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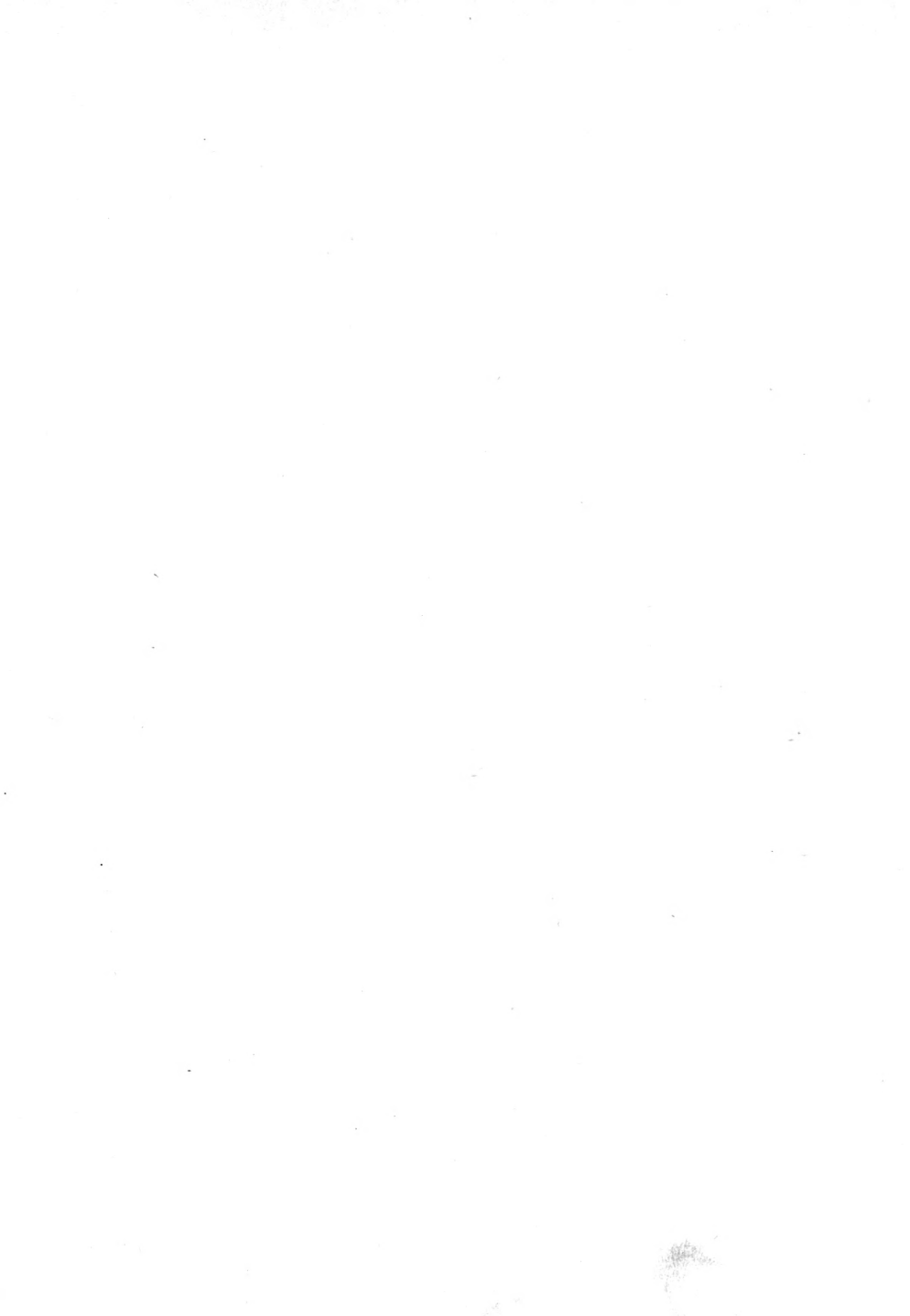
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ELIOT'S
BRIEF NARRATIVE.

1670.







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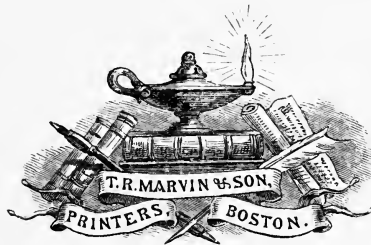
1670.



A
BRIEF NARRATIVE
OF THE
Progress of the Gospel
AMONG THE
INDIANS OF NEW ENGLAND.
1670.

By Rev. JOHN ELIOT.

WITH INTRODUCTORY NOTES,
BY W. T. R. MARVIN.



Boston:
JOHN K. WIGGIN & WM. PARSONS LUNT.
1868.

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PREFATORY NOTE.



HIS "Brief Narrative of the Progress of the Gospel," is believed to be the only one of this class of Eliot's publications, which has not been reprinted. It is not known that a copy of it is to be found in any American collection. It is named by its full title, in Stevens's "Nuggets;" in Mr. Whitmore's note on Eliot's writings in "John Dunton's Letters," published by the Prince Society (p. 206); and by Rev. Dr. Francis, in his "Life of Eliot."

It was the last of Eliot's publications, relating to the progress of Christianity among the Indians, so far as is now known, though it is possible others may exist, as he was engaged in the work of preaching the Gospel to them until his

his increasing years obliged him to rest from his labors, but a short time before his death in 1690. In the Massachusetts Historical Society's Collections, 1st Series, Vol. iii,* are nine letters from Eliot, on the same general topic; the first, dated Sept. 30, 1670,—shortly after the issue of this Tract,—and the last, July 7, 1688, not long before Eliot's decease. They were addressed to “the Honorable Robert Boyle,” who was deeply interested in this work, and was for a time governor of the Society for the Propagation of the Gospel, as well as a generous contributor to the funds which were used by Eliot and his associates in prosecuting their labors, and who is styled by Eliot a “nursing father.” These letters perhaps filled the place which the publications had previously supplied, serving as reports of the progress of the work.

The work of Christianizing the Indians continued to attract attention in England after Eliot's death. In the Library of the Massachusetts Historical Society is a small Tract, published by the Corporation for Propagating the Gospel in 1705, fifteen years after Eliot deceased. It is signed by Increase Mather, Cotton Mather, and Nehemiah Walter, and shows the veneration with which Eliot's memory was still regarded by the Indians, and the state of religion among them at that time. The title of this Tract I have cited in full on a following page.

