

# The American Missionary

## Volume 42, No. 3, March 1888

Various

The Project Gutenberg EBook of The American Missionary, by Various

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at [www.gutenberg.net](http://www.gutenberg.net)

Title: The American Missionary  
Volume 42, No. 3, March 1888

Author: Various

Release Date: April 3, 2004 [EBook #11764]

Language: English

Character set encoding: ASCII

\*\*\* START OF THIS PROJECT GUTENBERG EBOOK THE AMERICAN MISSIONARY \*\*\*

Produced by Joshua Hutchinson and PG Distributed Proofreaders

The American Missionary

March, 1888.

Vol. XLII.

No. 3

\* \* \* \* \*

### CONTENTS

#### EDITORIAL.

FINANCIAL--PARAGRAPHS

PARAGRAPHS--DEATH OF MR. WM. L. CLARK

PARAGRAPHS

SHALL CHRIST OR MOHAMMED WIN AFRICA?

THE VERNACULAR IN INDIAN SCHOOLS

#### THE SOUTH.

LEWIS NORMAL INSTITUTE--TOUGALOO UNIVERSITY

GATHERING OF NEGROES AT MACON

ENGLISH IN OUR SCHOOLS

THE EDUCATIONAL WORK OF THE A.M.A. By Rev. F.F. Emerson

TO THE MEMORY OF DR. POWELL

# **Livros Grátis**

<http://www.livrosgratis.com.br>

Milhares de livros grátis para download.

THE INDIANS.  
LETTER FROM GRAND RIVER, DAK

THE CHINESE.  
A CHINESE CHRISTIAN IN CHINA

BUREAU OF WOMAN'S WORK.  
HOW I BECAME A GOLDEN MISSIONARY

CHILDREN'S PAGE.  
THE STORY OF THE BULLETS

RECEIPTS

\* \* \* \* \*

NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.

Rooms, 56 Reade Street.

\* \* \* \* \*

Price, 50 Cents a Year, in Advance.

Entered at the Post-Office at New York, N.Y., as second-class matter.

\* \* \* \* \*

American Missionary Association.

\* \* \* \* \*

PRESIDENT, ----

Vice-Presidents.

Rev. A.J.F. BEHREND'S, D.D., N.Y.

Rev. F.A. NOBLE, D.D. III.

Rev. ALEX. MCKENZIE, D.D., Mass.

Rev. D.O. MEARS, D.D., MASS.

Rev. HENRY HOPKINS, D.D., Mo.

Corresponding Secretaries.

Rev. M.E. STRIEBY, D.D., 56 Reade Street, N.Y.\_

Rev. A.F. BEARD, D.D., 56 Reade Street, N.Y.\_

Treasurer.

H.W. HUBBARD, Esq., 56 Reade Street, N.Y.\_

Auditors.

PETER MCCARTEE.

CHAS. P. PEIRCE.

Executive Committee.

JOHN H WASHBURN, Chairman.

ADDISON P. FOSTER, Secretary.

For Three Years

LYMAN ABBOTT,

A. BARNES,

J.R. DANFORTH,

CLINTON B. FISK,

ADDISON P. FOSTER,

For Two Years.  
S. B. HALLIDAY,  
SAMUEL HOLMES,  
SAMUEL S. MARPLES,  
CHARLES L. MEAD,  
ELBERT B. MONROE,

For One Year.  
J.E. RANKIN,  
WM. H. WARD,  
J.W. COOPER,  
JOHN H. WASHBURN,  
EDMUND L. CHAMPLIN.

District Secretaries.  
Rev. C.J. RYDER, 21 Cong'l House, Boston.  
Rev. J.E. ROY, D.D., 151 Washington Street, Chicago.

Financial Secretary for Indian Missions.  
Rev. CHAS. W. SHELTON.

Secretary of Woman's Bureau.  
Miss D.E. EMERSON, 56 Reade St., N.Y.

\* \* \* \* \*

#### COMMUNICATIONS

Relating to the work of the Association may be addressed to the Corresponding Secretaries; those relating to the collecting fields, to the Corresponding Secretaries, or to the District Secretaries; letters for "THE AMERICAN MISSIONARY," to the Editor, at the New York Office.

#### DONATIONS AND SUBSCRIPTIONS

In drafts, checks, registered letters or post-office orders, may be sent to H.W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 151 Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member,

#### FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ----- dollars, in trust, to pay the same in ----- days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

#### THE AMERICAN MISSIONARY.

\* \* \* \* \*

VOL. XLII. MARCH, 1888. No. 3

\* \* \* \* \*

American Missionary Association

\* \* \* \* \*

We believe that if we do the work to which God has called us, he will move the hearts of his children to provide the money. By as much as our

work is successful, it is expansive. They are following closely in the steps of the Master who are teaching and ministering unto the needy and the poor. We are confident that they can safely trust in his word, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." If God sends our workers out he will send supplies. There is no limit to the measure in which God can work on Christian hearts, to move his children to give for those who have gone forth to "seek the kingdom of God and his righteousness."

While God is abundantly blessing our work in our great and wide fields among four races, we may safely ask our Christian friends to appeal to him that we shall have not only the needful funds to carry on the work without debt, but also enough to enable us to enter the doors which he opens. We are needing \_eight thousand dollars\_ to keep our accounts balanced, and we ask those, in whose names we stand, to pray that all these things be added unto us. Has any pastor forgotten to take the collection?

\* \* \* \* \*

Rev. C.J. Ryder, recently assigned to the District Secretaryship of our Eastern District, with rooms at Boston, will be found at the office in the Congregational House, March 1st. He will be ready to respond to invitations from the churches to present our cause, and can speak from a large experience in our widely-extended and varied work. We commend Mr. Ryder to the churches.

\* \* \* \* \*

President Woodworth, of Tougaloo University, is in the North for a few weeks, and will represent the growing and very hopeful interests of Tougaloo, wherever he may be desired. Letters directed to our office in New York will be forwarded to him.

Prof. Horace Bumstead, of Atlanta University, is now in the North to present the needs of that institution, and we trust that he will have large success. He will be happy to send the \_Atlanta Bulletin\_ to those who may write for it, addressing him at 148 Tremont Street, Boston. In the light of the large convention of Negroes lately held at Macon, Ga., the \_Bulletin\_ will be found exceedingly suggestive.

\* \* \* \* \*

The Indian Presbytery of Dakota, composed of converted Sioux Indians, during the last ecclesiastical year gave \$571 more to Foreign Missions than \_any other presbytery in the synod\_, and during the last synodical year gave to the nine Boards of that church \$234 more than any of the white presbyteries of the synod.

\* \* \* \* \*

Nannie Jones, a normal graduate at Fisk University, of the class of 1886, is to go, under the auspices of the American Board, to the south-eastern part of Africa, about 600 miles from Natal. She is the first single colored woman sent out by the American Board. She has been adopted by the Ladies' Board of the Interior, whose head-quarters are at Chicago.

\* \* \* \* \*

We thank our friends anew for the many kind words of sympathy, in view of our loss, and for their appreciative testimonies in memory of our departed associate, Rev. Dr. Powell.

\* \* \* \* \*

The hearty commendations of the "AMERICAN MISSIONARY," with enclosures for renewed subscriptions, are also gratefully acknowledged.

\* \* \* \* \*

The death of Mr. Wm. L. Clark, who passed away in November last, has removed from the list of the early and efficient workers of the A.M.A. in the South, one who deserved the warmest regards for his fidelity, his excellent services and his self-sacrificing spirit. Mr. Clark began his work for the Association in 1868, as a teacher, in Bainbridge, Ga., and was subsequently at Thomasville and Atlanta. He was for a time afterwards editor and publisher of a paper devoted to the interests of the colored people and the South. His last years were spent in Washington, D.C.

\* \* \* \* \*

An intelligent negro, a graduate of one of our institutions, writes to us these words: "The A.M.A. is doing more to quicken the hopes and aspirations of the Southern Negro, and more toward arousing the Southern white man to just ideas of education, and more toward bringing the two races to an acknowledgment of each other's rights and duties, than all other institutions or influences in the country."

When the war closed there were 4,000,000 slaves set free in this country, absolutely poor, absolutely ignorant. The black race doubles itself in twenty years; and it is supposed that there are now about 8,000,000 Negro people. Of these, 3,000,000 may have learned to read and write; there must be 5,000,000 still in illiterate and superstitious darkness. That they are still trying hard to learn, will be accentuated by the perusal of a specimen of letters to us from locations less favored than others:

"Sir Deare Bretteerin I will Rite you A few lines to let you no our condison, we has had greatiel sickness her for the last few month. But we hant had no Deth in the time of it, and we wont to no somthing A Bout our School her at ----- for ef we can geet the teacher we can have a good School now, for the is good many pepel wating on us, now. we wode Be hapa to her from you all and then we Can tell the Pepel what to Penon, and ef you Plese Rite to us A Bout the Deed that we sent to you for we hant never hern from it yeat unly By Rev. ----- and i woude Be glad to her from you A Bout it

so Rite soon yours truly in Crist"

\* \* \* \* \*

The American Missionary Association, which is the authorized and recognized servant of the Congregational Churches, reporting to them from the fields to which it is sent in their name, not unfrequently meets the fact that schools and churches in the South are appealing for support to those who hold us responsible for mission work in the South. Thus many in the North from time to time, are contributing to schools or perhaps to churches there, under the impression that they are thus taking the shortest path to the work which appeals to them.

There are many schools, of one kind and another, which have been started at the South by private parties on a purely independent basis. Many of these are carried on for a little time and then are permitted to die out for one reason and another; and many of them are working not only with a great lack of efficiency in comparison with the A.M.A. schools, but without supervision and without scrutiny. Some are located where it has pleased those who located them to reside, without much reference to

relative necessities; and some are located so unwisely that the Association has been compelled to decline to take them, when through fatigue or failure they have been given up. Some of them owe their existence to the fact that certain workers were found to be not adapted to the work, or were uncomfortable under supervision and superintendence. Some of them are conducted by those who have signally failed in our schools. Their projectors are often skillful in letter-writing and in solicitation of funds for their specific enterprises, which being purely personal, have no large and ultimate achievement. Those who give cannot know whether the donations are most wisely used, nor is there any satisfactory method by which contributions can be traced.

The Association, with its Superintendent continually in the field, reporting every fact to the Secretaries at the office, who in turn report to the churches, is certainly much better prepared to direct the gifts of the benevolent in ways that shall not be unwise or irresponsible. As these circulars and letters of appeal are often referred by those who receive them to the Secretaries, it is but their duty to say that all funds diverted from our treasury to schools or churches in the South, under no watch and care, would without doubt go further and help the great work more to which the A.M.A. is consecrated, if they should be sent through the channel which the churches have ordained, and which has not only this justification for its existence and work, but also the justification of long experience and success.

If the friends of the American Missionary Association, upon receiving appeals from colored pastors or people in the South, or from independent schools, would remember \_that their own ordained agency\_ can open and supervise as many schools and churches as they will make possible with their contributions, no doubt less money would be diverted and far greater efficiency secured. Schools in the North without supervision or superintendence, are usually inferior. Much more are these irresponsible, unadvised and independent schools in the South.

\* \* \* \* \*

#### SHALL CHRIST OR MOHAMMED WIN AFRICA?

Ultimately Christ will, as we know by the sure word of prophecy; immediately, Mohammed gains most rapidly, as present facts seem to indicate. The rapid strides of Mohammedanism in Africa have been noticed by nearly all recent explorers and travelers, but the full statement of the fact has been brought forth more vividly in a remarkable book written by a remarkable man. The book is entitled, "\_Christianity, Islam and the Negro Race\_" The author is Edward W. Blyden, LL.D., of whom it is said by a competent witness—and our own personal acquaintance with him confirms the testimony, so far as we are competent to judge—that he is a great traveler and an accomplished linguist, equally familiar with Hebrew and Arabic, with Greek and Latin, with five European and with several African languages, and, had he been born a European, might fill and adorn almost any public post. Dr. Blyden was born a full-blooded Negro in the Danish Island of St. Thomas, emigrated in his seventeenth year to Liberia, entered an American missionary school and rose to the head of it, became in 1862 Professor in the College of Liberia, and, two years later, Secretary of State in the African Republic. In 1877, he represented Liberia at the Court of St. James, as Minister Plenipotentiary, and has been abundantly decorated with honorary degrees.

Dr. Blyden's opportunities for knowing the facts are unquestioned, and his book presents in very striking array the advantages which in some respects Islam enjoys over Christianity in the propagation of its faith in Africa. The discussion has been continued by Canon Taylor of York, England, and, more recently, in a very clear article in the \_Nineteenth

Century\_, by Dean R. Bosworth Smith. Our space does not permit us either to summarize the facts as to this progress, nor can we present all the reasons for it. But one of these reasons touches so nearly a point that is of such vital interest to American Christians, that we feel called upon to state it and emphasize it. We abridge the full statement thus: Christianity has labored under the great disadvantage of coming to the Negro in "a foreign garb." Its teachers came from a land that first reached the Negro by capturing him as a slave; they came to him with the conscious or unconscious air of superiority born of race-prejudice. Christianity came to him as the creed, not of his friends, his well-wishers, his kindred, but of his masters and oppressors. They differed from him in education, in manners, in color, in civilization. Mohammedanism, on the other hand, reached the Negro in his own country, in the midst of his own surroundings. When it had acclimatized itself and taken root in the soil of Africa, it was handed on to others, and then no longer exclusively by Arab missionaries, but by men of the Negro's own race, his own proclivities, his own color. The advantages of this method of approach cannot be over-estimated. We care not to enter at all into the question of the value of the two religions nor of the good they may respectively do for poor Africa. We wish simply to deal with the methods and means, and with the peoples who may best employ them. We again summarize the language of Dean Smith: The very fact that there are millions of Negroes in America and the West India Islands, many of whom are men of cultivation and lead more or less Christian lives, is proof positive that Christianity is welcomed by them. Is there not room to hope that many of these men, returning to their own country, may be able to present Christianity to their fellow-countrymen in a shape in which it has never yet been presented,--in which it would be very difficult for Europeans or Americans ever to succeed in presenting it--to them, and may so develop a type of Christianity and civilization combined which shall be neither American nor European, but African, redolent alike of the people and of the soil?

This is a point which the American Missionary Association has frequently urged, and which it had begun to exemplify by sending colored missionaries to Western Africa. The experiment was in many respects satisfactory, but we realized that a longer training and a more thorough maturing of character were needed in those who had just emerged from the darkness and limitations of slavery. But what greater hope can there be for Africa than in the training of these millions, so apt in learning, so earnestly religious, and so well qualified to meet as brothers and friends their kindred in the Dark Continent! Here is a work for American Christians, full of promise of a glorious harvest.

\* \* \* \* \*

#### THE VERNACULAR IN INDIAN SCHOOLS.

After some considerable delay, Commissioner Atkins has issued revised Regulations in regard to the teaching of Indian languages in schools. That our readers may have them in distinct form we append them:

"1. No text books in the vernacular will be allowed in any school where children are placed under contract, or where the Government contributes, in any manner whatever, to the support of the school; no oral instruction in the vernacular will be allowed at such schools. The entire curriculum must be in the English language.

"2. The vernacular may be used in missionary schools only for oral instruction in morals and religion, where it is deemed to be an auxiliary to the English language in conveying such instruction.

"3. No person other than a native Indian teacher will be permitted to teach in any Indian vernacular, and these native teachers will only be allowed in schools not supported in whole or in part by the



Government, at remote points, where there are no Government or contract schools where the English language is taught. These schools under native teachers only, are allowed to teach in the vernacular with a view of reaching those Indians who cannot have the advantages of instruction in English, and they must give way to the English-teaching schools as soon as they are established where the Indians can have access to them."

