan.....	“	25 00	
“ Dominick.....	“	20 00	
Central Baptist Mission S. School to constitute Mrs. W. H. Wyckoff, Mrs. E. Storm, Mrs. T. Roberts, Mrs. Jos. Greaves and Miss. Ray. Colls. per Jos. Greaver, Supt.		100 00	
Mrs. Rev. Dr. Elmendorf.....	Coll.	27 00	
“ H. N. Forrest.....	“	23 00	
“ Eli Merrill.....	“	20 00	
“ R. L. Wyckoff.....	“	20 00	
“ J. T. Howard.....	Sub.	20 00	
“ D. J. Lyons.....	Coll.	29 00	
“ Kendall.....	“	20 00	
“ D. W. Geer.....	“	20 00	
“ A. Woodruff.....	“	20 00	
“ Rev. D. Sarles.....	“	20 00	
“ A. Smithers.....	“	20 00	
“ R. R. Graves.....	“	20 00	501 00

CATSKILL, N.Y.

Mrs. Ada C. Chaplin, from Sewing Society of Baptist Church.....	18 00
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IRVINGTON, N.Y.

Mrs. D. Stuart Dodge.....	Don.	5 00
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SYRACUSE, N.Y.

Mrs. Robert Townsend.....	Coll.	23 00
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NEW JERSEY.

NEWARK.

Mrs. W. H. Woodruff.....	Coll.	20 00
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MASSACHUSETTS.

BOSTON AUXILIARY.

Mrs. J. B. Richardson, Treas.....	200 00
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Sales of Society's Publications, per Sec'y	8 52
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Account of Interest.....	65 00
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§2,295 98

CR.

By Cash paid for Printing.....	103 59	
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" " " Secretary for Contigent Expenscs..	24 52	
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" " " Foreign Postage.....	1 35	
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" Amount sent Miss Adriance (Japan).....	75 00	
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" " " Mrs. Lindley (S. Africa).....	75 00	
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" " " Wylie (Calcutta).....	300 00	
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" " " Miss Marston (Burmah).....	255 00	834 46
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To Balance on hand Jan. 1863	1,461 52
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§2,295 98

Brooklyn, February 2, 1863.

I have examined the vouchers for above expenditures and find them correct.

S. B. CHITTENDEN.

Amounts received since date of last Annual Report, Jan. 1, 1863.

Miss Messenger	§32 00
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Mrs. J. T. Howard.....	25 00
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" J. B. Hutchinson.....	20 00
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" S. B. Chittenden.....	20 00
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" C. S. Mitchell.....	17 00
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" Albyn Marié	20 00
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" S. Cutter.....	25 00
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" Wm. Ransom.....	25 00
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Miss Mills.....	30 00
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" Welling.....	20 00
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Mrs. J. P. Robinson.....	25 00
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" K. Kendall.....	20 00
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Miss Dominick.....	20 00
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" Abby Lyman.....	20 00
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Mrs. Littlefield.....	10 00
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Central Baptist Miss. S. School.....	75 00
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Miss'y Soc. of Atlantic Av. Miss. S. School.....	20 00
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§423 00

CONSTITUTION AND BY-LAWS.

After mature deliberation, the Special Committee appointed January 8th, 1862, to propose amendments to the Constitution and By-Laws, submitted the following to the Board, by whom they were approved, and unanimously adopted :

PREAMBLE.

IN view of the deplorable condition of heathen women, especially those of Tounghoo, and the inmates of the Zenanas of Calcutta, a Woman's Society has been organized, with the following Constitution, under which women of all evangelical denominations may work together efficiently, by distinct voluntary effort, for the salvation of their perishing sisters :

CONSTITUTION.

Art. 1st.—This Society shall be called the Woman's Union Missionary Society of America for Heathen Lands.

Art. 2d.—The object of this Society shall be the evangelization of heathen women in foreign lands. For this purpose, the Society shall send out and support single ladies from America, (always giving the preference to the widows and daughters of missionaries,) as Teachers and Bible-Readers, *to train, and superintend native women to labor for this object.*

Art. 3d.—This Society shall be composed of women, and the condition of membership shall be the annual contribution to its funds of not less than one dollar

Art. 4th.—Any gentleman, lady, Sunday-school, or evangelical association, by the payment of *fifty dollars*, may become a Patron of this Society, and have the privilege of designating a native Bible-Reader for one year, and of receiving special reports of her labors and success.