Dr.

* Page 177 et seq.

Dr. Francis, in his valuable memoir of Eliot, speaking of the following Tract, says he had not been able to find it, and states that "It was probably the first publication of the Corporation, after their Charter was confirmed or renewed by Charles the Second. I presume it to be the same account of which Hutchinson makes so much use in his note concerning the Praying Indians, Vol. I: p. 156."* This supposition will be found to be correct, upon comparing that note with this reprint.

After some inquiry, the editor was unable to find a copy of this Tract in this country, and the following pages are printed from a manuscript copy which was kindly made by Joseph L. Chester, Esq., from an original in the British Museum.

Mr. Chester, who is so well known for his antiquarian tastes, especially on matters pertaining to the early history of New England, describes the original thus:—"The dimensions of the page from top of the first line to the bottom of the catch-word, are six and one-half inches; breadth of page, four and one-eighth inches. The pagination is exactly the distance of a line above the page, and inclosed in marks of parenthesis. The ornamental lines at top of page 3 are about as rough as the specimen I give, [of which those in
this

* Life of Eliot, p. 350.

this reprint are a fac-simile,] and extend across the page." It is a tract of eleven pages, the last being blank. The original "was a small quarto," but "the copy in the Museum has been trimmed and cut away considerably." The lines average about twelve words in length.

The style of the original has been followed in capitalizing, italics, &c., making as close a fac-simile as possible, and the pages of the copy in the Museum, are designated by figures in brackets. It is believed that it will not be devoid of interest, as it gives a more complete account of many of the towns of "praying Indians" than can be found elsewhere, and as it is perhaps the only one of the publications in regard to Christianizing the Indians of New England, previous to the year 1705, which has not been before reprinted.

W. T. R. M.





BIBLIOGRAPHIC NOTE.



IT may not be uninteresting to give here some notice of the various Tracts on the subject of Christianizing the Indians of New England. The Prince Society's edition of "John Dunton's Letters," in a note by Mr. Whitmore, previously quoted, gives the following list, which is more perfect than any other I have met with. They have all been reprinted except this. With the title is given the reference to the reprint.

I. (*Massachusetts Historical Society's Collections*, 1st S. Vol. viii., and 2d S. Vol. ix.) Good News from New-England: or, A True Relation of things very remarkable at the Plantation of Plimouth in New-England. Shewing the wondrous providence and goodness of GOD, in their preservation and continuance, being delivered from many apparent deaths and dangers. Together with a Relation of such religious and civil laws and customs, as they are in practice amongst the Indians adjoining to them at this day. As also what commodities are there to be raised for the maintenance of that and other Plantations in the said country. Written by E. W., who hath borne a part in the fore-named troubles, and there lived since their first arrival. Whereunto is added by him a brief Relation of a credible intelligence of the present state of Virginia. London: Printed by J. D., for William Bladen and John Bellamie, and are to be sold at their shops at the Bible in Paul's Church-yard, and at the Three Golden Lions, in Corn-hill, near the Royal Exchange. 1624.

II. (*Sabin's*

II. (*Sabin's Reprints, No. 7.*) New-England's First Fruits: in respect, First, of the (Conversion of Some, Conviction of Divers, Preparation of Sundry) of the Indians. 2. Of the Progreffe of Learning in the Colledge at Cambridge in Maffacufets Bay. With Divers other speciall Matters concerning that Country. Published by the instant request of sundry Friends, who desire to be satisfied in these points, by many New-England Men who are here present, and were eye or eare-witnesfes of the fame. *Zach.* 4: 10. *Job*, 8: 6, 7. London, Printed by R. O. and G. D., for Henry Overton, and are to be sold at his Shop in Popes-head-Alley. 1643.

III. (*Sabin's Reprints, No. 9.*) The Day-Breaking if not the Sun-Rising of the Gospell with the Indians in New-England. *Zach.* 4: 10. *Matth.* 13: 13. Ibid., verse 33. London, Printed by Rich. Cotes for Fulk Clifton, and are to be sold at his shop under Saint Margaret's Church on New-fish-freet Hill. 1647.

IV. (*Sabin's Reprints, No. 10.*) The Clear Sunshine of the Gospel breaking forth upon the Indians in New-England. Or, an Historically Narrative of GOD'S Wonderful Workings upon sundry of the Indians, both chief Governours and Common people, in bringing them to a willing and desired submission to the Ordinances of the Gospel: and framing their hearts to an earnest inquirie after the Knowledge of GOD the Father, and of JESUS CHRIST the Saviour of the world. By Mr. Thomas Shepard, Minister of the Gospel of Jesus Christ, at Cambridge, in New-England. *Isaiah*, 2: 2, 3. London, Printed by R. Cotes, for Bellamy, at the three golden Lions, in Cornhill, near the Royall Exchange. 1648.

V. (*Massachusetts Historical Society's Collections, 3d Series, Vol. iv.*) The Glorious Progreff of the Gospel amongst the Indians in New-England, manifested by three Letters, under the Hand of that famous Instrument of the Lord, Mr. John Eliot, and another from Mr. Thomas Mayhew, jun., both Preachers of the Word, as well to the English as Indians in New-England. Wherein the riches of God's Grace in the effectual calling of many of them is cleared up: As also a manifestation of the hungry desires of many People in sundry parts of that Country after the more full Revelation of the Gospel of Jesus Christ, to the exceeding Consolation of every Christian Reader. Together With an Appendix to the foregoing Letters, holding forth Conjectures, Observations and Applications. By I. D., Minister of the Gospell. Published by Edward Winslow. *Mal.* 1: 11. London. Printed for Hannah Allen in Popes-head-Alley. 1649.

VI. (*Massachusetts*

VI. (*Massachusetts Historical Society's Collections, 3d Series, Vol. iv.*) The Light appearing more and more towards the perfect Day. Or, a farther Discovery of the present state of the Indians in New-England, Concerning the Progress of the Gospel amongst them. Manifested by Letters from such as preach to them there. Published by Henry Whitfield, late Pastor to the Church of CHRIST at Gilford, in New-England, who came late thence. *Zeph. 2 : 11.* London, Printed by T. R. & E. M., for John Bartlet, and are to be sold at the Gilt Cup, near St. Auftins gate, in Pauls Church-yard. 1651.