In response to a special application for authority to instruct a class of theological students in the vernacular, at the Santee School, the Commissioner says:

"There is no objection to your educating a limited number of Indians in the vernacular, as missionaries, in some separate building, entirely apart from the Santee School. This instruction in the vernacular must be conducted entirely separate from the English course, and must not interfere with English studies or be considered part of the ordinary course for any other pupils of the school than the limited number agreed upon, not to exceed thirty, and all instruction in the vernacular must be conducted at no expense to the Government."

Since writing the above, we have received from Commissioner Atkins a copy of rules designed to explain the orders quoted above. We are constrained to say that these explanations will probably not remove the objections that have been widely entertained against the rulings of the Department. It must be admitted, however, that there are difficulties in the way of formulating regulations that in their details shall meet the views of all parties concerned. On the one hand, there is the aim of Commissioner Atkins, in which we all coincide, to introduce the English language among the Indians as speedily as possible. On the other hand, there is the aim of the churches, in which we are glad to believe the Commissioner coincides, to spread the gospel as rapidly as possible among the Indians. The churches feel that it is a duty they owe to God and to those Indians who cannot understand English to teach them in the language in which they were born, and they believe, too, as the result of long experience, that Christian schools in the vernacular are among the most important means to that end, especially as pioneer movements. American Christians believe, too, that they have the right as American citizens to use their own methods—tested by experience—without the interference of the Government; and we believe they will feel constrained to protest in every legitimate and honorable way against such interference. We hope that the Department of the Interior will yet make the needful concessions.

\* \* \* \* \*

#### THE SOUTH.

Rev. Dr. A.G. Haygood, the author of Our Brother in Black, and the general administrator of the John F. Slater fund, was in Macon a few days ago, visiting officially Lewis Normal Institute, which he pronounced an admirable school. The doctor made a thorough inspection of the school, and expressed himself as greatly pleased with its present management under Mrs. L.A. Shaw. He remarked that the improvement within the last two years is very noticeable in all departments, that the teaching is very thoroughly done and the industrial training systematically and efficiently carried on. Dr. Haygood preached, Sunday morning, at the Congregational Church to the edification of all who heard him.

\* \* \* \* \*

The governor of Mississippi in his recent message commends our Institution at Tougaloo in the following generous terms:

"The information derived from the President and Board of Visitors of Tougaloo University is of the most satisfactory character. During the year, additional school and industrial buildings have been erected, thus making all the appointments of the Institution excellent and commodious. The University is indebted to a generous-hearted gentleman of New York, Stephen Ballard, Esq., for the funds necessary for these buildings. The labor of erecting them was performed by the students under the direction of the Superintendent of Industries, thus economizing cost of labor, and at the same time demonstrating the valuable training of the students. The timely and generous donation of Mr. Ballard serves to carry on under the same roof, blacksmithing, wagon-making, painting, tinning and carpentry.

"This University not only endeavors to encourage and conduct intelligently farm work of every description, but to teach and thoroughly instruct the boys in the several industries mentioned, as well as in the use of the steam-engine, saw, etc. The girls, in addition to the studies prescribed, are taught practical household duties in all their details. During the year Rev. G.S. Pope, who has been President of the University for a decade, and who labored faithfully to advance its interests, was transferred to another field of labor. His place is filled by Frank G. Woodworth, who assumes the Presidency of the Institution and who will earnestly strive to advance its interests and sustain its already excellent reputation. This University, by its successful management, commends itself to your favorable consideration."

\* \* \* \* \*

The most important gathering of negroes that probably has ever occurred, was in Macon, Ga., a few weeks since. Five hundred leading Negro representatives convened to discuss and adopt "a thorough plan of State organization." A permanent organization was effected and named the "United Brotherhood of Georgia," the purpose of which is "to resist oppression, wrong and injustice." We note the following resolutions, which were passed by the convention:

Resolved, That we, in convention assembled, respectfully but earnestly demand of the powers that be, that the Negro be given what, and only what, he is entitled to.

Resolved further, That never, until we are in the fullest enjoyment of our rights at the ballot-box, will we cease to agitate and work for what justly belongs to us in the shape of suffrage.

Further resolved, That it shall be the policy of the colored race to vote so as to bring the greatest division to the white voters of this country, for in this we believe lies the boon of our desire.

The last resolution is not entirely plain to us, and we refrain from comment upon it, but the convention itself, the fact of leadership taking shape among the Negroes, and the forth-putting of their purposes, are very significant.

When the Glenn Bill was born, and when the Georgia House of Representatives stood sponsor for its baptism, we believed that the enemy of righteousness had made a mistake, and that this particular piece of artillery would kick. They who think to thwart the providences of God usually help them forward. Christianity has had many a help from its opposers.

Upon the incidental question of temperance, the sentiments of the convention were voiced by one of the speakers in these words: "The best thing for the Negro is industry, temperance, virtue, economy, union and courage. Get land, get money, get education; be sober and be virtuous. We have drunk enough whiskey since the war to build a railroad from Atlanta to Savannah. The Negro race cannot be great except as

individuals rise towards greatness." They are rising. A little more yeast, good friends.

\* \* \* \* \*

The following illustrations of some features of our work are not sent forth for the sake of a smile, but for the thought which will be under the smile. The text of the thought, which may be expanded at pleasure, will be found in an ordinance of the United States, dated 1787, viz.: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged."

ENGLISH AS SHE IS "NOT" TAUGHT IN OUR SCHOOLS.

CONTINUED FROM THE NOTE BOOK OF A MISSIONARY TEACHER.

Go to the great physicianer.

I use consecrated lye.

She is a crippler.

I seldomly hear that.

O Lord, give us good thinking facticals.

The meeting will be in the basin of the church.

O Lord, throw overboard all the load we'se totin, and the sins which upset us.

Jog them in remembrance of their vows.

I want her to resist me with the ironing.

I want all you people to adhere to the bell.

There will be no respectable people in heaven. (God is no respecter of persons.)

I was much disencouraged.

It was said at the startment of this meeting.

I take care of three head of children.

We have passed through many dark scenes and unseens.

May we have the eye of an eagle to see sin afar off and shun it.

I have made inquiriation at several places.

A letter written jointly to represent the opinions of several persons, thus expresses itself to us: "We are happy to write this letter to you in a conglomerate manner."

\* \* \* \* \*

THE EDUCATIONAL WORK OF THE A.M.A.

BY REV. FORREST F. EMERSON.

The report of the Executive Committee on educational work in the South, confirms the conviction which must have impressed itself on many minds, that the Association is a divinely-appointed agency for carrying forward a work delegated to us as a nation. God calls nations as he calls men, and consecrates them to a special work. Rome had a call, and fulfilled it, under the Divine Providence, and that call was to work out the idea, and demonstrate the necessity, of government, and to cultivate in the minds of men everywhere regard for the authority of law; Greece had her mission, and it was to teach the value of individual culture, both physical and intellectual; the people of Israel had their call to teach the doctrine of God, of his moral government, and of the eternal nature of moral law; and this Christian nation has its divine call, and that call arises from the peculiar relation which it sustains to the other races and nations of the earth.

For a long time it seemed as if this land was to be given exclusively to the English race. The Dutch who settled here were assimilated and absorbed; the Spaniards and Portuguese found a congenial clime in South America; the French, by the progress of events, were prevented from gaining a foothold in New England, and with the sale of so-called "Louisiana"--an immense area extending from the Gulf to British America,--France relinquished her last claim to ownership of any part of our domain. The period of history, from the landing at Jamestown and Plymouth to the war of 1812, and later, was the unfolding of events which pointed to the supremacy of the English in North America. Our religion was Protestant and English; our literature took root in English forms of thought; our free institutions were the outcome of principles which had been, and now are, influential in English politics; our common law was English, our traditions of liberty were English, and that union of liberty and law which makes us strong, we inherited from our English fathers. So that in 1820, two hundred years after the arrival of the Mayflower, we were essentially an English nation; old England broken away from old forms and precedents, the natural expansion of England under new forms of government and society.

Now it would have been pleasant, to human ways of thinking, if we could have remained always thus homogeneous. But God had a work for us to do. We were not left to sit down amidst the vast resources which the land affords for material prosperity, and just watch and foster our own growing and expanding life, but God gave us four problems to solve. These four problems came to us from the four quarters of the globe, the Indian of America on the North, the Chinaman of Asia on the West, the descendant of Africa on the South, and the emigrant of Europe on the East, who poured, in great masses, through our Eastern gates, the German unbeliever, the Irish Catholic, the Mormon convert, and representatives of every race of Europe.

The English race, which still represents the heart and brain of the nation, confronts these four problems. The problem on the North and South we brought on ourselves, as results on the one hand of our neglect and injustice, and on the other of our cupidity and cruelty. The troubles that come to us through our Eastern and Western ports, are drawn to us by the attractive influence of our free institutions and our material prosperity.

What are we to do with these alien elements? Do as Rome did. When Rome heard of a hostile nation on her borders, she conquered it, attached it to the Empire, and made it a new pillar of imperial power. So are we to conquer every element of darkness and attach it to the kingdom of light, making it an element of strength in our American civilization and our American Christianity. The difference in the method is the difference between paganism and Christianity, for while Rome conquered with a sword of steel, we conquer with the sword of the Spirit. We conquer by giving gifts unto men, the four gifts of law, land, letters and religion. We

have given law to the African and the European with citizenship and the ballot; we have given land to the African and the European, and, thanks to Christian statesmanship, we will soon give it to the Indian in severalty; and to all will we give letters and religion.

It is the peculiar glory of this Association that it deals more directly than any other agency with the gravest and most urgent of these problems, the education of the colored race, so that while the Government gives the Negro citizenship, and permits him to own land, this society undertakes the work of fitting him for the ownership of land and for the responsibility of citizenship. And it is doing this in the genuine way, through the gospel of Christ, and education as the handmaid and helper of the gospel--that helper without which Christianity would be falsely conceived, and erroneously applied, and without which a failure would result in the ethical training of the colored race. The Association, by its educational work, is thus fulfilling the divine purpose in the call made to us as a Christian nation.

The report of the committee also suggests the heroic element in our work. It brings to mind the obstacles and difficulties which we are called upon to overcome. The illiteracy of the colored people is a fact immense in extent and dark in its prophetic significance. Your hearts were rejoiced, I know, by the statements of the changes going on in the education of the colored children in several States through free schools. The need of this movement will be appreciated when we remember the figures which bring before us the present illiterate condition of the people. I present the outline of a report made in January, 1885, based on reports of Albion Tourgee, and on articles in the *North American Review*. According to that report, seventy-three per cent. of the colored population of the South cannot read and write. In the eight Gulf and Atlantic States, seventy-eight per cent. are in the same condition. Over two millions of colored people in these eight States cannot read and write. But this is not all. We must take into account the rapid increase of the negroes. In three States of the South they already outnumber the whites. In eight States, they are about one-half the population. In all the Southern States they increase faster than the white population. From 1870 to 1880, in the eight States mentioned above, they increased thirty-four per cent., the whites only twenty-seven per cent. The immigration of foreign-born whites will not change the proportionate difference of increase, as the foreign-born white population has decreased 30,000 since the war, and the immigration of northern-born whites amounts to only a fraction of one per cent. According to the present rate of increase, the colored race in one hundred years from now will have a population many millions in excess of the whites, since, while it will take thirty-five years for the white race to double its numbers, the blacks will do so every twenty years. In less than twenty-five years from this date, the colored race in the South will outnumber the whites in nearly all the States, and then the world will witness a conflict of races, the aspiration of the negro against the caste-prejudice of the white, the end and result of which no man can foresee.

These facts all point to the greatness of the work undertaken by this Association. Christian education is the only education for a race having before it such a future. The illiteracy which we deplore must be overcome, but something more than that; that change must be provided for, when the Negro in large numbers will pass from the quiet and peaceful pursuits of agriculture to be massed together in mine and factory and the work of the mechanic arts, but something more than that; intelligence for the burden of citizenship must be given, but something more than that; incentives to the accumulation of property and the building of homes for themselves and their families must be encouraged, but something more than that must be done. If we were simply patriots, we would educate these people; if we were only philanthropists, or wise

statesmen, or political economists, we would still feel bound to educate them. But we are more than these, we are Christians, and so there is one other thing we must do besides these I have mentioned, something which includes all these and so is greater than they all--and that thing is to make them Christian. Education is a part of the means to be used, and not the total end and aim.

For what is education? Not the mere accumulation of knowledge, nor the mere training of the powers of the mind, but the building of manhood. You have tempered your Damascus blade, but who is going to hold it--the patriot, or the rebel? You have your educated man with his printing press, but what is he going to print--the Police Gazette or the Gospel of St. John? You have built your college and found your young man, and trained him up to the very highest point of mental excellence and power, but what is he going to do with his mind? The mind is only an instrument under the direction of the man. The great thing is the ethical man who is going to use this mind. If there is any thing the American people need to learn, it is that there is one thing greater than talent, and that is character--the love and regard for righteousness.

It is here that this Association does its work in the genuine way, regarding education as necessary for the colored race and for all races, not as an end in itself, but as an instrument in the hands of a man ethically and Christianly trained. The gospel must go with the school, so that we may train not only the hand and the brain, but also the conscience and the heart. When I think of the future of the Negro race in America, of the possibilities of that race already being revealed, of the immense political significance of its position to-day, of the certain increase of its numbers, of the inevitable collision of races by and by, unless there be a change in the spirit of the whites, I feel that no education is to be trusted but Christian education, an education based on the gospel of Christ.

And to what purpose can any of us, with better hope of success, devote our time, our money, our labor? Let us have more money for this work. I would say no word to depreciate foreign missions, but is not this after all the work of foreign missions? How will you influence the future of China, or of Japan, or of Africa, or of Europe, in more direct, sympathetic, permanent ways, than by giving the gospel, and the education that goes with the gospel, to those at our very doors from all these lands, who shall carry back, and send back, to their own native countries the same gospel they have learned in this?

\* \* \* \* \*

TO THE MEMORY OF DR. POWELL.

BY A PASTOR IN THE SOUTH.

One night, entranced, I sat spell-bound,  
And listened in my place,  
And made a solemn vow to be  
A hero for my race.

He plead as but a few can plead.  
With eloquence and might,  
He plead for a humanity,  
The Freedmen and the right.

His soul and true nobility  
Went out in every word,  
And strongly moved for better things  
Was everyone that heard.

Too soon has death made good his claim

On him who moved us so;  
Too great and white the harvest yet,  
To spare him here below.

O! "why this waste?"--forgive me, Lord,  
I would not Judas be;  
Yet who will plead as he has plead,  
For Freedmen and for me?

Perhaps, ah, yes! I know he will--  
This sleeping Prince of Thine,  
In many a multitude be heard,  
Yet plead for right and mine.

\* \* \* \* \*

THE INDIANS.

LETTER FROM GRAND RIVER, DAK.

\_Dear Friends\_:

I have never seen a worse day in the Territory than to-day. The snow was about two feet deep and light. Last night the wind began to blow, and to-day it is blowing a gale and the snow flies like powdered glass. Neither man nor beast can endure it. I cannot see my stable, which is within a stone's-throw of the house. I have wood and water enough in the house to last two or three days; so I shall not suffer personally, and I will spend the time of imprisonment in writing, if I can, between making fires. The snow sifts through my door and window until I have a regular snowbank all along the inside of the house. Though I am warm right by the stove, yet I cannot get the room warm enough to melt the snow. Last winter and this are the hardest I have ever seen in the Territory.

So dear Dr. Powell has gone home! No one should feel sorry for him. How grand and glorious thus to be called home to God! I do not think the work here will suffer because he has gone from our sight. He is only promoted. God will no doubt let him work on in heaven; only gone from the ills that the flesh is heir to. Dead? Oh no! he is not dead. He is living evermore. May we all be as ready as was he for the final call!

