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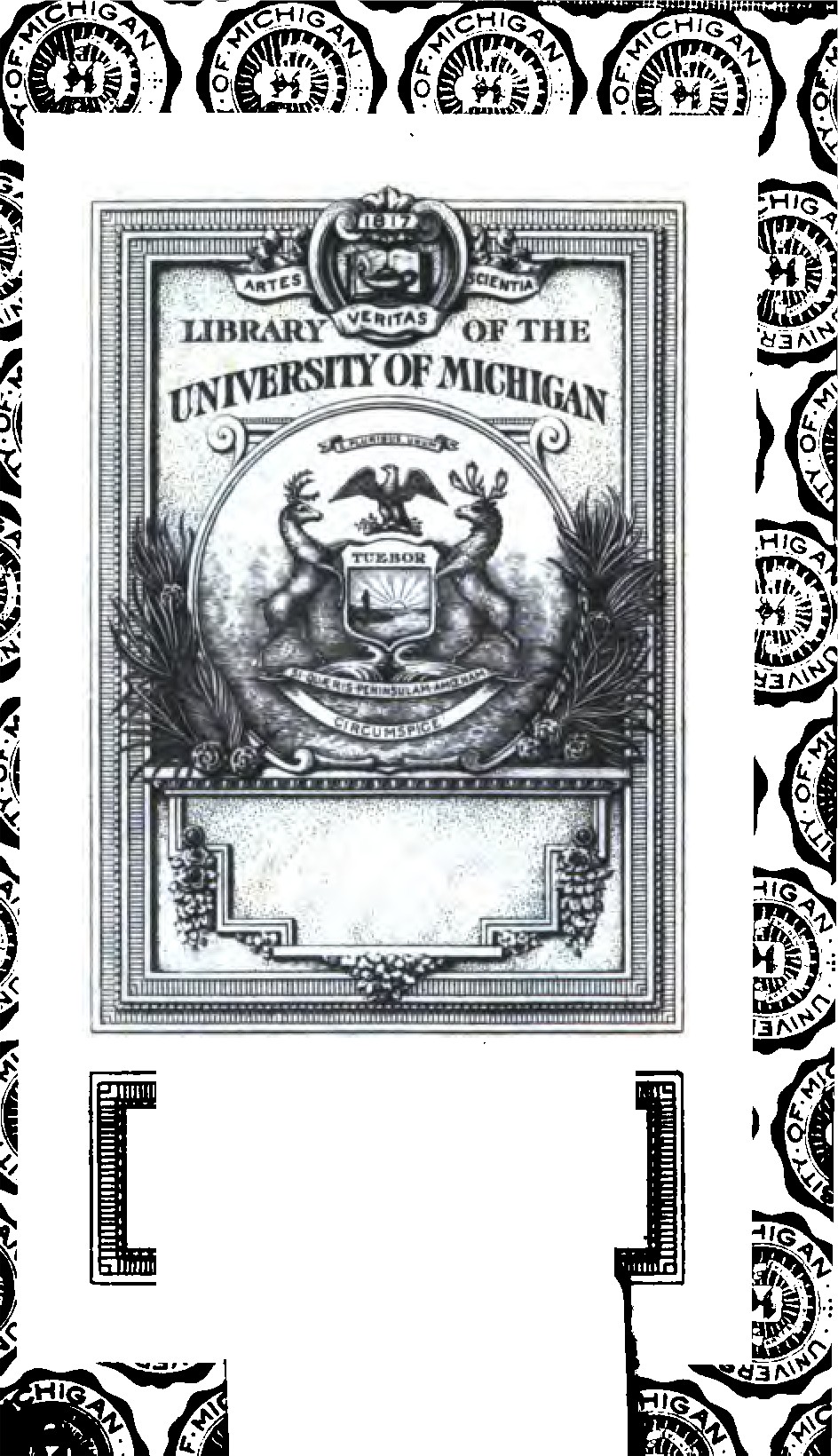
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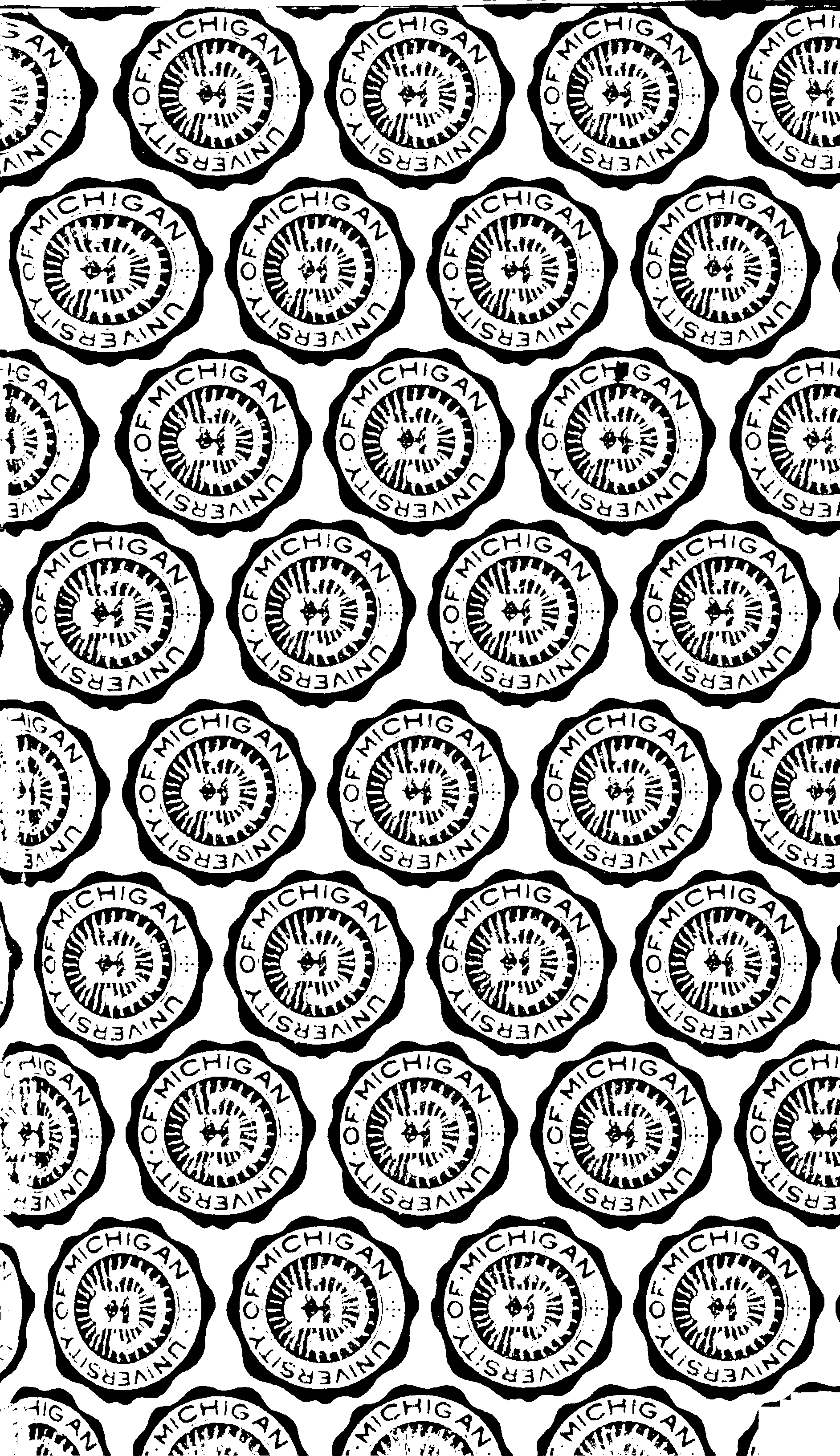