VII. (*Sabin's Reprints, No. 5.*) Strength out of Weakness, Or a Glorious Manifestation of the further Progress of the Gospel amongst the Indians in New-England. Held forth in sundry Letters from divers Ministers and others to the Corporation established by Parliament for promoting the Gospel among the Heathen in New-England, and to particular members thereof, since the late Treatise to that effect, formerly set forth by Mr. Henry Whitfield, late Pastor of Gilford, in New-England. Published by the aforesaid Corporation. *Cant. 8 : 8.* London, Printed by M. Simmons, for John Blague and Samuel Howes, and are to be sold at their shop in Popes Head Alley. 1652. (Sabin says there were three editions in the same year, and gives the titles in his reprint.)

VIII. (*Massachusetts Historical Society's Collections, 3d Series, Vol. iv.*) Tears of Repentance: Or a further Narrative of the Progress of the Gospel Amongst the Indians in New-England: Setting forth, not only their present state and condition, but sundry Confessions of sin by diverse of the said Indians, wrought upon by the saving Power of the Gospel: Together with the manifestation of their Faith and Hope in JESUS CHRIST, and the Work of Grace upon their Hearts. Related by Mr. Eliot and Mr. Mayhew, two Faithful Labourers in that work of the Lord. Published by the Corporation for propagating the Gospel there, for the Satisfaction and Comfort of such as wish well thereunto. *Isay. 42 : 3.* London: Printed by Peter Cole, in Leaden-Hall, and are to [be] Sold at his Shop, at the sign of the Printing-Press in Cornhill, near the Royal Exchange. 1653.

IX. (*Massachusetts Historical Society's Collections, 3d Series, Vol. iv.*) A Late and Further Manifestation of the Progress of the Gospel amongst the Indians in New-England. Declaring their constant Love and Zeal to the Truth: With a readinesse to give Account of their Faith and Hope; as of their desires in Church Communion to be Partakers of the Ordinances of Christ. Being a Narrative of the Examinations of the Indians, about their Knowledge in Religion, by the Elders

Elders of the Churches. Related by Mr. John Eliot. Published by the Corporation, established by Act of Parliament, for Propagating the Gospel there. *AAs* 13: 47. London: Printed by M. S. 1655.

X. (*Sabin's Reprints, No. 6.*) A further Account of the Progress of the Gospel amongst the Indians in New-England, and of the means used effectually to advance the same. Set forth in certain Letters sent from thence declaring a purpose of Printing the Scriptures in the Indian Tongue, into which they are already Translated. With which Letters are likewise sent an Epitome of some Exhortations delivered by the Indians at a fast, as Testimonies of their obedience to the Gospel. As also some helps directing to the Indians how to improve natural reason unto the knowledge of the true GOD. London, Printed by M. Simmons for the Corporation of New-England, 1659.

XI. A Brief Narrative, &c. The Tract of which the following is a reprint.

Beside the Tracts of which the above is a list, there are two more relating to the same subject. One of them was written by Daniel Gookin, and contains a letter from Eliot to the author, after he had read the manuscript. Dr. Francis says of this Tract, that the "Manuscript was loaned to Mr. Sparks by the Rev. Mr. Campbell of Pittsburg, who procured it in England, and allowed Mr. Sparks to have a copy taken." It was printed from the manuscript by the American Antiquarian Society in 1836, and will be found in the second volume of their Collections and Transactions, pages 424 et seq. Its title is as follows:—

An Historical Account of the Doings and Sufferings of the Christian Indians in New England in the years 1675, 1676, 1677, impartially drawn by one well acquainted with that affair, and presented unto the Right Honourable the Corporation residing in London, appointed by the King's Most Excellent Majesty for promoting the Gospel among the Indians in America.

The

The other is that to which reference has already been made, as contained in the Library of the Massachusetts Historical Society. It is a small 18mo Tract, with the following title:—

A Letter About the Present State of *Christianity*, among the Christianized Indians of New-England. Written to the Honourable, Sir William Ashhurst, Governour of the Corporation, for Propagating the Gospel among the Indians, in New England, and Parts Adjacent, in America. Boston, in N. E. Printed by Timothy Green, 1705.

Eliot's other works are as follows:

1653. A *Catechism* "In the Indian language. Printed at the expense of the Corporation in England for propagating the gospel among the Indians in New-England." Thomas, History of Printing, vol. 1, p. 254. A second edition of one thousand copies was printed in 1661, and in 1687 another appeared. These were all from Green's prefs.

1660. The Christian Commonwealth: or the Civil Policy of the Rising Kingdom of Jesus Christ. Written before the Interruption of the Government, By Mr. John Eliot, Teacher of the Church of Christ at Roxbury in New-England and now published (after his consent given) by a Servor of the season. London: Printed for Livewell Chapman, at the Crown, in Popes-Head-Alley.—Reprinted (from the original tract formerly in possession of Col. Aspinwall,) in Massachusetts Historical Society's Collections, iii series, 9th volume, p. 127 et seq.

1661. A translation into the Indian language of the New Testament, followed in 1663 by the Old Testament.

The New Testament has two title pages, one in English, the other in Indian. The first is, "The New Testament of our Lord and Saviour Jesus Christ. Translated into the Indian Language, and ordered to be printed by the Commissioners of the United Colonies in New England, at the Charge and with the Consent of the Corporation in England, for the Propagation of the Gospel amongst the Indians in New England. Cambridge, Printed by Samuel Green and Marmaduke Johnson. MDCLXI." The other is "Wusku Wutteſtamentum Nul-Lordumun Jesus Christ Nuppoquohwusuaeneumun. Cambridge, Printed by Samuel Green and Marmaduke Johnson. MDCLXI." There is a copy of this New Testament

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in the Library of Harvard College. It has the Address or Dedication to the King, which was not inserted in all the copies. Thomas in giving the English title of the New Testament, inserts the words "With Marginal Notes" immediately before the Imprint. The Catalogue of the Prince Library omits them.