On the same day that he died, we trust that there passed through the gates with him one of our Indian boys, whose cause Dr. Powell had so eloquently pleaded. Harry Little-Eagle died like a hero. No one ever suffered more for four months than he, and not once did his faith fail. He prayed and sang, and talked for Jesus as long as his strength held out. The night before he died his voice returned, and he said: "God gave it back to me and told me to talk to the people." He did. He said: "I am going home, God will give me a greater work there to do. Do not cry. You must keep a stout heart and give my message to all the people." Then he prayed, "O Father, keep a big work for me. I have not lived here long. I have only known thee a short time, and I have been a great sufferer. I have done nothing for thee. Keep some work up there for me. I want to help you." Then he said: "Tell Winona to be brave; tell her to have a strong will; tell her to seek out the lost; some will believe and be saved. Tell her to continue to work for the people." I asked, "Are you afraid now, when you are so near the water?" "No," he replied, "I am in a hurry to go home." To his father he said: "God will send you a comforter. I will help prepare a home for you, and my mother and sister and brother. I shall wait for you."

His father, Little-Eagle, seems inspired. New Year's Day he stood up before some Teton Indians and said: "I am one of you. You all know me.

You all see me. You see the same body that has been on the war-path with you many times; the same body that has been rigged out in paint and feathers and rattlers, and has danced with you in the dance. The body is the same, but that is all. The part of me that your eyes cannot see is not the same. I am not the same. I think differently; I feel differently; I plan differently. I like different things; I am a new man. My heart is made clean in Christ. When I first tried to follow Christ, I was satisfied. I tried to do right and I thought God would own me. When my boy died he said: 'Tell the people that God has said, "Thou shalt have no God but me. Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery. Remember the Sabbath to keep it holy."' Then my heart was heavy. All day and night I sat mute. I said: 'I have done all these things and my boy never did any of them. He will be saved and I shall be lost.' I went to Winona and told her. She told me: 'My friend, if we never had sinned, Christ would not have died. Because you sinned and broke God's laws, Christ died for you. His death makes you his.' Then light came. Yes, I am a sinner, just like the rest of you. We have all done the same things. Now I stand here acquitted. Come to Christ. Come to God. You seek after food for the body; that is all your thought. I sought God, and when I sowed my seed in the spring, I prayed to God and attended to my soul, and God has taken care of my body. I wished, and he made my field flourish when all yours dried up in the sun. If you will seek God he will take care of your bodies. Trust in the Lord. Put away heathen dances and plays. Be not like children; be men and women and God will feed you."

These were his words. He spoke the truth, for he is the only Indian who had an abundant crop.

Little Eagle cannot speak an English word. His son Harry who died could read English a little. He learned at Santee. But his knowledge of the Bible, and his Bible-reading to the people and his work for Christ, were in his own tongue. It was the truth in his own tongue that saved Little Eagle. \_Shall we not, then, teach the children Christian truths in their own language?\_

\* \* \* \* \*

THE CHINESE.

A CHINESE CHRISTIAN IN CHINA.

Chin Toy was a shoemaker until he accepted my invitation to become a Missionary Helper. His education, in English and as a Christian, has been wholly in our humble mission work. He is now engaged in evangelistic service. Having recently returned from a visit to his native land, I asked him to give me an account of his experience there. I give it below to the readers of the \_Missionary\_. W.C. POND.

DEAR PASTOR:--You asked me kindly to give you my experience during my visit in China. I stayed home about ten months. I had a very hard time there at first, because I have no Christian friends who live near enough to help me. The temptations around me very great. My father and my uncle wanted me to help in their store: they had sacrifice-paper and candles for the offering of idols for sale. This hurted my feeling very much. I told them I was a Christian. I could not help in that business, for I know it was against the law of the true God. They laughed at me and said I was very foolish to believe such a doctrine. I found it very difficult to enlighten their minds.

Two weeks after I got home was a birthday of my grandfather, who died many years ago. My father set some sacrifices on the parlor table, before the ancestral tablet; he wanted me to bow down and



worship with him, but I refused. I told him while I honored my grandfather a great deal, yet I could not worship him. The Christians only worship the one true God. This made him very angry at me, he so angry that he did not take his breakfast that morning. From this time on, my father was cross to me very often, he called me a man without conscience. I did not mind about that, for I knew he loved me in his heart. He had not learned what Christianity was. I tried to please him all I could. When he scolded me I answered him softly. I prayed for him and for all my relatives every day. I asked the Lord to send the Holy Spirit to them, that they might prove what was good. Two or three months afterward, I found my father and relatives changed a great deal. They seemed to like Christianity more than they did.

Sometimes I showed them some things which they never saw before, such as photograph album, Holy Bible, book of mission stories with many pictures in it. I explained the pictures to them and they were all pleased. I also told them that these good books were presented by my kind teachers. I gave the names of these faithful workers of the Lord and said they were the best friends of the Chinese, the reason was that they love Jesus. I then went on and told them about the true God, and his blessed Son Jesus, who love the whole world. They all kept quiet and listen attentively. Besides these, I show them my coal-oil stove, alarm clock, thermometer, etc. These things greatly pleased them. I told them the wonderful arts, the machineries, railways and the telegraphs. These news led them spoke out in a loud voice, "The people in Christian land have more wisdom than our Chinese." I said, "God gave this wisdom, our Chinese must love the true God and forsake the idols, then God will send the Holy Spirit to make us wise and happy, and love to do good. The Bible says, Trust the Lord and do good." After this, I found opportunity to preach the gospel every day. Though I could not make them become Christians yet, I was glad they shew so much interest in receiving the good seeds. Nearly every day, some people came in our little store and asked me to tell them about this new doctrine. During March, Rev. C.R. Hager paid us a visit. Our store was crowded with people. They all came to see him. He preached to them. Several of the students had a long talk with him.

On the day of my marriage, my father did not compel me to worship the idols and ancestors. I felt very thankful for the Lord's help in this matter. My mother used to believe in all kinds of superstitions. If any one in the family was sick, she would go to a sorcerer and ask for some charms to heal the sick one. I told her that this kind of belief and doing were all wrong. I shew her how to pray the true God, and taught her to say the Lord's prayer. One day my sister was sick in bed, and my mother called me home to pray for her. I asked my mother whether she had been to the sorcerer or not. She said she had not. I then opened the Bible and read the first eleven verses from the fourth chapter of Matthew. I knelt and prayed, while my mother and all the rest of the family kept silent. When I said the Lord's prayer at the close, I asked them to follow me, but they were too bashful to comply. I am glad to say that my sister's health was restored, and this greatly pleased my mother.

During the month of March, the Chinese worship their ancestors at their respective graves. This kind of worship has two meanings, one is to repair and decorate the graves, the other, to worship with sacrifice, consisting of already cooked chicken and pork, and paper which represents money and clothing. My father and relatives, of course, follow the same custom. I accompanied them to the graves, but I only helped them in repairing the graves. Some of these relatives were school teachers. They spoke scornfully at me for not worshipping. They said, "You cannot show honor to your ancestors without kneeling before them." I then said to them, "Can you tell

me the origin of sacrifice? Who established it, and for what purpose?" This seemed to strike them like lightning, for they all stood and had nothing to say. I then said, let me give you the origin. I told them that after God created heaven and earth and all things, he finally made a man and a woman, and placed them in Eden, the paradise, and how they sinned against God's command by eating the forbidden fruit. This brought death into the world. They were driven out of Paradise and had to work hard for a livelihood, but God was so merciful that he promised that the seed of the woman shall bruise the head of the serpent; that is, he would provide a Saviour, by which death could be conquered. God told them that when they sinned again, they must offer sacrifice and confess their sins, then God would forgive them. From that time on, the people offer sacrifice. This sacrifice is a type of Jesus, who gave his life and died on the cross for all who are willing to believe in him. So Jesus paid it all, and after his crucifixion there is no more offering required. That is the reason why the Christians do not offer sacrifice, and why I do not worship in this manner. For no one deserves our worship but God alone. I only honor the ancestors with my heart. I love them just as much as you do yourselves.

When they heard this explanation, they were greatly surprised. Then they spoke among themselves by saying, "His doctrine is good; this is all news to us; our Confucius books never tell us about the origin of sacrifice." This seemed to break down their pride a great deal, and after this they shew great willingness to listen to the Word of Life. Oh! how I long to have them learn of Jesus and become His followers. I not only pray for them, but every one in our village. May the Lord bless the seed sown in their hearts. Moreover, may He enlighten every soul in China. Yours in Christ, CHIN TOY.

\* \* \* \* \*

We are in need of clothing to be sent to our mission stations in the South. Second-hand clothing will be of use if it is yet durable. All such helps should be sent to our office in New York, 56 Reade St., and we will forward promptly where most needed.

BUREAU OF WOMAN'S WORK.

MISS D.E. EMERSON, SECRETARY.

WOMAN'S STATE ORGANIZATIONS.

CO-OPERATING WITH THE AMERICAN MISSIONARY ASSOCIATION.

ME.--Woman's Aid to A.M.A., Chairman of Committee,  
Mrs. C.A. Woodbury, Woodfords, Me.

VT.--Woman's Aid to A.M.A., Chairman of Committee,  
Mrs. Henry Fairbanks, St. Johnsbury, Vt.

CONN.--Woman's Home Miss. Union, Secretary,  
Mrs. S.M. Hotchkiss, 171 Capitol Ave., Hartford,  
Conn.

N.Y.--Woman's Home Miss. Union, Secretary,  
Mrs. C.C. Creegan, Syracuse, N.Y.

OHIO.--Woman's Home Miss. Union, Secretary,  
Mrs. Flora K. Regal, Oberlin, Ohio.

Ill.--Woman's Home Miss. Union, Secretary, Mrs.

C.H. Taintor, 151 Washington St., Chicago, Ill.

MICH.--Woman's Home Miss. Union, Secretary,  
Mrs. Mary B. Warren, Lansing, Mich.

Wis.--Woman's Home Miss. Union, Secretary,  
Mrs. C. Matter, Brodhead, Wis.

MINN.--Woman's Home Miss. Society, Secretary,  
Mrs. H.L. Chase, 2,750 Second Ave., South,  
Minneapolis, Minn.

IOWA.--Woman's Home Miss. Union, Secretary,  
Mrs. Ella B. Marsh, Grinnell, Iowa.

KANSAS.--Woman's Home Miss. Society, Secretary,  
Mrs. Addison Blanchard, Topeka, Kan.

SOUTH DAKOTA.--Woman's Home Miss. Union,  
Secretary, Mrs. W.H. Thrall, Amour, Dak.

\* \* \* \* \*

Not many weeks since, the Congregational Sunday-school of Ithaca, N.Y., sent us forty-five dollars towards the education of an Indian girl at Santee Agency, saying "we expect to make it seventy dollars." The story "How I Became A Golden Missionary," tells how they did it. It is a clear case of evolution. If any of our young people do not know what evolution is, they can learn how to start one by reading

#### HOW I BECAME A GOLDEN MISSIONARY.

My birthplace was in a very Superior region, as for millions of years I had dwelt near Lake Superior. My superior quality almost defied the arts of man. I first became conscious of existence when being liberated from my copper prison. I was, as I heard men say, ninety per cent. pure copper. Up to this time I had never been disturbed, but now sounded sharply the click of the hammer upon the cold chisel that rudely separated me from all that had been most closely associated with me. I heard men say that I was to be made over; and I was transported far away to a place where I was exposed to fierce fires, and without suffering I was made to assume a liquid form. I was then poured into a mold from which I came out, verily, a new creature. I was very bright and beautiful, shining and glowing, as if still retaining in myself the fires that had transformed me. I now discovered that I had a new name, for they called me "One Cent," and gave me this motto, "In God we trust."

I heard it said that I was a tool to assist in civilization, and I soon found myself aiding men in commercial transactions. I had manifold experiences and, like most useful people, found that while age increased my usefulness it subdued my glitter. At last, after many, many years, I fell into the hands of a Sabbath-school Superintendent with a missionary spirit, and by him was distributed with many of my companions to the children of his Sabbath-school, with the injunction to multiply. I fell into the hands of a boy who undertook to help me in a business way which should tend to my rapid increase. At the end of a fixed period I and my companions were to be returned to the Superintendent with our respective gains; and then, after relating our experiences, we were to be sent forth as missionaries to the Indians. Before this, my aims had been simply to aid in commerce, with no definite plan before me, and like all who have no fixed purpose, I drifted here and there and took no special interest in the world. But now I was to become a missionary; I was not only to aid in civilization but in advancing Christianity.

My new aim in life made me anxious concerning the boy who was to be my helper. I took the deepest interest in all his plans in regard to me and listened attentively when he bargained with his father for a fourth of a cent's worth of yarn and the use of a needle with which to darn his father's socks. I thought that a boy of sixteen who was willing to increase me by undertaking to darn his father's stockings, deserved all the aid that I could give him. I looked on with interest and admiration, while he, with earnest toil, completed his task. When the task was ended, I found myself increased from one to three cents. This small beginning was in reality the most important of all our transactions and demonstrated that we could work harmoniously together.

While he went to the St. Lawrence for his vacation, he did not give me a vacation nor wrap me in a napkin, but left me where I grew to four cents. Then we invested my whole increase in hickory nuts, which transaction increased me to fifteen cents. I here discovered that I had not only multiplied but had become of a more precious metal. I was now silver. We now invested in peanuts and hickory nuts and I was increased from fifteen to thirty cents. The community in which we lived manifested such a fondness for peanuts that we again invested and I found myself increased to seventy-five cents.

Coming in contact with one who mourned over sleepless nights, we undertook to add to her comfort by making a hop pillow. Having invested in materials, and the boy making the pillow himself upon the machine, we realized an increase of twenty-five cents. Now to my great surprise and still greater delight, I found that I had again been transformed into a more precious metal. I was now gold. As I could attain no higher degree in precious metals, it was decreed that in this form I should go forth on my career as a missionary.

Good-bye to you, Lottie, and Rose, and Marion, and John, and Carl, and Waldo. Our association has been very pleasant together, and I hope that in taking leave of you I am not to pass altogether from your knowledge. I should desire that this history of my growth and increase may accompany me, that in time to come I may be able to report to you of the good that through me you have been able to accomplish. Once more good-bye.

YOUR HAPPY MISSIONARY GOLD DOLLAR.

CHILDREN'S PAGE.

THE STORY OF THE BULLETS.

Among some unpublished papers of the late Rev. Dr. Pike, we find the following story, which we know will be of interest to our readers, both from the sketch itself and the association with its author:

A few years after Gen. Hooker fought his famous battle of the clouds, I visited Lookout Mountain, and, while searching for some memento on the battle-field, picked up a slightly bruised rifle bullet. This to me was a real prize. It was not too large, it would keep.

A slight illness, aggravated by the fatigue of the day, induced me to accept the urgent request of a former acquaintance to spend the night with him upon the mountain. During the evening, I chanced to show him the bullet, saying I thought myself quite fortunate in finding it.

"Oh," said he, "that's nothing. A colored woman after the battle gathered and sold so many that she was able to purchase a cow with the money, and now that cow supports her family."

I left Chattanooga the next morning, and thought no more of the incident for a dozen years. A short time since, however, I was spending the night in a small village in one of the mountain towns of Tennessee. At nightfall, looking out from my hotel, I observed a company of colored people ambling along towards a low wooden meeting-house, and time hanging heavily on my hands, I decided to join the dusky worshipers. I slipped in, therefore, when the meeting was a little under way, and allowed myself to be ushered up to the front seat, directly under the eye of an intelligent looking young man who proved to be the preacher for the occasion. After a few opening services, which embraced the usual variety in ordinary churches, the minister took for his text the passage, "Ask, and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

"Now," said he, when he had gotten on well with his introduction, "you must not believe you will surely receive precisely the thing you ask for in just the way you might like it. Let me give you an illustration from my personal experience. When a little boy, I lived with my mother on the southern slope of Lookout Mountain, and remember well the day that Gen. Hooker fought his great battle up there and how he and his soldiers marched bravely away. For a long time the children and the grown people searched the battle-fields over, day after day, hoping to find things of value. My mother made it her business to hunt for bullets, and at length the number she gathered herself and took from us boys was so great that she was able to purchase a cow with the money they brought.