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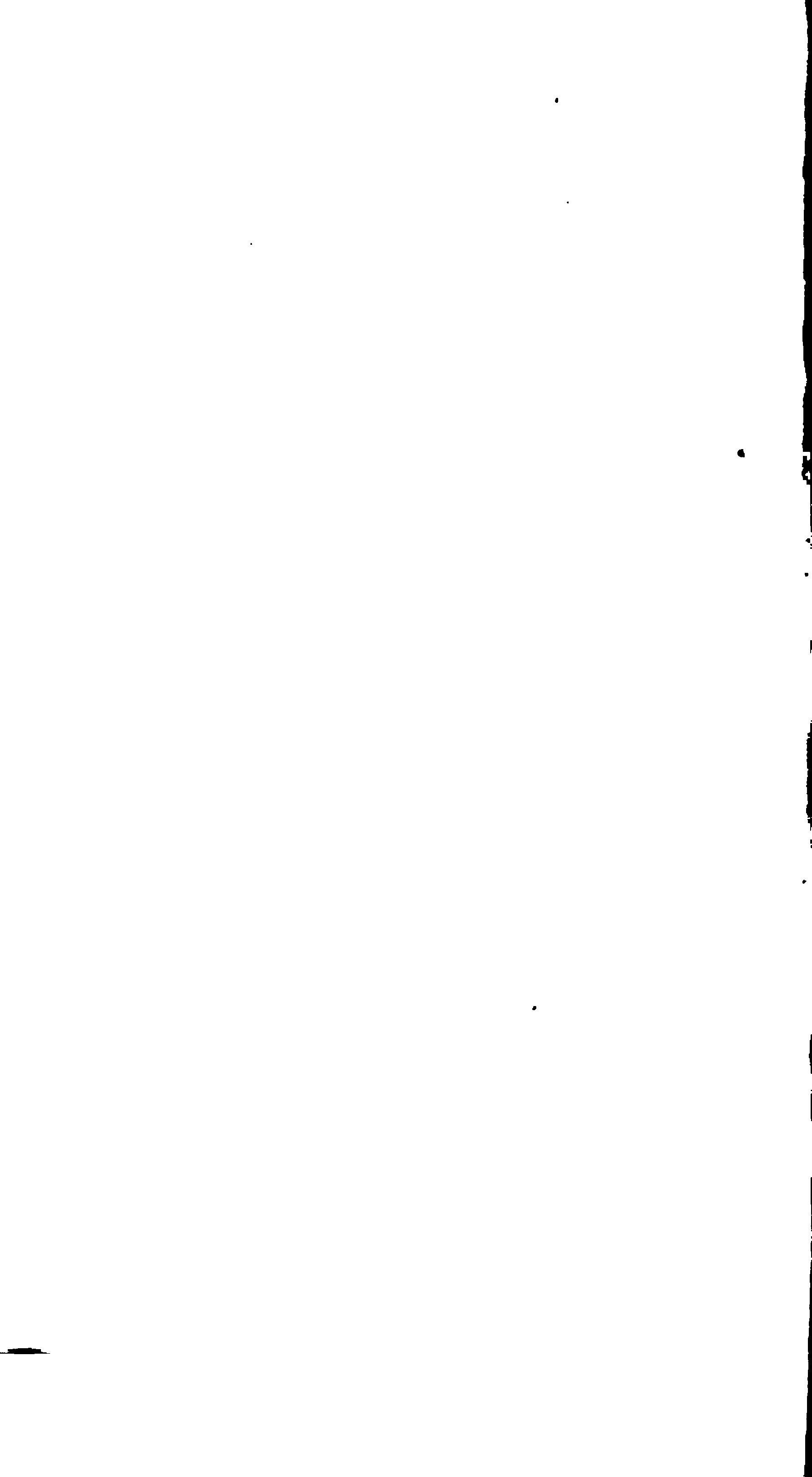
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## lIEMOIRS