The Old Testament was published in 1663. Thomas, (History of Printing, vol. 1, p. 255,) says this also had two title pages, one in English, the other in Indian. The New Testament was bound up with it, and "A Catechism, and the Psalms of David in Indian Verse, which were a translation of the New England Version of the Psalms." (Francis, Life of Eliot, p. 221.) The Indian title of the whole Bible is as follows:—"Mamuffe Wunneetupanatamwe up-Biblum God Naneefwe Nukkone Testament kah wonk Wufku Testament. Ne quoshkinnumuk nashpe Wuttinneumoh Christ noh asoowefit John Eliot. Cambridge: Printeooop nashpe Samuel Green kah Marmaduke Johnson. 1663." pp. 1086. 4to. The Psalms following the New Testament have no separate title-page, but only a heading: Wame Ketoohomae uketoohomaongash David.

In 1680, another edition of the New Testament was published, which has the imprint of Cambridge, but no printer's name. In addition to the Psalms, a Catechism was annexed, as in the first impression. In 1685, a second edition of the Old Testament was issued, printed at Cambridge by Samuel Green. Each part has but one title page, which is in Indian, and as cited in the Catalogue of the Prince Library, does not vary from that of the first, with the exception of the imprint. For a more complete account of the Indian Bible, the reader is referred to Francis, Life of Eliot, p. 228 et seq., to whom I am indebted for many of the facts in these notes, to the Catalogue of the Prince Library of the Boston Public Library, and to Thomas, History of Printing, vol. 1, p. 469 et seq.

1664. The Indian Psalter, printed at Cambridge, in a small octavo volume of one hundred and fifty pages—the edition consisting of five hundred copies. It is supposed by Francis that this was a separate publication of the Book of Psalms taken from the Indian translation of the Old Testament.

1664. Wehkomaonganoo asquam Peantogig Kah asquam Quinnuppegig. You-yeu qufhkinnunum en Indiane Wuttinnontoowaonganit. Cambridge: Printed by S. G. for the Corporation in London for the Indians in New-England. 1688. pp. 188. 8vo.—Baxter's *Call to the Unconverted*, in Indian.

1664. Indian Grammar: described by Thomas, (vol. 1, p. 257,) as containing about sixty pages quarto. He classes it among the works printed by Green, and says, "No year is mentioned, but it must have been printed about 1664."

1665. Communion of Churches, or The Divine Management of Gospel Churches by the Ordinance of Councils, constituted in Order, according to the Scriptures. As also, The Way of bringing all Christian Parishes to be Particular Reforming Congregationall churches: humbly proposed, as a Way which hath so much light from the Scriptures of truth, as that it may lawfully be submitted unto by all; and may, by the blessing of the Lord, be a means of uniting those two Holy and eminent Parties, the Presbyterians and the Congregationals. As also to prepare for the hoped-for Resurrection of the Churches; and to propose a Way to bring all Christian Nations unto an Unity of the Faith and Order of the Gospel. Written by John Eliot, Teacher of Roxbury in N. E. Ps. i: 10. That Ye may try the things that are excellent. 1 John iv: 1. Try the Spirits. Cambridge: Printed by Marmaduke Johnson. 1665. pp. 38.—For the above title I am indebted to the kindness of Rev. H. M. Dexter, D. D., who has furnished me with a transcript from an original copy formerly in his possession. With his copy of this tract was bound another, named below. Francis says the "Communion of Churches" was a pamphlet intended only for private distribution, and gives extracts from it. (Life of Eliot, p. 253.)

1672. Indian Logick Primer. The only information I have of this is, that it was printed by Marmaduke Johnson at Cambridge. (Thomas, History of Printing, vol. 1, p. 274.)

1678. The Harmony of the Gospels, in the History of the Humiliation and Sufferings of Christ. Boston: Printed by John Foster, 1678. pp. (4) 131. A small quarto volume, of which there is a copy in the Prince Library of the Boston Public Library.

1685. Manitowompae Pomantamoonk Sampwihanau Christianoh Uttoh woh an Pomantog Wnsikkitteahonat [*sic*] God. Cambridge. Printed for the right Honorable Corporation in London for the Gospelizing the Indians in New England. 1685. pp. 333. [349.] 8°.—A translation of Bishop Lewis Bayly's *Practice of Piety*. Thomas, (vol. 1, p. 262,) describes it as having "about 160 pages," thus differing from the Prince Catalogue, from which I have cited this title, and also says "a third edition was printed by Green, in 1687."

1689. Indian translation of Shepard's *Sincere Convert*: described by Thomas as printed at Cambridge by Green in a duodecimo volume, of one hundred and sixty-five pages. Dr. Francis had never seen this, but thought it probably contained *The Sound Believer* also.

The dates of publication of the following are not definitely known.

Indiane Primer Afuh negonneyeunk, &c. This, in 1687, had passed through several editions. In the Catalogue of the Prince Library, which cites the entire title of an edition printed in 1720, is the following, but the date of the "first edition" does not appear. "'Mr B Green says composed by Mr Eliot, & Printed at Camb, abt 1684.' T. Prince's note on the 1st edition."

An Answer to Norcott's Book against Infant Baptism. This is spoken of by Cotton Mather. Francis had seen neither the tract itself, nor any other account of it, than that given by Mather.

The Dying Speeches of several Indians. Rev. Dr. Dexter informs me that this was a small tract of twelve pages, having the title printed lengthwise of the page, with no imprint. In an article which he furnished to the magazine entitled "The Sabbath at Home," [June, 1868, p. 333 et seq.] he has reprinted the entire tract, with the exception of the Preface, following the spelling, italicizing and punctuation, as he transcribed it from an original copy formerly in his possession, and now owned by George Brinley, Esq. In his Life of Eliot, Dr. Francis quotes the title as the "Dying Speeches and Counsels of such Indians as dyed in the Lord," describing it as without date. It is also reprinted, with the Preface, in the Prince Society's edition of Dunton's Letters. The date 1665, which has been assigned to it, is doubtless incorrect, as on page 25 following, Eliot speaks of *John Speen* and *Anthony* as living in 1670, whose "dying speeches" are given in the tract named.



A BRIEF
NARRATIVE

OF THE

Progress of the Gospel amongst
the *Indians* in *New-England*, in
the Year 1670.

GIVEN IN

By the Reverend Mr. JOHN ELLIOT,
Minister of the Gospel there,

In a LETTER by him directed to the
Right Worshipfull the COMMISSIONERS
under his Majesties Great-Seal for Prop-
agation of the Gospel amongst the poor
blind Natives in those United Colonies.