"A benevolent gentleman living in New York at this time soon after secured the Government buildings on the top of the mountain that had been used for the sick soldiers, and fitted them up nicely for Northern teachers, who opened a boarding-school for white students. I took milk to the institution from our cow, every morning, and how I wished that I might gain admittance to the school and procure an education! One day I heard the scholars reciting in concert, 'Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you.' It came over me most powerfully and I repeated it again and again. I said it to my mother, and inquired of her what it meant, and why it impressed me so, and who it was that said it.

"She replied, 'I dunno. I reckon I've heard dem words afore. 'Pears like dey was spoke by the bressed Lord.'

"The more I thought of it, the more undecided I was what I could do, or what my mother could do for me, I knew, however, that the Lord could do everything.

"Well, the next time I met the good-natured teacher who managed the school, I made bold to ask him to allow me to tell him all about it, and this was his reply. 'Our Lord made that promise long before the discovery of America and the establishment of the peculiar institutions of this country. If he had lived at this day, I reckon,' he continued with a look of drollery, 'he would have said "Ask and ye shall receive—if you aint a nigger." I can't take you into my school because you are black, but I'll send you down to the American Missionary school at Chattanooga. You can ask and receive there whether you are black or white.'

"So, shortly after he told my experience to the teacher in the town, who arranged that my mother should take me and the cow to a little farm just out of the city, giving me an opportunity to attend his school regularly until I was fitted to enter an institution of a higher grade. I then went away and pursued a course of study for six years, teaching during the summer and receiving aid from my mother, who kept the cow all the while for her own support and my assistance. I asked, I received, but not just in the way I hoped."

When he had finished speaking, I took him heartily by the hand, told him of my early visit to the mountain and the bullet still in my possession. I talked with him about his teachers, his struggles for self-help, his aim to work for the progress of the church and his consecration to the duties of the Christian ministry. I conversed with him in reference to others of his acquaintance and believe that his experience serves to illustrate the ingenuity of the colored people in seeking their own advancement.

"They climb like corals, grave on grave,  
But pave a path that's sunward,  
They're beaten back in many a fray,  
Yet newer strength they borrow;  
And where the vanguard rests to-day,  
The rear shall camp to-morrow."

\* \* \* \* \*

#### RECEIPTS FOR JANUARY, 1888.

MAINE, \$977.34.

Auburn. SAMUEL J.M. PERKINS, to const.  
himself L.M. ...\$30.00

Bangor. Hammond St. Ch. ...15.50  
Bangor. Center Ch., \_for Oahe Ind'l Sch.\_ ...5.00

Bath. Winter St. Ch., 100; Central Cong.  
Ch. and Soc., 34 ...134.00

Belfast. Miss E.M. Pond, Bbl. of C.; Miss  
G. Longfellow, Bbl. of C., \_for Wilmington,  
N.C.\_

Brewer. Mrs. C.S. Hardy, 10; M. Hardy,  
10, \_for Indian M.\_ ...20.00

Brunswick. Mrs. S.C.L. Clement, \_for  
Student Aid, Atlanta U.\_ ...25.00

Brunswick. Sab. Sch. of Cong. Ch., \_for  
Indian M.\_ ...8.10

Castine. Sab. Sch. of Cong. Ch. ...5.00

Castine. Class 9, Trin. Sab. Sch., \_for Student  
Aid, Tougaloo U.\_ ...2.32

Cumberland Center. Silas M. Rideout, \_for  
Mountain Work\_ ...1.00

East Otisfield. Mrs. Susan Lovel, 5; Rev.  
J. Loring, 2; Mrs. Sarah P. Morton, 1 ...8.00

Ellsworth. Cong. Ch., to const. REV. C.F.W.  
HUBBARD L.M. ...41.33  
Farmington Falls. Cong. Ch. ...2.02

Gorham. "Helping Hand Soc.," \_for  
Freight\_ ...2.00

Hallowell. Mrs. F.C. Page, 15 \_for Mountain  
Work\_ and 10 \_for Indian M.\_ ...25.00

Limerick. Cong. Ch. and Soc. ...10.87  
Madison. Cong. Ch. ...1.00

New Castle. Cong. Ch., Bbl. of Bedding,  
\_for Pleasant Hill, Tenn.\_

Norridgewock. Mrs. Caroline F. Dole, \_for  
Freight\_ ...1.45

North Yarmouth. Dea. Asa A. Lufkin ...5.00

Portland. State St. Cong. Ch. and Soc.,  
197; High St. Ch., 195.72; Williston Ch.,  
69.39; Rev. I.P. Warren, 60, to const.  
STANLEY P. WARREN, M.D., and MRS.  
SUSAN H. CANADA L.M.'s; Friends in  
West Cong. Ch., 5; Seamen's Bethel Ch.,  
5 ...532.11

Portland. Sab. Sch of Seamen's Bethel,  
\_for Indian M.\_ ...2.00

Portland. Infant S.S. Class, St. Lawrence  
St. Ch., \_for Student Aid, Wilmington, N.C.\_ ...3.00

Portland. Mrs. J.M. Gould, 2.50; Mr. and  
Mrs. Geo. H. Plummer, 1 \_for Indian M.\_ ...3.50

South Berwick. Mrs. Lewis' S.S. Class,  
\_for Student Aid, Wilmington, N.C.\_ ...2.00

Union. Ladies of Cong. Ch., Bbl. of Bedding,  
\_for Pleasant Hill, Tenn.\_

Waldoboro. First Cong. Ch. ...12.00

Woolwich. E.M. Gardner, \_for Tougaloo  
U.\_ ...0.50

----. Mrs. M.W. Stone, \_for Pupils, Fort  
Berthold, Indian M.\_ ...70.00

NEW HAMPSHIKE, \$518.38.

Amherst. Miss L.F. Boylston (20 of which  
\_for Woman's Work\_) ...70.00

Bedford. Presb. Ch. ...12.67  
Chester. Cong. Ch. and Soc. ...20.00

Concord. Dea. F. Coffin's Class, 10, and  
Jos. T. Sleeper's Class, 10, South Cong.  
Ch., \_for Student Aid, Wilmington, N.C.\_ ...20.00

Derry. Ladies' Aux., First Cong. Ch., \_for  
Woman's Work\_ ...20.00

Farmington. First Cong. Ch. ...23.77

Great Falls. Ladies' Miss'y Soc., \_for  
Woman's Work\_ ...25.00

Harrisville. Mrs. L.B. Richardson, 10;  
Darius Farwell, 2 ...12.00

Keene. Sab. Sch. of First Cong. Ch., 90,  
to const. GEORGE E. HITCHCOCK, MRS.  
HARRIET L. BUCKMINSTER and LUCY M.  
CARLTON L.M.'s Sab. Sch of Second  
Cong. Ch., 48.49 ...\$138.49

Lebanon. Cong. Ch. and Soc. ...45.00

Lempster. Helen Bingham and Marianna  
Smith ...5.00

Londonderry. Charles S. Pillsbury ...1.00

Manchester. Sab. Sch., by E. Ferren,  
Treas., \_for Pupils, Fort Berthold, Indian  
M.\_ ...75.00

Merrimac. First Cong. Ch. ...2.85

Pembroke. Mrs. Mary W. Thompson, 5;  
A Friend, 2 ...7.00

Pembroke. Sab. Sch. of Cong. Ch., \_for  
Student Aid, Wilmington, N.C.\_ ...2.00

Rindge. Ladies' Sewing Cir., \_for Freight\_ ...5.00

South Newmarket. 2 Bbls. of C., \_for Wilmington,  
N.C.\_

Union. "Do Good Soc.," by Mrs. G.S.  
Butler, \_for Indian M.\_ ...1.00

West Lebanon. Mission Band of Cong.  
Ch. ...20.00

Winchester. Sab. Sch. of Cong. Ch. ...12.60

VERMONT, \$737.77.

Barnet. Cong. Ch., 70, to const. ALEXANDER  
HOLMES and EMELINE H. WALLACE  
L.M.'s Sab. Sch. of Cong. Ch., 17.85 ...87.85

Bennington. Sab. Sch. of Second Cong.  
Ch., 10, Mrs. G.W. Hannan, 2; A.B.  
Valentine, 1, \_for McIntosh, Ga.\_ ...13.00

Bethel. Mrs. Laura F. Sparhawk ...5.00

Brattleboro. "A Friend," 50; E. Crosby,  
25, \_for Student Aid, Talladega C.\_ ...75.00

Brookfield. Second Cong. Ch. ...25.51  
Brownington. S.S. Tinkham ...5.00

Castleton. Ladies, \_for McIntosh, Ga.\_, by  
Mrs. Henry Fairbanks ...3.00

Chester. Cong. Ch. ...33.50

Dorset. Ten Cent Collection, \_for McIntosh,  
Ga.\_, by Mrs. Henry Fairbanks ...7.20



East Hardwick. Cong. Ch. and Sab. Sch.,  
48.86; Ladies' Miss'y Soc., 3.50 ...52.36

Essex Junction. Cong. Ch. ...10.70

Granby. Ladies, \_for McIntosh, Ga.\_, by  
Mrs. Henry Fairbanks ...1.40

Granby. Infant Class Cong. Sab. Sch.,  
\_for Rosebud Indian M.\_ ...1.15

Hardwick. H.R. Mack, \_for Indian M.\_ ...5.00

Hartland. Class in Cong. Sab. Sch., \_for  
McIntosh, Ga.\_ ...7.00

Manchester. Ladies of Cong. Ch., Bbl. of  
C., etc., \_for Atlanta, U.\_

Montpelier. "C.L.S.C.," \_for Storrs Sch.\_ ...9.00  
Montpelier. Sab. Sch. of Bethany Ch. ...8.00

Montpelier. Ladies of Bethany Ch., Box  
of C., val. 75, \_for McIntosh, Ga.\_

Newbury. Hon. P.W. Ladd ...5.00

Plainfield. Ladies of Cong. Ch., \_for McIntosh,  
Ga.\_ ...3.00

Rutland. Cong. Ch., 81.47; Sab. Sch. of  
Cong. Ch., 10 ...91.47

Saint Johnsbury. Sab. Sch. of South  
Cong. Ch., \_for Indian M.\_ ...40.00

Saint Johnsbury. "Little Helpers" Miss'y  
Circle of South Ch., \_for McIntosh, Ga.\_, by  
Mrs. Henry Fairbanks ...10.00

Saint Johnsbury. North Cong. Ch., \_for  
Rosebud M.\_ ...3.41

Salisbury. Monthly Concert, 15; J.E.  
Weeks, \_for McIntosh, Ga.\_ ...20.00

Springfield. F.V.A. Townsend, to const,  
ERVIN A. TOWNSEND L.M. ...30.00

Swanton. Ladies of Cong. Ch., \_for McIntosh,  
Ga.\_ ...2.00

Westbrook. Sab. Sch. of Cong. Ch., \_for  
Rosebud Indian M.\_ ...5.00

Windham. Sab. Sch. of Cong. Ch. ...15.00  
Windsor. "A Friend," 25; Cong. Ch., 8 ...33.00  
Woodstock. Cong. Ch. ...7.22

Ladies of Vermont, \_for McIntosh, Ga.\_:

Barnet. Bbl. of C.  
Barton. " ".

Brownington. Bbl. of C. ...\$5.00  
Cambridge. Bbl. of C. ...2.00  
Charlotte. Half-Bbl. of C. ...2.00  
Derby. Bbl. of C. ...3.00

Farihaven. Bbl. of C.

Greensboro. " " ...3.00

Island Pond. " "  
Lowell. Half-Bbl. of C.  
Montpelier. Box of C.

North Craftsbury. Bbl. of C ...3.00  
Wallingford. ...0.50

Weybridge. Bbl of C. ...2.00  
----- \$20.50  
-----  
\$633.77

#### LEGACY.

Bradford. Estate of Mrs. C.D. Redington,  
\_for McIntosh, Ga.\_, by Mrs. Henry  
Fairbanks ...100.00

-----  
\$737.77

#### MASSACHUSETTS, \$16,495.66.

Amherst. Mrs. Elijah Ayers, Bbl. of C.,  
etc., \_for Sherwood, Tenn.\_

Andover. "A Friend," to const. Miss  
LUCY J. KIMBALL L.M. ...75.00

Andover. L.G. Merrill, \_for Student Aid,  
Mobile, Ala.\_ ...10.00

Andover. Mrs. Wm. Abbot, Pkg. Books,  
etc., and 1.42 \_for Student Aid, Sherwood,  
Tenn.\_ ...1.42

Ashburnham. M. Wetherbee ...2.00

Attleboro. Second Cong. Ch. and Soc.,  
60; First Cong. Ch., 16.53 ...74.53

Beverly. Washington St., Cong. Ch. ...79.45

Beverly. Member of Dane St. Ch., \_for  
Student Aid, Fisk U.\_ ...2.00

Boston. Park St. Homeland Circle,  
101, \_for Tougaloo U.\_;  
54 \_for Student Aid,  
Striaight U.\_; 3 \_for Indian  
M.\_, and to const MRS.  
DAVID GREGG, MRS. ADDIS  
E. BOWLER, MRS.  
CHARLES E. SPENCER,

MRS. ALBERT F. FISHER  
and MISS ALICE L TENNEY  
L.M.'s ...158.00

" Park St. Ch., add'l ...115.00

" "Partial payment of the  
debt due from the North  
to the Colored Race in  
the South" ...50.00

" Mrs. C.A. Spaulding, to  
const MRS. MARY W.  
WOOD L.M., \_for Student  
Aid, Straight U.\_ ...30.00

" Ezar Farnsworth, \_for  
Oahe Ind'l Sch.\_ ...30.00

" "A Friend," to const.  
DEA. THOMAS Y. CROWELL  
L.M. ...30.00

" "W.E.M." ...25.00

Charlestown. Mrs. C.W. Flint,  
Pkg. of C., \_for Tougaloo  
U.\_

Dorchester. Second Cong. Ch. ...115.32

" "Friends," \_for Student  
Aid, Atlanta U.\_ ...10.00

" Miss Mary A. Tuttle,  
\_for Marie Adlof Sch'p  
Fund\_ ...1.00

" Miss M.E. Lapham,  
Half-Bbl. of C., \_for  
Wilmington, N.C.\_

Jamaica Plain. "Gleaners," \_for  
Freight, Oahe Ind'l Sch.\_ ...1.70

Roxbury. Immanuel Cong. Ch. ...58.40  
" "Friend" ...10.00

" Sab. Sch. of Highland  
Ch., 9.94, and Bdl. of S.S.  
Papers, \_for Jackson, M.\_ ...\$9.94

----- \$654.36

Brimfield. Cong. Ch. and Sab. Sch., \_for  
Student Aid, Fisk U.\_ ...5.00

Brookline. Harvard Ch. ...75.95

Cambridge. Bible Class, S.M. Ch., \_for  
Student Aid, Atlanta U.\_ ...25.00

Cambridge. First Cong. Ch., \_for Storrs  
Sch.\_ ...9.00

Cambridge. Mrs. M.L.C. Whitney ...1.50

Campello. South Cong. Ch., 25.00; Mrs. Allen Leach, 50 cts. ...25.50

Charlton. Cong. Ch. and Soc. ...27.35

Chesterfield. "Hill Top Gleaners," \_for Indian M.\_ ...11.00

Chesterfield. Cong. Ch. ...4.00  
Clinton. Cong. Ch. and Soc. ...21.71

Clinton. Mrs. H.N. Bigelow, by W.H.M. Soc., \_for Talladega C.\_ ...15.00

Conway. Cong. Ch. ...13.00  
Curtisville. Mrs. Frances M. Clarke ...5.00

Dalton. Zenas Crane, Jr. \_for Mountain White Work\_ ...100.00

Dalton. Mrs. James B. Crane ...100.00

East Bridgewater. Union Sab. Sch., \_for Student Aid, Talladega C.\_ ...25.00

East Cambridge. Ladies' Union Sociable, Bbl. of C., etc., \_for Sherwood, Tenn.\_