Art. 5th.—This Society shall have at least One Hundred Collectors, or Subscribers, each of whom shall be responsible for the annual payment of twenty dollars, for five years, or until a permanent income of two thousand dollars is otherwise secured, and the Board shall take especial care to keep the number complete.

Art. 6th.—The officers of this Society shall be a President, a Vice President, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Assistant Treasurer, and an Auditor ; and these, (with the exception of the Treasurer and Auditor, who shall be gentlemen,) in connection with four Managers from each denomination represented in the Society, shall constitute a Board, a majority of whom shall be a quorum for the transaction of business at any regular meeting ; and this Board shall always be chosen from those who are, or shall become, Twenty-dollar Collectors, or Subscribers, resident in, or near, New York City.

Art. 7th.—The Managers shall be divided into four classes, one of each denomination to a class. The first class shall hold office for one year, the second for two years, the third for three years, and the fourth for four years ; and at each Anniversary a class for four years shall be elected, to fill the place

of the class whose term of office expires at that period.

Art. 8th.—Stated meetings of the Society shall be held on the third Monday of January, April, June and October. The January meeting shall be observed as the Anniversary, at which the Annual Report shall be read, the officers and one class of the Managers shall be elected, and vacancies in the other classes shall be filled. The Board shall have power to fill any vacancies at other times.

Art. 9th.—Stated meetings of the Board shall precede each stated meeting of the Society on the same day; and at the close of the Anniversary exercises, the Board shall organize and appoint the Standing Committees for the ensuing year.

Art. 10th.—The President, at the written request of five members of the Board, may call a special meeting of the Board, and at the request of the Board, may call a special meeting of the Society.

Art. 11th.—Four Honorary Directors, three of them wives of clergymen, shall be appointed by the Board, from each denomination represented in the Society. The Board shall also have power to confer this honor upon any officer of an Auxiliary, and upon any lady corresponding with this Society, who is eminently distinguished for her efforts on behalf of heathen women. Honorary Directors shall have the privilege of participating in the deliberations of the Board and Society, without the right of voting. All delegates officially appointed by Auxiliaries to attend any meeting of the Board or Society, shall be regarded, for that occasion, as Honorary Directors.

Art. 12th.—All measures involving the expenditure of money, shall require the previous recommendation of a committee and the approval of the Board.

Art. 13th.—In the appointment of Teachers, Bible Readers and Native Assistants, the Board shall have regard to the equal claims of all denominations represented in the Society, so far as the qualifications of candidates, and the condition of the Treasury will permit; but no lady shall be sent out except to a mission of her own denomination, where she will receive suitable counsel and protection.

Art. 14th.—No change shall be made in this Constitution except at an Anniversary meeting, and then only upon the recommendation of the Board, and upon the vote of two-thirds of the members present.



BY-LAWS.

1. Every meeting of the Board, or Society, shall be opened by prayer, and the reading of Scripture.

2. The minutes of each meeting shall be read at the following one, and when confirmed, signed by the President.

3. In case of an equality of votes, the President shall be entitled to a casting vote.

4. All orders made for payment on account of the Society shall be signed by the President, and one of the Committee on Finance, and countersigned by the Secretary.

5. The year of the Society's operations shall begin the 1st of January, and terminate the 31st of

December, when the accounts shall be made up, and the Annual Report, with the names of all members, shall be printed.

6. The Board shall appoint, annually, the following standing Committees, viz.: on Finance, on Publication, on Nomination, and on Public Meetings. On all these Committees each denomination shall be represented.

The Assistant Treasurer shall be ex-officio, a member of the Committee on Finance; the Corresponding Secretary, of the Committee on Publication; the Recording Secretary, of the Committee on Nomination; and the President, of the Committee on Public Meetings.

The Finance Committee shall examine and report upon all bills before they are presented to the Board; shall have a general supervision of the finances; and shall devise and recommend measures for increasing the receipts.

The Committee on Publication shall have charge of the printing; and no document shall be published until examined and approved by them.

The Committee on Nomination shall recommend suitable persons to fill all vacancies in the Board.

The Committee on Public Meetings shall make arrangements for all public occasions, and provide speakers.