L O N D O N ,

Printed for *John Allen*, formerly living in *Little-Britain* at
the *Rising-Sun*, and now in *Wentworth street* near *Bell-
Lane*, 1671.





*To the Right Worshipful the Commissioners
under his Majesties Great-Seal, for Pro-
pagation of the Gospel amongst the poor
blind Indians in New-England.*

Right Worshipful and Christian Gentlemen,



That brief Tract of the present state of the *Indian-Work* in my hand, which I did the last year on the sudden present you with when you call'd for such a thing; That falling short of its end, and you calling for a renewal thereof, with opportunity of more time, I shall begin with our last great motion in that Work done this Summer, because that will lead me to begin with the state of the *Indians* under the hands of my Brethren Mr. *Mahew* and Mr. *Bourn*.

Upon the 17th day of the 6th month 1670, there was a Meeting at *Maktapog* near *Sandwich* in *Plimouth-Pattent*, to gather a Church among the *Indians*: There were present six of the Magistrates, and many Elders, (all of them Messengers of the Churches within that Jurisdiction) in whose presence, in a day of Fasting and Prayer, they making confession of the Truth and Grace of Jesus Christ, did in that solemn Assembly enter into Covenant, to walk together in the Faith
and

and Order of the Gospel; and were accepted and declared to be a Church of Jesus Christ. These *Indians* being of kin to our *Massachuset-Indians* who first prayed unto God, conversed with them, and received amongst them the light and love of the Truth; they desired me to write to Mr. *Leveredge* to teach them: He accepted the Motion: and performed the Work with good success; but afterwards he left that place, and went to *Long-Island*, and there a godly Brother, named *Richard Bourne* (who purposed to remove with Mr. *Leveredge*, but hindered by Divine Providence) undertook the teaching of those *Indians*, and hath continued in the work with good success to this day; him we ordained Pastor: and one of the *Indians*, named *Jude*, should have been ordained Ruling-Elder, but being sick at that time, advice was given that he should be ordained with the first opportunity, as also a Deacon to manage the present Sabbath-day Collections, and other [4] parts of that Office in their season. The same day also were they, and such of their Children as were present, baptized.

From them we passed over to the *Vinyard*, where many were added to the Church both men and women, and were baptized all of them, and their Children also with them; we had the Sacrament of the Lords Supper celebrated in the *Indian-Church*, and many of the *English-Church* gladly joyned with them; for which cause it was celebrated in both languages. On a day of Fasting and Prayer, Elders were
 ordained,

ordained, two Teaching-Elders, the one to be a Preacher of the Gospel, to do the Office of a Pastor and Teacher; the other to be a Preacher of the Gospel, to do the Office of a Teacher and Pastor, as the Lord should give them ability and opportunity; Also two Ruling-Elders, with advice to ordain Deacons also, for the Service of Christ in the Church. Things were so ordered by the Lord's guidance, that a Foundation is laid for two Churches more; for first, these of the *Vinyard* dwelling at too great a distance to enjoy with comfort their Sabbath-communion in one place, Advice was given them, that after some experience of walking together in the Order and Ordinances of the Gospel, they should issue forth into another Church; and the Officers are so chosen, that when they shall do so, both Places are furnished with a Teaching and Ruling-Elder.

Also the Teacher of the *Praying Indians* of *Nantuket*, with a Brother of his were received here, who made good Confessions of Jesus Christ; and being asked, did make report unto us that there be about ninety Families who pray unto God in that Island, so effectual is the Light of the Gospel among them. Advice was given, that some of the chief Godly People should joyn to this Church, (for they frequently converse together, though the Islands be seven leagues asunder) and after some experience of walking in the Order of the Gospel, they should issue forth into Church-estate among themselves, and have Officers ordained amongst them.

The

The Church of the *Vinyard* were desirous to have chosen Mr. *Mahew* to be their Pastor: but he declined it, conceiving that in his present capacity he lieth under greater advantages to stand their Friend, and do them good, to save them from the hands of such as would bereave them of their Lands, &c. but they shall always have his counsel, instruction and management in all their Church-affairs, as hitherto they have had; he will die in this service of Jesus Christ. The *Praying-Indians* of both these Islands depend on him, as God's Instrument for their good. [5] Advice also was given for the setting of Schools; every Child capable of learning, equally paying, whether he make use of it or no: Yet if any should sinfully neglect Schooling their Youth, it is a transgression liable to censure under both Orders, Civil and Ecclesiastical, the offence being against both. So we walk at *Natick*.

In as much as now we have ordained *Indian Officers* unto the Ministry of the Gospel, it is needful to add a word or two of Apology: I find it hopeless to expect *English Officers* in our *Indian Churches*; the work is full of hardship, hard labour, and chargeable also, and the *Indians* not yet capable to give considerable support and maintenance; and Men have bodies, and must live of the Gospel: And what comes from England is liable to hazard and uncertainties. On such grounds as these partly, but especially from the secret wise governance of Jesus Christ, the Lord of the Harvest, there

there is no appearance of hope for their souls feeding in that way: they must be trained up to be able to live of themselves in the ways of the Gospel of Christ; and through the riches of God's Grace and Love, fundry of themselves who are expert in the Scriptures, are able to teach each other: An *English* young man raw in that language, coming to teach among our Christian-*Indians*, would be much to their loss; there be of themselves such as be more able, especially being advantaged that he speaketh his own language, and knoweth their manners. Such *English* as shall hereafter teach them, must begin with a People that begin to pray unto God, (and such opportunities we have many) and then as they grow in knowledge, he will grow (if he be diligent) in ability of speech to communicate the knowledge of Christ unto them. And seeing they must have Teachers amongst themselves, they must also be taught to be Teachers: for which cause I have begun to teach them the Art of Teaching, and I find some of them very capable. And while I live, my purpose is, (by the Grace of Christ assisting) to make it one of my chief cares and labours to teach them some of the Liberal Arts and Sciences, and the way how to analyze, and lay out into particulars both the Works and Word of God; and how to communicate knowledge to others methodically and skilfully, and especially the method of Divinity. There be fundry Ministers who live in an opportunity of beginning with a People, and for time to come I shall cease my importuning
of

of others, and onely fall to perswade such unto this service of Jesus Christ, it being one part of our Ministerial Charge to preach to the World in the Name of Jesus, and from amongst them to gather Subjects to his holy Kingdom. The Bible, and the Catechism drawn [6] out of the Bible, are general helps to all parts and places about us, and are the groundwork of Community amongst all our *Indian-Churches* and Christians.