East Dennis. Sab. Sch. of Cong. Ch., \_for Student Aid, Talladega C.\_ ...15.00

Enfield. E.P. Smith, 50; Miss L.E. Fairbanks' Sab. Sch. Class, 25; Mrs. J.E. Wood's Sab. Sch. Class, 10; Mrs. Geo. C. Ewing, 10; Mrs. J.E. Clark, 5; Mrs. C. Savage, 5; Mrs. Bartlett's Sab. Sch. Class, 7; H. Graves, 1, \_for Indian M.\_ ...113.00

Enfield. Mrs. J.S. Wood, \_for Indian Student Aid\_ ...40.00

Enfield. Mrs. M. McClary, 5; Miss Smith's Sab. Sch. Class, 5; Mrs. Richards' Sab. Sch. Class, 3.70; Miss Crowthers' Sab. Sch. Class, 2.30; \_for Rosebud Indian M.\_ ...16.00

Enfield. Woman's Missionary Society ...28.25

Fall River. First Cong. Ch., 111.62; Third Cong. Ch., 8.89 ...120.51

Falmouth. First Ch. ...16.00

Framingham. Mary L. Bridgeman and Friends, Box Books, etc., \_for Sherwood, Tenn.\_

Georgetown. Sab. Sch. of Memorial Ch. ...7.20  
Gilbertville. Cong. Ch. ...37.30  
Gloucester. Evan. Cong. Ch. and Soc. ...108.40  
Grafton. Evan. Cong. Ch. and Soc. ...49.91

Haverhill. Center Cong. Ch. and Soc.  
86; West Cong. Ch. 16, bal. to const.  
MRS. ABBIE C. HAZELTINE L.M. ...102.00

Haverhill. Algernon P. Nichols, \_for Student  
Aid, Talladega C.\_ ...100.00

Haverhill. Sab. Sch. Classes of West  
Cong. Ch.; Eben Websters's 14.42; Amos  
Hazeline's 8.34; Nos. 9 and 10; 8.12;  
\_for Rosebud Indian M.\_ ...30.98

Haydenville. Cong. Ch. and Soc. ...20.00

Holliston. "Friends," 5; Class of Young  
Men, Cong. Sab. Sch., 3; \_for Student Aid,  
Talladega C.\_ ...8.00

Holliston. "Friends," Spoons., Val. 11.61,  
\_for Talladega C.\_

Holyoke. Second Cong. Ch., \_for Student  
Aid, Santee Indian M.\_ ...17.50

Holyoke. Mrs. Corrain's Class of Girls,  
18 Aprons, Reading Matter, etc., \_for Macon,  
Ga.\_

Lawrence. Ladies' Soc., Bbl. of Bedding,  
etc., 3 \_for Freight, for Talladega C.\_ ...3.00

Leicester. First Cong. Ch. ...98.46

Leicester. Member of First Cong. Ch.  
\_for Talladega C.\_ ...2.60

Leominster. Miss Carrie Woods' Sab.  
Sch. Class, Box of Articles, \_for Talladega  
C.\_

Lowell. Kirk St. Ch. ...\$175.00

Malden. Ladies of Cong. Ch., 2 Bbls. of  
C. etc., \_for Straight U.\_

Marlboro. T.B. Patch ...1.00

Marshfield. Rev. E. Alden, \_for Student  
Aid, Atlanta, U.\_ ...20.00

Medfield. Second Cong. Ch., \_for Freight\_ ...3.00

Merrimac. Sab. Sch. of Cong. Ch. to  
const. EDWARD C. HOPPER L.M. ...50.00

Merrimac. Cong. Ch. ...39.35  
Middleton. "Friends," \_for Mobile, Ala.\_ ...2.00

Milford. "Friends," \_for Student Aid,  
Talladega C.\_ ...5.00

Millbury. First Cong. Ch. ...49.68  
Monson. Miss Sarah E. Bradford ...4.00  
Newton. Eliot Ch. and Soc. ...38.41  
Newton Center. First Cong. Ch. and Soc. ...92.98

North Amherst. "Friends," 17; Mrs. G.E.  
Fisher, 15, \_for Student Aid, Fisk U.\_ ...32.00

North Andover. Cong. Ch. and Soc. ...25.00

North Brookfield. Union Ch., Box of Bedding,  
\_for Pleasant Hill, Tenn.\_

Northfield. Trin. Cong. Ch. ...10.00

North Weymouth. Pilgrim Ch. Sab. Sch.,  
\_for Student Aid, Wilmington, N.C.\_ ...8.00

North Weymouth. Pilgrim Ch. ...7.96  
North Woburn. Cong. Ch. and Soc. ...16.39

Norton. Mrs. C.P. Harrison, \_for Macon,  
Ga.\_ ...10.00

Norton. Young Ladies of Wheaton Sem.  
\_for Woman's Work\_ ...10.00

Norwood. Sab. Sch. of Cong. Ch. \_for Student  
Aid, Atlanta U.\_ ...40.00

Oakham. Cong. Ch. ...19.00  
Otis. Rev. S.W. Powell ...3.00  
Oxford. Sab. Sch. of Cong. Ch. ...26.33  
Pepperell. Evan. Cong. Ch. ...22.00

Pittsfield. Mrs. Harriet A. Campbell, 100,  
incorrectly ack. in Feb. from Dalton,  
Mass.

Pittsfield. Mrs. H.M. Hurd, Bbl. of C.,  
\_for Jonesboro, Tenn.\_

Quincy. Rev. Edward Norton, \_for Student  
Aid, Wilmington, N.C.\_ ...8.00

Salem. South Ch. and Soc. ...81.92  
Salem. Young Ladies, \_for Freight\_ ...3.00

Somerville. E. Stone, \_for Student Aid,  
Fisk U.\_ ...50.00

Southampton. Cong. Soc., \_for Freight\_ ...3.00

South Weymouth. Second Cong. Ch., 2;  
"A Friend," 5, \_for Rosebud Indian M.\_ ...7.00

South Weymouth. Mrs. H.W. Bolster,  
Bbl. of C., \_for Wilmington, N.C.\_

Spencer. Cong. Ch. and Soc. ...148.91

Spencer. Benev. Soc. and Cong. Ch., Bbl.  
of C., etc., \_for Atlanta U.\_

Springfield. Pkg. of C. and Bed-quilt,  
from Miss Minnie A. Dickinson's Class of  
Girls, \_for Miss Douglass, Oaks, N.C.\_

Stockbridge. Cong. Ch. ...62.43

Stoughton. Cong. Ch., \_for Freight\_ ...1.00

Sturbridge. Cong. Ch., \_for Student Aid,  
Fisk U.\_ ...6.42

Sunderland. Sab. Sch. of Cong. Ch., \_for  
Indian M.\_ ...7.03

Swampscott. Cong. Ch., to const. MISS  
MARY E. STORY L.M. ...30.00

Townsend. Cong. Ch. and Soc. ...23.73

Townsend. Sab. Sch. of First Cong. Ch.,  
Box of Books, etc., Cash 3, \_for Sherwood,  
Tenn.\_ ...3.00

Waltham. "The Missionary Nine," \_for  
Talladega C.\_ ...4.00

Ware. Primary Class, Cong. Sab. Sch.,  
\_for Rosebud Indian M.\_ ...2.00

Watertown. Phillips Mission Band, \_for  
Student Aid, Straight U.\_ ...50.00

Webster. R.B. Eddy, \_for Student Aid,  
Fisk U.\_ ...1.00

Wellesley. "Two Friends," \_for Student  
Aid, Fisk U.\_ ...6.00

Wellesley Hills. Cong. Ch., (50 of which  
\_for Indian M.\_) ...100.00

Westfield. Cong. Ch., Bbl. of C., \_for  
Straight U.\_

Westhampton. "A&A," ...10.00

West Medford. Sab. Sch. of Cong. Ch.,  
\_for Student Aid, Fisk U.\_ ...\$1.00

West Newton. Sab. Sch. of Second Cong.  
Ch., \_for Student Aid, Talladega C.\_ ...35.00

West Somerville. Ladies of Cong. Ch.,  
Bbl. and Box of Bedding, \_for Pleasant  
Hill, Tenn.\_

Weymouth. Mrs. Vaughan, Bbl. of C.,  
\_for Wilmington, N.C.\_

Wakefield. Cong. Ch. ...43.25

Whitinsville. Cong. Ch. and Soc., ad'l ...25.00

Williamsburg. Cong. Ch. and Soc. 66.20

Williamstown. Sab. Sch. of First Cong.  
Ch., \_for Rosebud Indian M.\_ ...20.00

Winchedon. Atlanta Soc., Bbl. of C.,  
etc., \_for Atlanta U.\_

Woburn. First Cong. Ch. and Soc., 195;  
Mrs. Susan S. Greenough, 5 ...200.00

Worcester. Piedmont Ch., 84; Thomas  
W. Thompson, 20 ...104.00

Worcester. Mission Harvesters, Salem  
St. Cong. Ch., \_for Student Aid, Fisk U.\_ ...75.00

Worcester. \_For Kindergarten, Atlanta,  
Ga.\_ ...20.00

Worcester. "Lady Member Main St.  
Bapt. Ch.," \_for Indian M.\_ ...10.00

----. "A Friend," \_for Student Aid,  
Fisk U.\_ ...18.58

By Charles Marsh, Treas. Hampden Co.  
Benev. Ass'n.

East Longmeadow. ...17.50

Monson. ...31.85

South Hadley Falls. ...15.00

Springfield. South. ...99.52

" First. ...68.56

West Springfield. Park St. ...15.00

Westfield. First, \_for Hampton  
N.&A. Inst.\_ ...70.00

----- 317.43

-----  
\$4,545.00

#### LEGACIES.

Chicopee. Estate of Maria Smith, by E.B.  
Clark, Ex. ...1000.00

Danvers. Estate of Mrs. Caroline Gould,  
by Chas. H. Gould, Ex. ...500.00

Deerfield. Estate of Tamesin S. Clark,  
by S.D. Drury, Ex. ...2000.00

Lancaster. Estate of Miss Sophia Stearns,  
by Wm. M. Wyman, Ex. ...4.04

Newtonville. Estate of Mrs. Mary P.  
Hayes, by Wm. Laing, Ex. ...4268.78

Roxbury. Estate of H.B. Hooker, D.D.,  
by Arthur W. Tuffts, Ex. ...50.00

Sherborn. Estate of Mrs. Anna Barber,  
by Lowell Cooidge, Ex. ...356.88

Springfield. Estate of Charles Merriam,  
by Charles Marsh, Ex. ...3000.00

West Brookfield. Estate of Mrs. Lucy  
Ellis (proceeds sales of 5 shares of  
stocks), Geo. Davis, Adm'r, by Langdon  
S. Ward ...733.75



Worcester. Estate of Charlotte E. Metcalf,  
by Mrs. Mary M. Chester ...36.33

-----  
\$16,495.66

CLOTHING, ETC., RECEIVED AT BOSTON OFFICE.

Mason, N.H. By L. June Goodwin, Bbl.,  
\_for Storrs Sch.\_

Rindge, N.H. Ladies' B. Soc., 2 Bbls.,  
Val, 81.57, \_for Storrs Sch.\_

Goffstown, N.H. By Miss E. Kendall,  
Bbl., \_for Oaks, N.C.\_

East Cambridge, Mass. Miss M.F. Aiken,  
Box, \_for Kittrell, N.C.\_

Framingham, Mass. "Friends," Bbl., \_for  
Kittrell, N.C.\_

Lawrence, Mass. Ladies' Benev. Soc., of  
Lawrence St. Ch., Bbl., Val., 78.36,  
\_for Talladega C.\_

Marlboro, Mass. Bbl.

Medfield, Mass. Second Cong. Ch., Bbl.,  
\_for Oaks, N.C.\_

Natick, Mass. Primary Dept. of First

Cong. Ch., Box Gifts, \_for Sab. Sch., Chattanooga, Tenn.\_

Norwood, Mass. Agnes P. Robbing, Box,  
\_for Savannah, Ga.\_

Stoughton, Mass. Cong. Ch., Half Bbl.,  
\_for Pleasant Hill, Tenn.\_

Watertown, Mass. Collected by Mrs.  
Woodworth, 2 Bbls., \_for Oaks, N.C.\_

Weatboro, Mass. Ladies Freedmen's  
Ass'n, Bbl., Val., 51, \_for Atlanta, U.\_

RHODE ISLAND, \$1,020.21.

Central Falls. Cong. Ch., \_for student Aid,  
Indian M.\_ ...\$107.25

East Providence. Samuel Belden (60 of  
which to const. HENRY A. BREWSTER  
and EVA BELDEN CHURHCILL L. M's) ...150.00

Newport. Mrs. Eliza D.W. Thayer, \_for  
Santee Indian M.\_ ...12.00

Newport Misa Sophia L. Little (1 \_for  
Woman's Work\_) ...5.00

Providence. Union Cong. Ch. and Soc. ...500.00

Providence. Union Cong. Ch. \_for Indian  
M.\_ ...54.80

Providence. Union Cong. Ch. \_for Ramona  
Ind. Sch.\_ ...8.50

Providence. Sab. Sch. of Central Cong.  
Ch., \_for Student Aid, Fisk U.\_ ...50.00

Providence. Center Cong. Ch., \_for Student  
Aid, Talladega C.\_ ...45.00

Providence, Beneficent and Cong. Ch's,  
43.16; Dr. Vose, 1; Caroline Danielson,  
1, \_for Indian M.\_ ...45.16

Providence. Lady of Pilgrim Cong. Ch.,  
4 new Cloaks

Tiverton Four Corners. Sab. Sch. of Cong.  
Ch., 14, "A Friend," 1 ...15.00

Westerly. Sab. Sch. of Cong. Ch., \_for  
Student Aid, Fisk U.\_ ...25.00

Westerly. Mrs. Mary T. Babcock, \_for  
Mountain Work\_ ...1.50

CONNECTICUT, \$4,486.56.

