40. Site[1] of Tryon's residence at Brunswick.
41. Tryon's residence at Wilmington.
42. Tryon's usual residence at Hillsboro.
43. Site of Tryon's Palace at New Bern.
44. Site of Green House, in Edenton, where the "Tea Party" occurred.
45. Old Government House at Bath.
46. House used for the meeting of the Assembly at Edenton.
47. The old tavern at Hertford.
48. Site of old courthouse in Charlotte.
49. Probable place of meeting of the first Assembly, on White Plantation, in Perquimans County.
50. Spratt's, near Charlotte, where the first court in Mecklenburg was held.
51. Point where Sam Swann came out of the Dismal Swamp.
52. Quaker Meadows, Burke County, McDowell home.
53. Swan Ponds, Burke County, Avery home.
54. Orton, on the Cape Fear River.
55. Kendal, on the Cape Fear River.
56. Lilliput, on the Cape Fear River.
57. Hayes, at Edenton.
58. The Grove, Halifax County, the Jones home.
59. Sedgeley Abbey, on the Cape Fear River.
60. Site of Buncombe Hall, Tyrrell County.
61. Hilton Park, in New Hanover County, residence of Cornelius Harnett.

BURIAL PLACES.

62. Hugh McAden, famous Presbyterian minister, at Red Horse Creek Church, in Caswell County.
63. Alexander Craighead, famous Presbyterian minister, in Sugar Creek Cemetery, Mecklenburg County.
64. Gov. Arthur Dobbs, on his plantation, on Town Creek.
65. Gov. Thomas Pollock, at Edenton.
66. Chief Justice Eleazar Allen, at Lilliput.
67. "King" Roger Moore, at Orton.
68. Abner Nash, at Pembroke, opposite New Bern.
69. Edward Moseley. (To be located.)
70. Hugh Waddell, at Castle Haynes.
71. John Baptista Ashe, at Grovely, the Bellamy place, near Wilmington.

[1]Marked since the report was made.

72. Gen. John Ashe, on Colonel Sampson's plantation, near Clinton.
73. Sam Swann, at Swann Point, opposite Castle Haynes.
74. John Swann, at Swann Point, opposite Castle Haynes.
75. Original resting place of William Hooper, at Hillsboro.
76. Richard Caswell, in Lenoir County.
77. Thomas Burke, at Tyaquin, near Hillsboro.
78. Col. Maurice Moore, at Rocky Point. (To be located.)

LUOLA MURCHISON SPRUNT—AN APPRECIATION.

"Death is a translation into life."

"Those we call dead
Are breathers of an ampler day
For ever nobler ends."

"All the gifts that were in her, penetrated as they were by spiritual significance, told of immortality. Such a presence as hers, erect and prophetic, was itself a pledge that its life can not be spilt as water."

Once in a far distant time God's messengers to man came in glistening white, and with the majesty of angelic function delivered to those privileged to receive them the commands of the great I Am. Radiant moment! Marvelous privilege! Wonderful experience! this talking face to face with one of the heavenly host, but contact no more vital than is granted many now who live day by day and year by year in close association with spirits as truly messengers of God as the white-winged multitude. Human are they, as we, and yet dwelling on sublimated heights; our companions and intimates, and yet exalted above the incompleteness and the emptiness that mar the fast fleeting days with most of us. Such was Luola Murchison Sprunt. Hers was a life sent from God. If to any this seems a statement borrowed too nearly from the Sacred Word, let them consider for a moment the fruits of her life so in harmony with the requirements of the Sacred Word. Now that the Lord, whose she was and whom she served, has called her to higher tasks, the results of her labors on earth are finding more fully the acknowledgment she endeavored while living to suppress. Here a letter from a factory superintendent, voicing the gratitude of himself and his employes for her education and care of the factory children; here a memorial service in China expressing the deep sense of loss in one whose arm of usefulness stretched in power across