I find a Blessing, when our Church of *Natick* doth send forth fit Persons unto some remoter places, to teach them the fear of the Lord. But we want maintenance for that Service; it is a chargeable matter to send a Man from his Family: The Labourer is worthy of his Hire: And when they go only to the High-ways and Hedges, it is not to be expected that they should reward them: If they believe and obey their Message, it is enough. We are determined to send forth some (if the Lord will, and that we live) this Autumn, fundry ways. I see the best way is, *up and be doing*: In all labour there is profit; *Seek and ye shall find*. We have Christs Example, his Promise, his Prefence, his Spirit to assist; and I trust that the Lord will find a way for your encouragement.

Natick is our chief Town, where most and chief of our Rulers, and most of the Church dwells; here most of our chief Courts are kept; and the Sacraments in the Church are for the most part here administred: It is (by the Divine Providence) seated well near in the center of all our praying
Indians,

Indians, though Westward the Cords of Christ's Tents are more enlarged. Here we began Civil Government in the year 1650. And here usually are kept the General-Trainings, which seven years ago looked so big that we never had one since till this year, and it was at this time but a small appearance. Here we have two Teachers, *John Speen* and *Anthony*; we have betwixt forty and fifty Communicants at the Lord's Table, when they all appear, but now, some are dead, and some decipred with age; and one under Censure, yet making towards a recovery; one died here the last Winter of the Stone, a temperate, sober, godly man, the first *Indian* that ever was known to have that disease; but now another hath the same disease: Sundry more are proposed, and in way of preparation to joyn unto the Church.

Ponkipog, or *Pakeunit*, is our second Town, where the *Sachems* of the Bloud (as they term their Chief Royal-Line) had their Residence and Rights, which are mostly Alienated to the English Towns: The last Chief Man, of that Line, was last year slain by the *Mauquuzogs*, against whom he rashly (without due Attendants and Assistance, and against Counsel) went; yet all, yea, his Enemies say, He died valiantly; they were more afraid to kill him, than he was to die; yet being de- [7] ferted by all (some knowingly say through Treason) he stood long, and at last fell alone: Had he had but 10 Men, yea 5 in good order with him, he would have driven all his
 Enemies

Enemies before him. His Brother was resident with us in this Town, but he is fallen into sin, and from praying to God. Our Chief Ruler is *Ahauton*, an old stedfast and trusty friend to the *English*, and loveth his Country. He is more loved than feared; the reins of his bridle are too long. *Wakan* is sometimes necessarily called to keep Courts here, to add life and zeal in the punishment of Sinners. Their late Teacher, *William*, is deceased; He was a man of eminent parts, all the *English* acknowledge him, and he was known to many: He was of a ready wit, sound judgment, and affable; he is gone unto the Lord; And *William*, the Son of *Ahauton*, is called to be Teacher in his stead. He is a promising young-man, of a single and upright heart, a good judgment, he Prayeth and Preacheth well, he is studious and industrious, and well accounted of among the *English*.

Hassunnimesut is the next Town in order, dignity, and antiquity; fundry of our chief Friends in the great work of Praying to God, came from them, and there lived their Progenitors, and there lieth their Inheritance, and that is the place of their desires. It lieth upon *Nichmuke* River; the people were well known to the *English* so long as *Connecticot* Road lay that way, and their Religion was judged to be real by all that travelled that journey, and had occasion to lodge, especially to keep a Sabbath among them. The Ruler of the Town is *Anuweekin*, and his Brother *Tuppuk-koowillin*

koowillin is Teacher, both found and godly Men. This Ruler, laſt Winter, was overtaken with a Paſſion, which was ſo obſervable, that I had occaſion to ſpeak with him about it; he was very penitent; I told him, That as to man, I, and all men were ready to forgive him. *Ah!* ſaid he, *I find it the greateſt difficulty to forgive myſelf.* For the encouragement of this place, and for the cheriſhing of a new Plantation of Praying Indians beyond them, they called *Monatunkanet* to be a Teacher alſo in that Town, and both of them to take care of the new Praying-Town beyond them. And for the like encouragement, Captain *Gookins* joyned *Petahheg* with *Anurweekin*. The aged Father of this Ruler and Teacher, was laſt year Baptized, who hath many Children that fear God. In this place we meditate ere long (if the Lord will, and that we live) to gather a Church, that ſo the Sabbath-Communion of our Chriſtian *Indians* may be the more agree-[8] able to the Divine Inſtitution, which we make too bold with while we live at ſuch diſtance.

Ogguonikongquameſut is the next Town; where, how we have been afflicted, I may not ſay. The *English* Town called *Marlborough* doth border upon them, as did the lines of the Tribes of *Judah* and *Benjamin*; the *English* Meeting-houſe ſtandeth within the line of the *Indian* Town, although the contiguity and co-habitation is not barren in producing matters of interfering; yet our godly *Indians* do obtain a good report

report of the godly *English*, which is an argument that bringeth light and evidence to my heart, that our *Indians* are really godly. I was very lately among them; they desired me to fettle a stated Lecture amongst them, as it is in sundry other Praying Towns, which I did with so much the more gladness and hope of blessing in it, because through Grace the Motion did first spring from themselves. *Solomon* is their Teacher, whom we judge to be a serious and sound Christian; their Ruler is *Owannamug*, whose grave, faithful, and discreet Conversation hath procured him real respect from the *English*. One that was a Teacher in this place, is the man that is now under Censure in the Church; his sin was that adventitious sin which we have brought unto them, Drunkenness, which was never known to them before they knew us *English*. But I account it our duty, and it is much in my desire, as well to teach them Wisdom to Rule such heady Creatures, as skill to get them to be able to bridle their own appetites, when they have means and opportunity of high-spirited enticements. The Wisdom and Power of Grace is not so much seen in the beggarly want of these things, as in the bridling of our selves in the use of them. It is true Dominion, to be able to use them, and not to abuse ourselves by them.