Bantam. S.H. Dudley ...1.00

Berlin. Golden Ridge Missionary Circle,  
by Elizabeth P. Wilcox ...25.00

Bethel. Cong. Ch. (5 of which from "A  
Friend," thank offering) ...54.24

Collinsville. Howard Collins, \_for Talladega  
C.\_ ...10.00

Birmingham. Mrs. Chas. A. Sterling, \_for  
Indian M.\_ ...5.00

Bridgeport. "Four o'clocks" First Cong.  
Ch., \_for Rosebud Indian M.\_ ...10.00

Canaan. Sab. Sch. of Pilgrim Ch., \_for  
Oaks, N.C.\_ ...21.05

Canaan. Ladies' Missionary Sac, \_for Conn.  
Ind'l Sch., Ga.\_ ...14.00

Colchester. W.C.T.U., Bbl. Ot C., \_for  
Talladega C.\_

Cromwell. Cong. Ch. ...121.01

Danbury. First Cong. Ch. ...108.77

East Hartland. First Cong. Ch. and Soc., ...16.15

East River. Mrs. Caroline M. Washburne, ...100.00

East Woodstock. Ladies of Cong. Ch.,

25.25; Mrs. Paine's S.S. Class of boys,  
1.25, \_for Conn. Ind'l Sch., Ga.\_ ...26.50

East Woodstock. Silas Newton, 2.50;  
Mrs. Emma L. Finck, 2.50 ...5.00

Enfield. Ladies' Soc. First Cong. Ch.,  
Bbl. of C., etc., \_for Thomasville, Ga.\_

Fairfield. Mrs. A.B. Nichols, \_for Mountain  
Work\_ ...6.00

Fair Haven. Second Cong. Ch. ...40.02

Fair Haven. Sab. Sch. of Second Cong.  
Ch., \_for Student Aid, Fisk U.\_ ...25.00

Fair Haven. Sab. Sch. of second Cong.  
Ch., \_for Oahe Ind'l Sch.\_ ...11.13

Farmington. Sab. Sch. of Cong. Ch., add'l ...10.00  
Groton. Cong. Ch., \_for Indian M.\_ ...25.30  
Guilford. Mrs. Sarah A. Todd ...5.00

Hadlyme. R.E. Hungerford, 100; Jos. W.  
Hungerford, 100 ...200.00

Hartford. Asylum Hill Cong. Ch., 279.02;  
Mrs. M. C. Bemis, 20; "A Friend," Asylum  
Hill Cong. Ch., 5 ...304.02

Hartford. Newton Case, 100 \_for Talladega C.\_;  
R. Mather, 50 \_for Talladega C.\_; Mrs.  
F.H. Wood, 10 \_for Talladega C.\_ ...160.00

Hartford. "A Friend," Christmas Gifts  
and 5 \_for Postage\_ ...5.00

Hartford. Sarah Porter Cooley, Box  
Christmas Gifts, \_for Thomasville, Ga.\_

Higganum. Sab. Sch. of Cong. Ch., \_for  
Rosebud Indian M.\_ ...4.10

Jewett City. Second Cong. Ch. ...15.00  
Kensington. Cong. Ch. ...25.75

Lakeville. Mrs. G.B. Burrall's Sab. Sch.  
Class, \_for Conn. Ind'l Sch., Ga.\_ ...25.00

Lebanon. Goshen Soc. ...5.91  
Lyme. First Cong. Ch. ...45.00

Meriden. E.K. Breckenridge ...4.50

Middlebury. Cong. Ch. ...10.54

Millford. Plymouth Ch. ...50.00

Montville. First Cong. Ch. ...7.50

Mystic Bridge. Cong. Ch. ...17.00

Naugatuck. Cong. Ch. (75 of which \_for  
Indian M.\_) ...200.00

New Britain. Sab. Sch. of First Cong. Ch.,  
\_for Indian M.\_ ...50.00

New Canaan. True Blue Card, Coll. by  
Helen and Rose Rogers ...1.50

New Haven. Davenport Ch., 82.68; College  
St. Cong. Ch., 72.30 ...154.98

New Haven. Mrs. Henry Farnam, \_for  
Oahe Ind'l Sch.\_ ...20.00

New Haven. Ithamar W. Butler ...1.00  
New London. Second Cong. Ch. ...625.62

New London. Mary L. Miner, 50; Judge  
John G. Crump, 5, \_for Indian M.\_ ...55.00

New London. "Friends, First Cong. Ch.,"  
\_for Rosebud Indian M.\_ ...31.00

Newtown. Cnog. Ch. and Soc. ...15.00

Norfolk. Cong. Ch., \_for Student Aid, Taldega  
C.\_ ...1.00

North Guilford. A.E. Bartlett ...2.30  
North Woodstock. Cong. Ch. ...2.50

Norwich. Second Cong. Ch., 228.07; First  
Cong. Ch., 22.57 ...250.64

Norwichtown. "\*", First Cong. Ch." ...58.00  
Old Lyme. First Cong. Ch. ...4.16

Old Saybrook. Sab. Sch. of Cong. Ch., \_for  
Indian M., Hampton Inst.\_ ...24.86

Old Saybrook. Young girls of Seaside  
Mission Band for Home Work, \_for Santee  
Indian M.\_ ...11.00

Grange. Cong. Ch. ...8.14  
Plainfield. Cong. Ch. and Soc. ...6.00

Plainville. Solomon Curtis, to const. MRS.  
JENNET H. KINGSBURY, MRS. LILIAN  
BENTLEY, MISS MARY TOMLINSON, BEAYTON  
LEWIS, CHAS. RYDER, MISS HELEN  
WOODRUFF, MISS CELIS BASSET, MRS.  
OLIVE HEMINWAY, W.S. PEASE, ETTA  
FENN and FRANK SPRAGUE L.M.'S ...800.00

Pomfret. First Cong. Ch. ...33.67

Preston City. Sab. Sch. of Cong. Ch., \_for Oaks,  
N.C.\_ ...17.30

Putnam. "A Friend," \_for Student Aid,  
Fisk U.\_ ...17.50

Rockville. Second Cong. Ch. ...72.94  
Salisbury. Cong. Ch. ...30.47

Salisbury. Sab. Sch. Class of Mra. Sarah  
A. Clark, \_for Conn. Ind'l Sch., Ga.\_ ...7.25

Somers. Cong. Ch. ...7.50  
Southington. Cong. Ch. ...68.00  
South Windsor. First Cong. Ch. ...6.37  
Tolland. Cong. Ch. ...11.00

Torrington. "valley Gleaners," \_for Pupils  
Fort Berthold, Indian M.\_ ...25.00

Torrington. Ladies' Soc., Bbl. Bedding,  
etc., \_for Talladega C.\_

Vernon Center. Cong. Ch. ...20.00

Wallingford; Albert P. Hough, \_for Rosebud  
Indian M.\_ ...5.00

Waterbury. Ladiea' Soc., Second Cong.  
Ch., Box of C., etc., \_for Thomasville, Ga.\_

Watertown. Mrs. F. Scott's Class, \_for  
Pupils, Fort Berthold, Indian M.\_ ...10.00

Westchester. Cong. Ch. ...\$15.09

West Hartford. Anson Chappell, 10; Mrs.  
C.R. Swift, 5; "A Friend," 3 ...18.00

Wethersfield. Miss J.C. Francis' S.S.  
Class, \_for Rosebud Indian M.\_, and to  
const. CHARLES S. ADAMS L.M. ...30.00

Wilton. Cong. Ch. ...60.00

Winthrop. Mrs. M.A. Jones, 1.50; Mrs.  
C. Rice, 1 ...2.50

Wolcott. Cong. Ch. ...6.00  
Woodbury. Coral Workers, \_for Freight\_ ...2.50  
----. \_For Hope Station, Indian M.\_ ...75.00

Woman's Home Missionary Union of  
Conn., by Mrs. S.M. Hotchkiss, Sec., \_for  
Conn. Ind'l Sch., Ga.\_

Bridgeport. L.H.M.S. of  
First Cong. Ch. ...25.00

Naugatuck. Ladies. ...25.00  
Suffield. Y.L.H.M. Circle ...12.87  
Torrington. Aux. ...7.00

Hartford. First Ch. Aux.,  
\_for Student Aid, Williamsburg,  
Ky.\_ ...20.00  
----- 89.87

NEW YORK, \$4,248.76.

Binghamton. "A Friend" ...6.00

Brooklyn. Clinton Av. Cong. Ch. (100 of

which from Geo. H. Nichols, \_for Student Aid, Talladega C.\_), 861; Clinton Av. Cong. Ch. (J.D.) 500 ...1361.00

Brooklyn. Woman's Miss'y Soc. of Lewis Av. Cong. Ch., \_for Woman's Work\_ ...13.05

Chateaguay. Joseph Shaw ...5.00  
Cohoes. Mrs. I. Terry ...2.00

Copaque Iron Works. Union Sab. Sch., \_for Oahe Ind'l Sch.\_ ...10.00

Frankfort. Dewey Hopkins ...1.50  
Galway. Delia C. Davis, \_for Atlanta U.\_ ...5.00

Goshen. Fannie E. Crane, \_for Marie Adlof Sch'p Fund\_ ...1.50

Greigsville. Mrs. F.A. Gray ...1.00

Ithaca. Sab. Sch. of First Cong. Ch., \_for Indian Student Aid\_, to const. GEORGE F. BEARDSLEY L.M. ...45.00

Jamestown. Mrs. Julia Jones Hall ...2000.00  
Lisle. R.C. Osborn ...5.00

Lockport. First Cong. Ch., Bbl. Bedding, etc., \_for Talladega C.\_

Malone. Mrs. Mary K. Wead ...100.00

Millville. Mrs. James M. Linsley, \_for Student Aid, Fisk U.\_ ...1.00

Morristown. First Cong. Ch. ...8.00  
Morrisville. Cong. Ch. ...4.09

New Lebanon Center. Rev. F.W. Everest, 5; Mrs. F.W. Everest, Pkg. of C. ...5.00

New York. Pilgrim Ch., 140.05 to const. WILLIAM H. HOWE, C.J. HASBROUCK, M.D., ARTHUR S. LANE and REUREN SMALL L.M.'S; "A Friend," 100; "Mrs. R." 50 ...290.05

New York. Broadway Tab. Sab. Sch., \_for Pupils, Fort Berthold, Indian M.\_ ...50.00

New York. "A Friend," 5 \_for Moblie, Ala.\_; 5 \_for Fisk U.\_ ...10.00

New York. S.T. Gorton, Music, Val. 50, \_for Talladaga C.\_

North Walton. Cong. Ch. ...18.00

Norwich. Cong. Ch. and Soc., 36.37; H.T. Dunham, 10 ...46.37

Peeksville. Mrs. and Mrs. John R. Ayer ...5.00

Perry Center. Ladies' Benev. Soc., Bbl.

of C., \_for Tougaloo, Miss.\_

Port Chester. Milo Mead ...4.00

Poughkeepsie. Jno. F. Winslow, \_for Student  
Aid, Atlanta U.\_ ...10.00

Poughkeepsie. Young Ladies' Soc., \_for  
Fisk U.\_ ...10.00

Rome. Wm. B. Hammond ...10.00

Saratoga. Cong. Ch., \_for Student Aid, Talladega  
C.\_ ...20.00

Sherburne. "Friends," Fancy Articles, \_for  
Fair, Talladega C.\_

Sherburne. Miss Hattie Lathrop, Pkg. Pen  
Wipers, \_for Athens, Ala.\_

Spencerport. Primary Dept., by Miss  
Celia M. Day ...\$8.00

Spring Valley. Miss Mary C. Waterbury,  
\_for Special Evang'l Work, Chinese M.\_ ...30.00

Vernon Center. G.C. Judson ...2.00

Walton. Sab. Sch. of First Cong. Ch., \_for  
Williamsburg, Ky.\_ ...35.44

Warsaw. Indian Soc. of Cong. Ch., \_for  
Santee Indian M.\_ ...27.25

Waterville. Mrs. Wm. Winchell ...5.00

West Winfield. Cong. Ch., to const. REV.  
A.E. KINMOUTH L.M. ...30.00

Woman's Home Missionary Union, by Mrs.  
L.H. Cobb, Treas., \_for Woman's Work\_:

Albany. Ladies Aux., to  
const. MRS. ELLEN L. TENNEY  
L.M. ...30.00

Brooklyn. Sab. Sch. of Puritan  
Cong. Ch. ...28.51

Homer. Ladies' Aux. ...5.00  
----- 63.51

NEW JERSEY, \$107.44.

Arlington. Mrs. G. Overacre ...0.50

East Orange. "A Friend," 50; "Friends"  
in Grove St. Ch., 6; "A Friend," 1 ...57.00

Salem. W. Graham Tyler, to const. MRS.  
SALLIE R. TYLER L.M. ...30.00

Upper Montclair. Sab. Sch. of Christian

Union Ch. ...19.94

PENNSYLVANIA, \$28.50.

Carbondale. Rev. D.L. Davis ...2.50  
Claysville. Mrs. Jennie D. Sheller ...5.00

Franklin. Sab. Sch. of M.E. Ch., \_for Student  
Aid, Wilmington, N.C.\_ ...8.00

New Milford. Horace A. Summers ...5.00  
Providence. Welsh Cong. Ch. ...3.00  
West Alexander. Thomas McCleery ...5.00

OHIO, \$439.94.

Andover Center. Cong. Ch. ...2.85  
Ashland. Mrs. Eliza Thomson ...2.28

Berea. James S. Smedley, 5; First Cong.  
Ch., 3.70 ...8.70

Chester Cross Roads. Cong. Ch. ...5.00

Claridon. L.T. Wilmot, 10 bal. to const.  
S.E. WILMOT L.M.; Sab. Sch. of Cong.  
Ch., 10 ...20.00

Delaware. William Bevan ...5.00

Dover. 2 Boxes Christmas Gifts, 1 Box  
S.S. Papers; Mrs. Whitney, Christmas  
dinner \_for Teachers\_; 3 little Aldrich Children,  
.80, \_for Athens, Ala.\_ ...0.80

Geneva. Sab. Sch. of Cong. Ch. \_for Grand  
View, Tenn.\_ ...10.00

Geneva. "W" ...1.00  
Greensburg. Mrs. H.B. Harrington ...5.00

Harmar. Mrs. Lydia N. Hart, \_for Oahe  
Ind'l Sch.\_ ...75.00

Lenox. Cong. Ch. ...5.00  
Lyme. Cong. Ch. ...16.27

Medina. Ladies of Cong. Ch., 2 Bbls. of  
C., \_for Macon, Ga.\_ val. 30

New Lyme. A.J. Holman ...10.00  
North Benton. Simon Hartzell ...5.00  
Overlin. First Ch. ...48.02  
Perrysburg. Rev. J.K. Deering ...0.75  
Radnor. Edward D. Jones ...5.00  
Springfield. First Cong. Ch. ...15.00

Springfield. Bbl. of C., Miss Jessie M.  
Garfield (for Freight, 1) \_for Wilmington,  
N.C.\_ ...1.00

Tallmadge. MISS SARAH M. HALL, 30, to  
const. herself L.M.; "A Friend," 9.50 ...39.50



Toledo. Ladies' Soc., Cen. Cong. Ch., \_for  
Woman's Work\_ ...6.00

Toledo. Central Cong. Ch. ...5.50

Toledo. Miss A.M. Nichols, Bbl. of C.,  
Pupils of La Grange Sch., 2 Bbls. of C.,  
\_for Wilmington, N.C.\_

Twinsburg. Sab. Sch. of Cong. Ch., 30, to  
const. E.B. Lane L.M.; "A Friend." 2 ...\$82.00

Unionville. Mrs. E.F. Burnelle, 5; Mrs.  
Elvira Stratton, 2 ...7.00

Willington. ----, \_for Oahe Ind'l Sch.\_ ...25.00

Windham. Wm. A. Perkins ...5.00

Ohio Woman's Home Missionary Union,  
by Mrs. Phebe A. Crafts, Treas.,  
\_for Woman's Work:\_

Cleveland. Plymouth Ch.  
L.B.S. Aux. ...1.00

Cleveland. First Cong. Ch.  
L.H.M.S. ...2.27

Hudson. L.H.M.S. ...5.00

Oberlin. Second Cong. Ch. L.M.S. ...44.00

Salem. Mrs. D.A. Allen ...6.00

Springfield. First Cong. Ch.  
L.M.S. ...20.00

----- 78.27

INDIANA, \$2.00.

Sparta. John Hawkswell ...2.00

ILLINOIS, \$734.16.