7. A twenty-dollar collector or subscriber can be relieved from the obligation to fulfil her pledge for five successive years, only by providing a substitute satisfactory to the Board.

8. The postage of all letters addressed to the Secretary and Treasurer, on the business of the So-

ciety, shall be defrayed, also the stationery and incidental expenses of the Secretary, Treasurer, and ladies going to a foreign land.

9. The Board shall take care that the support of all those they send abroad shall be properly guaranteed, their salary commencing from the period of their arrival at their post of labor.

10. The Board shall make proper arrangements for the comfort and *protection* of their foreign teachers during the voyage, and on their first arrival in a foreign land. Unless special circumstances render it unnecessary, a sum shall be placed at their disposal, to be drawn in case of sickness or other emergency. Should a return to America be necessary from the failure of health, and by medical advice, the Society shall be responsible for the necessary expense.

11. Each lady going out as teacher, or Bible-reader, shall be required to sign an engagement in the presence of two witnesses, binding herself in case of *voluntarily relinquishing* her situation, or in case of her marriage within five years, to repay to the Board the sum expended by them for her passage and outfit, and one-half of her support for two years while learning the language. She shall also give the Board six months' notice of any intended change, or forfeit her support for that time.

12. No candidate shall be finally appointed without presenting satisfactory credentials, nor without personal intercourse with the Board; and before the departure of any one a special meeting shall be held, for the purpose of commending her to God, the services being conducted by a clergyman.

13. This Society shall hold itself in readiness to respond to appeals from sister teachers and schools connected with other Protestant Boards and Societies, and to make grants in aid for them; also, for native teachers, and Bible women, and for school apparatus, as their funds may allow, after making a reserve fund equal to one year's amount for all the salaries to which the Society is pledged.

14. If any evangelical association, Sunday-school, sewing circle, or band, auxiliary or not, or any individual, shall wish to support a teacher, native Bible woman, or school, for a certain time, the Board shall make the necessary arrangements, and be the medium of transmitting their funds, the donors designating the person and field, and in the event of sending a teacher from America, they also assuming all responsibilities.

15. A friendly intercourse shall be maintained with sister societies, and a missionary concert of prayer shall be observed by the officers and members of the Society.

16. The "Missionary Crumbs" published by this Society shall be limited to reports of the Society, to foreign correspondence concerning heathen women and schools, to remarks on female missionary labor and education, and to editorial remarks descriptive of the state of heathen women in different lands.

The following list of articles will be acceptable gifts to send to Missionary Stations, for the use of Schools, or for sale for the purpose of aiding the "Woman's Union Missionary Society." Any gifts of this kind sent to Miss S. D. DOREMUS, care of Doremus and Nixon, New York, will be duly forwarded to their destination.

Infants' Dresses and Blankets.

Children's Caps, Gloves, Socks and Cockades.

Bags, embroidered in silk or beads.

Shawls, knitted or crocheted.

Boys' Coats of Jane, or good print.

Gentlemen's Slippers and Socks.

Dolls, prettily and fancifully dressed.

Simple or elaborate Morning Caps.

Pen-Knives, Pen-Wipers and Table-Mats.

Merino dresses for children.

Berlin Wool and Canvas.

Copy-Books, Netting and Knitting Needles.

Ladies' Collars.

Colored Pocket Handkerchiefs.

Black Silk Aprons.

Brown Holland Pinafores.

Remnants of Chintz, Silk, Jaconet, Mull, &c.

Remnants of Ribbon of every variety.

The "WOMAN'S UNION MISSIONARY SOCIETY"
was Incorporated in New York, Feb. 1st, 1861.

EMBLEMS.

SEAL OF OFFICE.

An American Lady giving the Bible to a Heathen Woman,
and the Saviour addressing her.

ARMS OF THE SOCIETY.

The Cross, the Lamb, the Anchor, and Six Stars, quartered in
a Lozenge, and crowned with a Triumphal Wreath—indi-
cating Love, Meekness, Hope, and Union; the Stars rep-
resenting the Nationality of the Society and the number of
Denominations engaged in the Society—designed to be
used as a Seal by which all connected will recognize one
another.

FORM OF BEQUEST!

*I give and bequeath to the "WOMAN'S UNION MIS-
SIONARY SOCIETY OF AMERICA," incorporated in the
City of New York, February 1st, 1861, the sum of
to be applied to the Missionary
purposes of said Society.*