Nashope is our next Praying Town, a place of much Affliction; it was the chief place of Residence, where *Tahattawans* lived

lived, a Sacham of the Blood, a faithful and zealous Christian, a strict yet gentle Ruler; he was a Ruler of 50 in our Civil Order; and when God took him, a chief man in our *Israel* was taken away from us. His only Son was a while vain, but proved good, expert in the Scripture, was Elected to Rule in his Fathers place, but soon died, insomuch that this place is now destitute of a Ruler. The Teacher of the place is *John Thomas*, a godly understanding Christian, well esteemed of by the *English*: his Father was killed by the *Mauquaogs*, shot to death as he was in [9] the River doing his Eele-wyers. This place lying in the Road-way which the *Mauquaogs* haunted, was much molested by them, and was one year wholly deserted; but this year the People have taken courage and dwell upon it again.

In this place after the great Earthquake, there was some eruption out of the Earth, which left a great *Hiatus* or Cleft a great way together, and out of some Cavities under great Rocks, by a great Pond in that place, there was a great while after often heard an humming noise, as if there were frequent eruptions out of the Ground at that place: yet for Healthfulness the place is much as other places be. For Religion, there be amongst them some Godly Christians, who are received into the Church, and baptized, and others looking that way.

Wamefut is our next Praying-Town; it lyeth at the bottom of the great Falls, on the great River *Merymak*, and at the
falling-in

falling-in of *Concord* River; the Sachem of this Place is named *Nomphon*, said to be a Prince of the Bloud, a Man of a real Noble Spirit: A Brother of his was slain by the *Mauquaogs* as he was upon a Rock fishing in the great River. In revenge whereof he went in the forementioned rash Expedition, but had such about him, and was so circumpect, that he came well off, though he lost one principal Man. This place is very much annoyed by the *Mauquaogs*, and have much ado to stand their ground.

In this Place Captain *Gookins* ordered a Garrison to be kept the last year, which Order while they attended they were safe; but when the Northern Sachems and Souldiers came, who stirred up ours to go with them on their unsuccessful Expedition, the Town was for the most part scatter'd, and their Corn spoyled.

The Teacher of this Place is named *George*: they have not much esteem for Religion, but I am hopefully perswaded of fundry of them; I can go unto them but once in a year.

Panatuket is the upper part of *Merimak*-Falls; so called, because of the noise which the Waters make. Thither the *Penagwog-Indians* are come, and have built a great Fort; Their Sachems refused to pray to God, so signally and finally, that Captain *Gookins* and my self were very sensible of it, and were not without some expectation of some interposure of a Divine-Hand, which did eminently come to pass;
for

for in the forenamed Expedition they joyned with the Northern Sachems, [10] and were all of them cut off; even all that had so signally refused to pray unto God were now as signally rejected by God, and cut off. I hear not that it was ever known, that so many Sachems and Men of Note were killed in one imprudent Expedition, and that by a few scattered people; for the *Mauquaogs* were not imbodyed to receive them, nor prepared, and few at home, which did much greaten the Overthrow of so many great Men, and shews a divine over-ruling hand of God. But now, since the *Penaguog-Sachems* are cut off, the People (sundry of them) dwelling at *Panatumet-Fort* do bow the Ear to hear, and submit to pray unto God; to whom *Jethro*, after he had confest Christ and was baptized, was sent to preach Christ to them.

Magunkukquok is another of our Praying-Towns at the remotest Westerly borders of *Natick*; these are gathering together of some *Nipmuk Indians* who left their own places, and sit together in this place, and have given up themselves to pray unto God. They have called *Pomham* to be their Ruler, and *Simon* to be their Teacher. This latter is accounted a good and lively Christian; he is the second man among the *Indians* that doth experience that afflicting disease of the Stone. The Ruler hath made his Preparatory
Confession

Confession of Christ, and is approved of, and at the next opportunity is to be received and baptized.

I obtained of the General-Court a Grant of a Tract of Land, for the settlement and encouragement of this People; which though as yet it be by some obstructed, yet I hope we shall find some way to accomplish the same.

Quanatuffet is the last of our Praying-Towns, whose beginnings have received too much discouragement; but yet the Seed is alive: they are frequently with me; the work is at the birth, there doth only want strength to bring forth. The care of this People is committed joyntly to *Monatunkanit*, and *Tuppunkkoowillin* the Teachers of *Hassunemesut*, as is abovesaid; and I hope if the Lord continue my life, I shall have a good account to give of that People.

Thus I have briefly touched some of the chiefest of our present Affairs, and commit them to your Prudence, to do [11] with them what you please; committing your Selves,
and