Atkinson. Mr. and Mrs. Thomas Norrs,  
\_for Talladega C.\_ ...10.00

Batavia. Cong. Ch. ...36.00

Belvidere. Mrs. M.C. Foote, 4.50 \_for Beach  
Inst., Savannah, Ga.\_, and 3 \_for Woman's  
Work\_ ...7.50

Camp Point. Mrs. S.B. McKinney ...10.00

Chicago. New England Ch., 54.47; Leavitt  
St. Cong. Ch., 18.83; Y.L.M.S. Of New  
Eng. Ch., 17.03 ...90.33

Chicago. Mrs. Jermiah Porter, \_for Student

Aid, Atlanta U. ...25.00

Chicago. By Ella W. Moore, \_for Student  
Aid, Atlanta U. ...11.20

Chicago. Jennie A. Dickinson, Bdl. S.S.  
Papers, \_for Sherwood, Tenn.\_

Concord. Joy Prairie Soc. Bbl. of C., \_for  
Mobile, Ala.\_

Crete. Phineas Chapman, to const. MRS.  
E.C. REED L.M. ...50.00

Downer Groves. Sab. Sch. of Cong. Ch. ...4.00

Elgin. "A Friend," to const. Rev. G.R.  
MILTON L.M. ...75.00

Elgin. Sab. Sch. of First Cong. Ch., \_for  
Fisk U. ...25.00

Emington. Cong. Ch. ...5.00

Galesburg. First Cong. Ch. ...35.14

Galesburg. Sab. Sch. of First Cong. Ch.,  
Box of Books, etc., \_for Sherwood, Tenn.\_

Hinsdale, Cong. Ch. ...20.00

Mattoon. Sab. Sch. of Cong. Ch., \_for  
Indian M. ...7.20

Morrison. William Wallace and Robert  
Wallace ...55.00

Naperville. A.A. Smith ...4.00

New Grandchain. Rev. P.W. Wallace ...2.50

Paxton. Mrs. J.B. Shaw, \_for Student Aid,  
Atlanta U. ...15.00

Princeton. Mrs. R.D. Harrison, \_for Student  
Aid, Fisk U. ...5.00

Rockford. First Cong. Ch. ...46.80

Roscoe. Ladies' Soc., Cong. Ch., Box of  
C., etc., \_for Thomasville, Ga.\_

Roseville. Mrs. L.C. Axtell, Bbl. of Hats,  
\_for Talledega C.\_; Mrs. S.J. Axtell, Bbl.  
of Hats, \_for Sherwood, Tenn.\_

Sycamore. Henry Wood ...10.00

Wayne. Cong. Ch. ...7.50

---- "Cash" ...0.50

Woman's Home Missionary Union of Ill.,  
by Mrs. B.F. Leavitt, Treas., \_for Woman's  
Work\_:

Amboy. Mission Band ...24.00

Canton. W.H.M.U. First Ch. ...4.15

Chicago. L.M. Soc. New England Ch. ...22.32

Chicago. W.M. Soc. Lincoln Park Ch. ...\$8.80

Port Byron, L.M. Soc. ...14.30

Rockford. Y.L.M. Soc. First  
Ch., \_for Student Aid, Fisk U.\_ ...40.00

Rockford. Y.L.M. & F.M.  
Soc. of Second Ch. ...2.50

Sheffield ...4.50

Toulon. "Lamplighters" ...1.00

----- 121.67

Woman's Home Missionary Union of Ill.,  
\_for Woman's Work\_:

Chebanse. Aux. to Ill. U. ...5.50

Morris. W.M.S. ...10.00

Oak Park, L.B. Soc. ...16.50

Toulon. H.M.U. ...0.95

Sterling. W.M.S. ...10.00

Wilmette, Aux. to Ill. U. ...5.87

----- 48.82

MICHIGAN, \$458.78.

Allegan. N.B. West, to const. C.F.  
GRIMER L.M. ...29.90

Allegan. First Cong. Ch., \_for Sch'p, Fisk U.\_ ...2.00

Alpena. "A Sister," \_for Student Aid, Atlanta  
U.\_ ...25.00

Ann Arbor. Young People's Miss'y Soc.  
of First Cong. Ch. ...60.00

Armada. Cong. Ch., 15.70 and Sab. Sch.,  
3.30 ...19.00

Benton Harbor. Ladies' Miss'y Soc. of  
Cong. Ch., Bbl. of C., etc., \_for Athens,  
Ala.\_

Charlotte. First Cong. Ch. ...15.00

Detroit. Rev. John D. McLanlin, 25 \_for  
Student Aid, Fisk U.\_; 25 \_for Indian M.\_

and to const JOHN MACKIE L.M. ...50.00

Grand Haven. Sab. Sch. of Cong. Ch. ...7.30

Grand Ledge. E. Beckwith ...10.00

Grand Rapids. Y.L. Park Miss'y Soc.,  
\_for Santee Indian M.\_ ...20.00

Hopkins Station. Second Cong. Ch. ...19.00

Jackson, Mrs. Z.H. Field and Ladies of  
Cong. Ch., Box of 100 dressed dolls, \_for  
Tougaloo, Miss.\_

Manistee, Y.L. Mission Circle, \_for Oahe  
Ind'l Sch.\_ ...25.00

Memphis. "Cheerful Workers," by L.G.  
Russell, \_for Athens, Ala.\_ ...1.00

South Haven. Clark Pierce ...10.00

Three Oaks. Cong. Ch. ...43.00

Three Oaks. Sab. Sch. of Cong. Ch., \_for  
Student Aid, Fisk U.\_ ...7.00

Union City. "A Friend" ...100.00

White Lake. Robert Garner ...10.00

----. Mrs. H.W. Floyd, \_for Pupils, Fort  
Berthold, Indian M.\_ ...5.58

WISCONSIN, \$425.19.

Appleton. First Cong. Ch. ...45.58

Berlin. W.H.M.U. of Cong. Ch. ...5.00

Delavan. Cong. Ch. ...91.60

Eau Claire. Sab. Sch. First Cong. Ch., 15;  
"Soc. of Cheerful Givers," 3.84; Second  
Cong. Ch., 3 ...21.84

Fond du Lac. ----, \_for Kindergarten, Atlanta,  
Ga.\_ ...25.00

Hartford. "In memory of Mary L. Freeman" ...15.00

Lake Geneva. Cong. Ch. ...9.28

Milwaukee. Hanover St. Cong. Ch., 25;  
William Dawes, 20 ...45.00

New Richmond. First Cong. Ch. ...35.65

Racine. Sab. Sch. of First Presb. Ch., \_for  
Marie Adlof Sch'p Fund\_ ...25.00

Racine. Mrs. C.E. Marsh, 20; Mrs. D.D.  
Nichols, 50 cts. ...20.50

Ripon. Y.M.C.A., of Ripon College ...1.50

River Falls. Miss H.E. Levings, \_for Pupils,  
Fort Berthold, Indian M.\_ ...35.00

Salem. Mrs. R. Hartnell, Year's Sub.  
"Rural New Yorker," \_for Athens, Ala.\_

Sun Prairie. Sab. Sch. of First Cong Ch. ...6.80

Whitewater. Sab. Sch. of Cong. Ch. ...10.86

Woman's Home Missionary Union of Wis.,  
\_for Woman's Work\_:

Arena. L.H.M.S. 87

Baraboo. L.H.M.S. 3 00

Bloomington. Mrs. M.D. Beardsley. 2 00

Eau Claire. L.H.M.S. 3 25

Eau Claire. L.H.M.S. \_for Oahe Indian M\_. 5 00

Evansville. L.H.M.S. 1 00

Madison. L.H.M.S. 5 40

Ripon. L.H.M.S. 10 00

Wyoming. L.H.M.S. 1 06

----- \$31 58

IOWA, \$218.82.

Burlington. Cong. Ch. 20 12

Cedar Falls. Sab. Sch. of Cong. Ch., \_for  
Talladega C.\_ 5 18

Cedar Rapids. Cong. Mission Sab. Sch.,  
Birthday Box. 3 65

Clay. Infant Class Cong. Sab. Sch., \_for  
Santee Indian M\_. 1 48

Clear Lake. Y.P.S.C.E., \_for Woman's  
Work\_. 2 00

Genoa Bluffs. Sab. Sch. of Cong. Ch., \_for  
Student Aid, Straight U\_. 5 00

Grinnell. Cong. Ch. 9 54

Monticello. Cong. Ch., 13; Ladies' Miss'y  
Soc., \_for Woman's Work\_ 12. 25 00

New Providence. "A Friend". 5 00

Oskaloosa. Cong. Ch., add'l. 3 62

Shenandoah. Busy Bees Miss'y Soc. of Cong. Ch., _for Beach Inst. Savannah, Ga_.	25 00
Strawberry Point. Sab. Sch. First Cong. Ch. (_5 for Santee Indian M_.)	8 85
Tabor. Cong. Ch.	12 30
Tyrone. Mrs. Mary A. Payne.	2 00
Waterloo. J.H. Leavitt, _for Talladega C_ Woman's Home Missionary Union of Iowa, _for Woman's Work_:	5 00
Cedar Rapids. W.H.M.U.	10 80
Dubuque. L.M.S.	25 00
Des Moines. W.M.S., Plymouth Ch.	11 65
Grinnell. W.H.M.U.	9 23
Magnolia. W.H.M.U.	2 10
Marion. Y.P. Soc.	15 00
McGregor.	6 30
Stacyville.	5 00
	---- \$85 08

MINNESOTA, \$230.69.

Austin. W.H.M.S., Box of Mags. etc., _for Jonesboro', Tenn_.	
Freeborn. Cong. Ch.	2 00
Glencoe. Cong. Ch., _for Oahe Ind'l Sch_.	5 54
Hutchinson. Cong. Ch., _for Oahe Ind'l Sch_.	3 91
Litchfield. "M.E.W."	5 00
Litchfield. M.E. Ch., _for Oahe Ind'l Sch_.	2 06
Mazeppa. Half-Bbl. of Papers, _for Wilmington, N.C._	
Medford. Cong. Ch.	5 00
Minneapolis. Union Ch., 13.75; Horace Leighton, 10; J.F. Elwell, 5; Como Av. Ch., 3.39; Primary Class, Plym. Ch. Sab. Sch., 3, G. Leighton, 1; Mrs. Bevin, 1; Bart and Helen Libby, 50 cts., _for Oahe	
Ind'l Sch_.	37 64
Minneapolis. Sab. Sch. of First Cong. Ch., _for Student Aid, Atlanta U_.	34 40
Minneapolis. Pilgrim Cong. Ch.	11 60
Northfield. "A Friend," _for Mountain Work_.	5 00
Rushford. Rev. A.F. Burwell, Box of Books, _for Jonesboro' Tenn_.	
Saint Paul. Plymouth Ch., 26.41; Pacific Cong. Ch., 5.05	31 46
Saint Paul. House of Hope, _for Oahe Ind'l Sch_.	21 00
Saint Paul. Sab. Sch. Class of Boys, _for	

Student Aid. Talledega C_.	1 50
Saint Paul. Miss Susie, Chittenden and "Friends," Bbl. of C., etc., _for Sherwood, Tenn_.	
Wabashaw. Cong. Ch. and Soc.	10 12
Wilmar. Presb. Ch., _for Oahe Ind'l Sch_.	4 46
Winona. First Cong. Ch.	50 00
Zambrotta. Half-Bbl. of Papers, for _Wilmington, N.C._	

MISSOURI, \$268.36.

Kansas City. First Cong. Ch.	151 96
Meadville. Ladies' Miss'y Soc., _for Woman's Work_.	5 50
Saint Louis. First Cong. Ch., 66.28; Pilgrim Cong. Ch. add'l, 44.62.	110 90

KANSAS, \$13.90.

Sabetha. Cong. Ch.	10 00
Wano. Cong. Ch.	3 90

DAKOTA, \$140.47.

Fort Berthold. Miss Briggs, _for Debt_.	10 00
Oahe. ---_for Endowment, Oahe Ind'l Sch_.	40 00
Oahe. "One of the teachers," _for Oahe Ind'l Sch_.	14 00
Redfield. Cong Ch. and Sab. Sch.	9 80

-----  
\$73 80

Legacy.

Dakota, Legacy (in part) of Mrs. L.H. Porter, by Rev. S.F. Porter, Ex.	66 67
---	-------

-----  
\$140.47

NEBRASKA, \$14.92

Franklin. Cong. Ch.	5 12
Fremont. Cong. Ch.	7 55
Steele City. Cong. Ch.	2 25

OREGON, \$1.88.

East Portland. First Cong. Ch.	1 88
--------------------------------	------

WASHINGTON TER. \$25.00.

Seattle. Plymouth Cong. Ch.	25 00
-----------------------------	-------

COLORADO, \$29.97.

Denver. John R. Hanna.	25 00
Denver. Miss A.R. Bell, 1; Ladies First Cong. Ch., _for Freight_, 47 cts. _for Oahe Ind'l Sch.	1 47
Highland Lake. Cong. Ch.	3 50

CALIFORNIA, \$171.40

Arcata. Miss S.P. Locke.	4 00
Martinez. Sab. Sch. of Cong. Ch.	5 00
Oakland. Edison D. Hale, _for Atlanta U_.	2 00
Pomona. Mary F. Wheeler.	1 00
Riverside. Chas. W. Herron's Class in Sab. Sch.	5 65
San Francisco. Receipts of the California Chinese Mission	153 75

DISTRICT OF COLUMBIA, \$10.00.

Washington. "A Friend," _for Indian M_.	10 00
---	-------

MARYLAND, \$25.00.

Baltimore. Martin Hawley, _for Talladega C_.	25 00
--	-------

VIRGINIA, \$70.00.

Hampton. "A Thank Offering," _for Oahe Ind'l'l Sch_.	70 00
--	-------

KENTUCKY, \$5.10.

Berea. "Church at Berea".	5 10
---------------------------	------

TENNESSEE, \$1,116.00.

Crossville. Cong. Ch. ....	\$2 73
Deer Lodge. Cong. Ch., Christmas Offering...	2 95
Grand View. Cong. Ch., 6, and Sab. Sch.	
10, New Year's Offering.....	16 00
Helenwood. Cong. Ch. ....	3 00
Jonesboro. Pub. Sch. Fund, 75; Tuition,	
15.60	90 60
Jonesboro. "Unknown Friends," S. S.	
Papers .....	
Memphis. Tuition .....	398 85
Nashville. Tuition, 534.70; Rent, 6.50;	
Rev. F. A. Chase, Christmas Offering, 10;	
"A Friend," 10; Howard Ch., Christmas	
Offering, 4.47	565 67
Robbins. Mrs. A. C. Ellis .....	5 00
Sherwood. Union Ch., Christmas Coll.,	
6.25; Union Ch. Sab. Sch., Birthday Box,	
5.54 .....	11 79

NORTH CAROLINA, \$224.10.

Lassiter's Mills. Cong. Ch. ....	1 00
McLeansville. First Cong. Ch., 1.40; Second	
Cong. Ch., 35 cts.	1 75
Melville, Ch. and Sab. Sch. ....	1 55
Wilmington. Tuition, 178.10; Cong. Ch.,	
30 .....	208 10
Wilmington. By Miss H. L. Fitts, _for Student	
Aid_.....	7 50
Wilmington. Primary Classes in Sab.	
Sch., Miss Hyde's Class, 2.30; Miss Denton's	
Class, 40 cts.; Mr. Littleton's Class,	



1.50, \_for Rosebud Indian M. .... 4 20

SOUTH CAROLINA, \$213.00

Charleston. Tuition ..... 213 00

GEORGIA, \$762.96.

Andersonville. Cong. Ch., Christmas Coll. 1 30

Atlanta. Storrs. Sch., Tuition ..... 240 00

Atlanta. Teachers and Students, Atlanta

U., \_for Indian M. .... 15 00

Atlanta. Nettie Stith ..... 1 00

Cypress Slash. Cong. Ch. 2, and Sab. Sch.

50 cts. .... 2 50

Macon. Tuition ..... 137 85

Marietta. Ch. and Sab. Ch..... 4 00

McIntosh. Tuition ..... 57 00

Rutland. Cong. Ch., Christmas Coll..... 1 00

Savannah. Tuition, 211.45; First Cong. Ch.,

Taylor St., 8.45 ..... 219 90

Thomasville. Tuition, 67.50; Conn. Ind'l

Sch., Christmas Thank Offering, 5..... 72 50

ALABAMA, \$630.29.

Athens. Tuition..... 37 90

Birmingham. Cong. Ch.. \_for Talladega C. .... 4 00

Marion. Tuition. .... 120 00

Mobile. Tuition, 257.40; Emerson Inst.,

Christmas gift, 7.33; Cong. Ch. 3.60 and

Sab. Sch., 1.01 ..... 269 34

Montgomery. Cong. Ch, 10; Dr. Dorsette.

60 cts., \_for Student Aid, Talladega C\_ 10 60

Rowland. Rev. E. Reynolds, Box of Books,

\_for Sherwood, Tenn\_.....

Selma. First Cong. Ch., \_for Student Aid,

Talledega C\_ ..... 15 00

Shelby Iron Works. Cong. Ch., 5 \_for Talledega

C.,\_ Cong. Ch., Christmas Offerings, 5 10 00

Talladega. Tuition, 162.20; Cove Ch., 2.. 164 30

Talladega. Sab. Suh., New Year's Offering,

\_for Indian M. .... 9 35

FLORIDA, \$30.00.

Jacksonville. Sarah M. Burt, \_for Student

Aid, Atlanta U\_..... 25 00

Orange Park. Cong. Ch. .... 5 00

LOUISIANA, \$391.00

New Orleans. Tuition ..... 290 00

New Orleans. S. B. Steers, \_for Theo. Student

Aid, Talledega C. .... 100 00

----- Mr. Exidor, \_for Student Aid, Fisk U 1 00

MISSISSIPPI, \$129.85

Jackson. Cong. Ch., Christmas and  
Thanksgiving Coll's..... 2 00

Piney Grove. Christmas Offering, by Rev.

E. Tapley ..... 30

Tougaloo. Tuition, 105.55; Rent, 2; Sab.

Sch., 20 ..... 127 55

TEXAS, \$121.40

Austin. Tuition ..... 111 40  
Corpus Christi. Cong. Ch. .... 10 00

INCOMES, \$510.88

Avery Fund, \_for Mendi M\_ ..... 110 00  
Plumb Sch'p Fund, \_for Fisk U\_..... 240 88

NEWFOUNDLAND, \$1.00

St. Johns. Mrs. A.F. Steer ..... 1 00

=====  
Donations ..... \$20,166 93  
Incomes ..... 810 53  
Legacies ..... 12,116 45  
Rents ..... 8 50  
Tuition ..... 3,225 90

-----  
Total for January ..... \$36,325 61  
Total from Oct. 1 to Jan'y 31 ..... 91,415 51

ENDOWMENT FUND.

Baldwinsville, N. Y. Howard Carter, \_for  
Ed. of Theo. Students\_ ..... 500 00

FOR THE AMERICAN MISSIONARY.

Subscriptions for January ..... \$152 13  
Previously acknowledged ..... 275 96

-----  
Total ..... \$456 09

Receipts of the California Chinese Mission,  
received since Sept. 30th, on account of expenses  
of year ending August 31, 1887. E. Palache,  
Treas.:

From Auxiliary Missions. - Alameda,  
Chinese Am. Mem's, 18; Cong. Ch.,  
6.25. Oakland, Chinese Ann. Mem's,  
80; Mrs. E. C. Keutz, 2. - Oroville, Chinese  
Ann. Mem's, 4. - Sacramento, Chinese  
Ann. Mems, 30. - Other Ann. Mem's 6. 96 95

From Churches. - Antioch, Cong. Ch.  
Sab. Sch., 5 - Bryon, Cong. Ch., Rev.  
W. H. Tubb, 1. - Clayton, Cong. Ch.,  
Rev. J. H. Strong, 2. - Oakland, First  
Cong. Ch., Rev. J. C. Holbrook, D. D.,  
2 - San Francisco, Bethany Ch. Chinese  
Ann. Mem's, 10.50 - Other Ann.  
Mem's, 2 ..... 22 50

From Individual - Geo. C. Boardman ..... 10 00

From Eastman Friends - South Braintree,  
Mass., Rev. Jathan B. Sewall ..... 25 00

-----  
Total ..... \$153 75

H. W. Hubbard, Treasurer,

55 Reade St., N. Y.

Advertisements

Exhibition of Dress Goods.

JAMES McCREERY & CO.

Announce for the opening days in March the initial display of importations of Dress Goods for the Spring and Summer Season. The styles to be shown are a marked departure from former seasons, and include the widest range of superior plain materials, in new shades, and the approved parti-colored fabrics, "Arrowette Cloths," "Ombre Stripes," and "ALMA BEIGE," with hem-stitched borders. A select assortment of wool Henrietta Robes with silk-rope braiding.

Orders by mail receive prompt and careful attention.

JAMES McCREERY & CO.,  
BROADWAY and ELEVENTH ST.,  
NEW YORK.

\* \* \* \* \*

Liquid  
Cottage Colors.

The best MIXED PAINTS manufactured. Guaranteed to give perfect satisfaction if properly applied. They are heavy bodied, and for work that does not require an extra heavy coat, they can be thinned (with our Old Fashioned Kettle-boiled Linseed Oil) and still cover better than most of the mixed paints sold in the market, many of which have so little stock in them that they will not give a good solid coat.

Some manufacturers of mixed paints direct NOT to rub out the paint, but to FLOW it on; the reason being that if such stuff were rubbed out there would be but little left to cover, would be transparent. Our Cottage Colors have great strength or body, and, like any good paint, should be worked out well under the brush. The covering property of this paint is so excellent as to allow this to be done.

Put up for shipment as follows: In 3-gal. and 5-gal. bailed buckets, also barrels; in cans of 1/8, 1/4, 1/2, 1-gal. and 2-gal. each.

Sample Cards of Colors, Testimonials and prices sent on application to

Chicago White Lead & Oil Co.,  
Cor. Green & Fulton Streets,  
CHICAGO, ILL.

\* \* \* \* \*

6%, 7%.

THE AMERICAN  
INVESTMENT CO.

OF EMMETTSBURG, IOWA,

with a PAID-UP CAPITAL of \$600,000, SURPLUS  
\$75,000, offers First Mortgage Loans drawing  
SEVEN per cent., both Principal and Interest  
FULLY GUARANTEED. Also 6 per cent. ten  
year Debenture Bonds, secured by 105 per cent  
of First Mortgage Loans held in trust by the MERCANTILE  
TRUST COMPANY, New York. 5 per cent.  
certificates of deposit for periods under one year.

7 2/3 %

CAN BE REALIZED BY CHANGING  
4 Per Ct. Government Bonds  
into 6 Per Cent. Debentures.

Write for full Information and reference to the  
Company at

150 NASSAU STREET, NEW YORK.  
A.L. ORMSBY, Vice-President and Gen. Manager

\* \* \* \* \*

The Musical 1888.

The musical NEW YEAR is here, and we greet it  
with the "sound of Cornet" (or any other musical  
instrument, for all of which Oliver Ditson &  
Co. provide the very best Instruction Books).

With the New Year, many new pupils will commence  
to learn the Piano; to them and their  
teachers we commend

RICHARDSON'S NEW METHOD  
FOR THE PIANOFORTE,

a peerless book, which has held the lead for many  
years, and, unaffected by the appearance of other  
undoubtedly excellent instructors, still sells like  
a new book. Price, \$3.

CHILDREN'S DIADEM [30 cts., \$2 per doz.]  
is filled with happy  
and beautiful SUNDAY SCHOOL SONGS, and is one  
of the best of its class. The newest book.

UNITED VOICES [50 cts., \$4.80 per doz.] furnishes  
abundance of the best  
SCHOOL SONGS for a whole year. The newest book.

Books that sell everywhere and all the time:

College Songs 50 cts., War Songs 50cts.,  
Jubilee and Plantation Songs 30 cts.,  
Minstrel Songs, new and old \$2, Good  
Old Songs we used to Sing \$1.

KINKEL'S COPY BOOK [75 cts.] with the Elements and Exercises to be written, is a useful book for teachers and scholars.

\_Any Book Mailed for the Retail Price.\_

\_Oliver Ditson & Co., Boston.\_

C.H. DITSON & Co., 867 Broadway, New York.

End of the Project Gutenberg EBook of The American Missionary, by Various

\*\*\* END OF THIS PROJECT GUTENBERG EBOOK THE AMERICAN MISSIONARY \*\*\*

\*\*\*\*\* This file should be named 11764.txt or 11764.zip \*\*\*\*\*

This and all associated files of various formats will be found in:  
<http://www.gutenberg.net/1/1/7/6/11764/>

Produced by Joshua Hutchinson and PG Distributed Proofreaders

Updated editions will replace the previous one—the old editions will be renamed.

Creating the works from public domain print editions means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg-tm electronic works to protect the PROJECT GUTENBERG-tm concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for the eBooks, unless you receive specific permission. If you do not charge anything for copies of this eBook, complying with the rules is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. They may be modified and printed and given away—you may do practically ANYTHING with public domain eBooks. Redistribution is subject to the trademark license, especially commercial redistribution.

\*\*\* START: FULL LICENSE \*\*\*

THE FULL PROJECT GUTENBERG LICENSE  
PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg-tm mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase "Project Gutenberg"), you agree to comply with all the terms of the Full Project Gutenberg-tm License (available with this file or online at <http://gutenberg.net/license>).

Section 1. General Terms of Use and Redistributing Project Gutenberg-tm electronic works

1.A. By reading or using any part of this Project Gutenberg-tm electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg-tm electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg-tm electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. "Project Gutenberg" is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg-tm electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg-tm electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg-tm electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation ("the Foundation" or PGLAF), owns a compilation copyright in the collection of Project Gutenberg-tm electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is in the public domain in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg-tm mission of promoting free access to electronic works by freely sharing Project Gutenberg-tm works in compliance with the terms of this agreement for keeping the Project Gutenberg-tm name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg-tm License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg-tm work. The Foundation makes no representations concerning the copyright status of any work in any country outside the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg-tm License must appear prominently whenever any copy of a Project Gutenberg-tm work (any work on which the phrase "Project Gutenberg" appears, or with which the phrase "Project Gutenberg" is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at [www.gutenberg.net](http://www.gutenberg.net)

1.E.2. If an individual Project Gutenberg-tm electronic work is derived from the public domain (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees

or charges. If you are redistributing or providing access to a work with the phrase "Project Gutenberg" associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg-tm trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg-tm electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg-tm License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg-tm License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg-tm.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg-tm License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg-tm work in a format other than "Plain Vanilla ASCII" or other format used in the official version posted on the official Project Gutenberg-tm web site ([www.gutenberg.net](http://www.gutenberg.net)), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original "Plain Vanilla ASCII" or other form. Any alternate format must include the full Project Gutenberg-tm License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg-tm works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg-tm electronic works provided that

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg-tm works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg-tm trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, "Information about donations to the Project Gutenberg Literary Archive Foundation."
- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg-tm License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg-tm works.

- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- You comply with all other terms of this agreement for free distribution of Project Gutenberg-tm works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg-tm electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from both the Project Gutenberg Literary Archive Foundation and Michael Hart, the owner of the Project Gutenberg-tm trademark. Contact the Foundation as set forth in Section 3 below.

#### 1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread public domain works in creating the Project Gutenberg-tm collection. Despite these efforts, Project Gutenberg-tm electronic works, and the medium on which they may be stored, may contain "Defects," such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the "Right of Replacement or Refund" described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg-tm trademark, and any other party distributing a Project Gutenberg-tm electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH F3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS', WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by



the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg-tm electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg-tm electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg-tm work, (b) alteration, modification, or additions or deletions to any Project Gutenberg-tm work, and (c) any Defect you cause.

## Section 2. Information about the Mission of Project Gutenberg-tm

Project Gutenberg-tm is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need, is critical to reaching Project Gutenberg-tm's goals and ensuring that the Project Gutenberg-tm collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg-tm and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation web page at <http://www.pglaf.org>.

## Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Its 501(c)(3) letter is posted at <http://pglaf.org/fundraising>. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's principal office is located at 4557 Melan Dr. S. Fairbanks, AK, 99712., but its volunteers and employees are scattered throughout numerous locations. Its business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887, email [business@pglaf.org](mailto:business@pglaf.org). Email contact links and up to date contact information can be found at the Foundation's web site and official page at <http://pglaf.org>

For additional contact information:

Dr. Gregory B. Newby  
Chief Executive and Director  
[gbnewby@pglaf.org](mailto:gbnewby@pglaf.org)

## Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg-tm depends upon and cannot survive without wide spread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be

freely distributed in machine readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit <http://pglaf.org>

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg Web pages for current donation methods and addresses. Donations are accepted in a number of other ways including including checks, online payments and credit card donations. To donate, please visit: <http://pglaf.org/donate>

Section 5. General Information About Project Gutenberg-tm electronic works.

Professor Michael S. Hart is the originator of the Project Gutenberg-tm concept of a library of electronic works that could be freely shared with anyone. For thirty years, he produced and distributed Project Gutenberg-tm eBooks with only a loose network of volunteer support.

Project Gutenberg-tm eBooks are often created from several printed editions, all of which are confirmed as Public Domain in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Each eBook is in a subdirectory of the same number as the eBook's eBook number, often in several formats including plain vanilla ASCII, compressed (zipped), HTML and others.

Corrected EDITIONS of our eBooks replace the old file and take over the old filename and etext number. The replaced older file is renamed. VERSIONS based on separate sources are treated as new eBooks receiving new filenames and etext numbers.

Most people start at our Web site which has the main PG search facility:

<http://www.gutenberg.net>

This Web site includes information about Project Gutenberg-tm, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.

EBooks posted prior to November 2003, with eBook numbers BELOW #10000, are filed in directories based on their release date. If you want to download any of these eBooks directly, rather than using the regular search system you may utilize the following addresses and just download by the etext year. For example:

<http://www.gutenberg.net/etext06>

(Or /etext 05, 04, 03, 02, 01, 00, 99,  
98, 97, 96, 95, 94, 93, 92, 91 or 90)

EBooks posted since November 2003, with etext numbers OVER #10000, are filed in a different way. The year of a release date is no longer part of the directory path. The path is based on the etext number (which is identical to the filename). The path to the file is made up of single digits corresponding to all but the last digit in the filename. For example an eBook of filename 10234 would be found at:

<http://www.gutenberg.net/1/0/2/3/10234>

or filename 24689 would be found at:

<http://www.gutenberg.net/2/4/6/8/24689>

An alternative method of locating eBooks:

<http://www.gutenberg.net/GUTINDEX.ALL>

# Livros Grátis

( <http://www.livrosgratis.com.br> )

Milhares de Livros para Download:

[Baixar livros de Administração](#)

[Baixar livros de Agronomia](#)

[Baixar livros de Arquitetura](#)

[Baixar livros de Artes](#)

[Baixar livros de Astronomia](#)

[Baixar livros de Biologia Geral](#)

[Baixar livros de Ciência da Computação](#)

[Baixar livros de Ciência da Informação](#)

[Baixar livros de Ciência Política](#)

[Baixar livros de Ciências da Saúde](#)

[Baixar livros de Comunicação](#)

[Baixar livros do Conselho Nacional de Educação - CNE](#)

[Baixar livros de Defesa civil](#)

[Baixar livros de Direito](#)

[Baixar livros de Direitos humanos](#)

[Baixar livros de Economia](#)

[Baixar livros de Economia Doméstica](#)

[Baixar livros de Educação](#)

[Baixar livros de Educação - Trânsito](#)

[Baixar livros de Educação Física](#)

[Baixar livros de Engenharia Aeroespacial](#)

[Baixar livros de Farmácia](#)

[Baixar livros de Filosofia](#)

[Baixar livros de Física](#)

[Baixar livros de Geociências](#)

[Baixar livros de Geografia](#)

[Baixar livros de História](#)

[Baixar livros de Línguas](#)

[Baixar livros de Literatura](#)  
[Baixar livros de Literatura de Cordel](#)  
[Baixar livros de Literatura Infantil](#)  
[Baixar livros de Matemática](#)  
[Baixar livros de Medicina](#)  
[Baixar livros de Medicina Veterinária](#)  
[Baixar livros de Meio Ambiente](#)  
[Baixar livros de Meteorologia](#)  
[Baixar Monografias e TCC](#)  
[Baixar livros Multidisciplinar](#)  
[Baixar livros de Música](#)  
[Baixar livros de Psicologia](#)  
[Baixar livros de Química](#)  
[Baixar livros de Saúde Coletiva](#)  
[Baixar livros de Serviço Social](#)  
[Baixar livros de Sociologia](#)  
[Baixar livros de Teologia](#)  
[Baixar livros de Trabalho](#)  
[Baixar livros de Turismo](#)