and all your weighty Affairs unto the Guidance and Blessing of the Lord, I rest,

Your Worships to serve you in the

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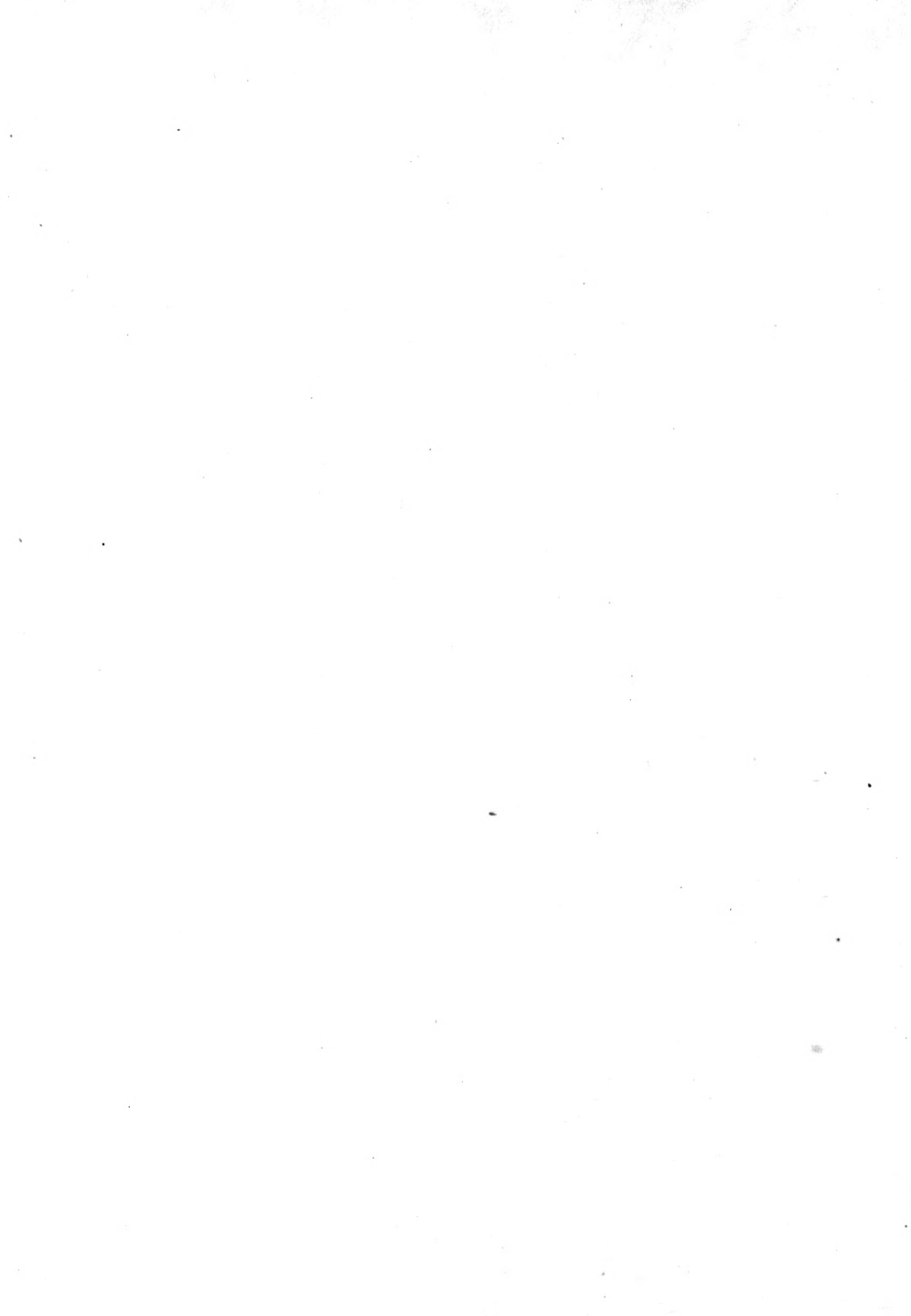
I N D E X.

- Ahauton, 26.
Allen, Hannah, 10.
Allen, John, 17, 33.
American Antiquarian Society, 12.
Anthony, 16, 25.
Anuweekin, 26, 27.
Afhurst, Sir William, 13.
Aspinwall, T., 13.
Astrologers Routed, 33.
Bartlet, John, 11.
Bayly, L., 15.
Bellamic, John, 9, 10.
Bladen, William, 9.
Blague, John, 11.
Bourne, Richard, 19, 20.
Boyle, Sir Robert, 6.
Brinley, George, 16.
British Museum, 7.
Cambridge College, 10.
Catechism, Hook & Davenport's, 33.
Chapman, Livewell, 13.
Charles II., 7.
Chester, Joseph L., 7.
Clifton, Fulk, 10.
Cole, Peter, 11.
Communicants, Number of, 25.
Concord River, 30.
Confession of Faith of the Congrega-
tional Churches, 33.
Connecticut-road, 26.
Corporation for Propagating the Gospel,
6, 7, 11, 12, 13, 14, 15, 19.
Cotes, Richard, 10.
Cotton on the Covenant, 33.
Dexter, H. M., 15, 16.
Dunton's Letters, 5, 9, 16.
Earthquake, 29.
Eliot, John, his publications, 5, 10-16 :
death, 6 : letters to Boyle, 6 : journey
to Maktapog and Martha's Vineyard,
19-20 : ordains elders, 21-22 : teaches
the Art of Teaching, 23 : conversa-
tion with Anuweekin, 26 : visit to
Marlborough, 28 : grant of land, 31.
Foster, John, 15.
Francis, Convers, 5, 7, 12, 14, 15.
General Training, 25.
George, 30.
Gilford, 11.
Gookin, Daniel, 12, 27, 30.

Green,

- Green, Bartholomew, 16.
 Green, Samuel, 13, 14, 15.
 Green, Timothy, 13.
 Haffunnimefut, 26, 32.
 Howes, Samuel, 11.
 Hutchinson, 7.
 Jethro, 31.
 Johnson, Marmaduke, 13, 14, 15.
 Jude, 20.
 Leveredge, 20.
 Long-Island, 20.
 Magunkukquok, 31.
 Maktapog, 19.
 Marlborough, 27.
 Massachussetts Historical Society, 6, 9,
 10, 11, 13.
 Mather, Cotton, 6.
 Mather, Increase, 6.
 Mauquaogs, or Mauquzogs, 25, 29, 30,
 31.
 Martha's Vineyard, 20, 21, 22, 24.
 Mayhew, Thomas, 10, 11, 19, 22.
 Merrimack Falls, 29, 30.
 Merrimack River, 29.
 Monatunkanet, 27, 32.
 Nantucket, 21.
 Nahope, 28.
 Natick, 22, 31.
 Nichmuke River, 26.
 Nipmuk Indians, 31.
 Nomphon, 30.
 Ogquonikongquamefut, 27.
 Overton, Henry, 10.
 Owannamug, 28.
 Pakeunit, 25.
 Panatuket, 30, 31.
 Penagwog Indians, 30.
 Penagwog Sachems, 30, 31.
 Petahheg, 27.
 Plymouth Patent, 19.
 Pomham, 31.
 Ponkipog, 25.
 Prince Library, 14, 15, 16.
 Prince Society, 5, 9, 16.
 Prince, Thomas, 16.
 Quanutuffet, 32.
 Sabin, Joseph, 10, 11.
 Sandwich, 19.
 Shepard, Thomas, 10, 15.
 Simmons, M., 11, 12.
 Simon, 31.
 Solomon, 28.
 Sparks, Jared, 12.
 Speen, John, 16, 25.
 Stevens's Nuggets, 5.
 Tahattawans, 28.
 Thomas, Ifaiah, 13, 14, 15.
 Thomas, John, 29.
 Tracts on Christianizing the Indians, 6,
 8, 9-13.
 Tuppukkoowillin, 27, 32.
 Wakan, 26.
 Walter, Nehemiah, 6.
 Wamefut, 29.
 Whitfield, Henry, 11.
 Whitmore, W. H., 5, 9.
 William, 26.
 Winflow, Edward, 9, 10.





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