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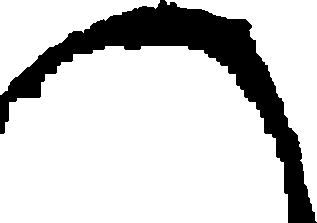
**Ba** it rtmembered, that Oa the twenty fourth day or October A. D. 18ft, in the forty aennth year of the lnd1p1ndence of the United State, of America, Timo• thy Bedlington of the ■aid Di■trict, ha■ deposited in thlt olllce the title of a Book the right whereof be clainia It proprietor in the words following, *to wit-"* Memoir■ *of* the Life and Character of Rev. John.Eliot, apostle *of* the N. **A.** lodiaot, By Martin Moore, A. M. putor the Church in Natick, M-. Not a whit behind tbe nry chiefe1t Apo1lle1." *Paul.* In conformity to the act of the C0Djfre11 of the United States, entitled " An Act for the encouragement of learning, by ae• **ouring** the copie■ of map1, cha rt■ and book■, to the

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Jn W **D.a.vu** S *Clerk of the Diltriet*

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PREFACE.

THE Compiler of this little work, being 11ta•

I tiooed on the ground, where Eliot planted hie I' first lndi11n Church, and organized his first In­ dian town, has naturally felt a deep interest in

I

I

his character. I have looked through meet of the publication• that treat of the early history of New-England, collected what facts l could concerning him, and ananged them in the or­ der in wbicb they will be found in the follow­ ing pages. I have related them principally in the language of Eliot himself and his contem­ poraries. The phraseology may, perhaps, be eon,idered, as antiquated and repulsive to the refinementa of medern latte ; but I presume that many rea'liers will not be displea,ed to 1ee

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the **aged** Eliot, elothe!,I in the garb of bi■ own

time,.

In the coune of the narrative, I have taken oceuion to intersperse a few obsfrvations and reftectiooa of my own. lo drawing hi■ char.-

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acter as a miuionary and io the coocludiog re­ marks, I ban endeavoured to encourage ex­ ertions to ciYilize and evangelize the tribes of our western forests. Tliis 6tUe work, " with all its imperfections oo its head," is now pre• seoted to the christiu. public.

Imperfect aa it is, yet, believing that it con­

taias more f"ta- relative to the, trials,. la.beurs aud succeu of **Hr.** Eliot than ai·e to be found in aoy siogle publication, I hope it win be in• teresting to tlle aotR{wiry,. awl useful to the

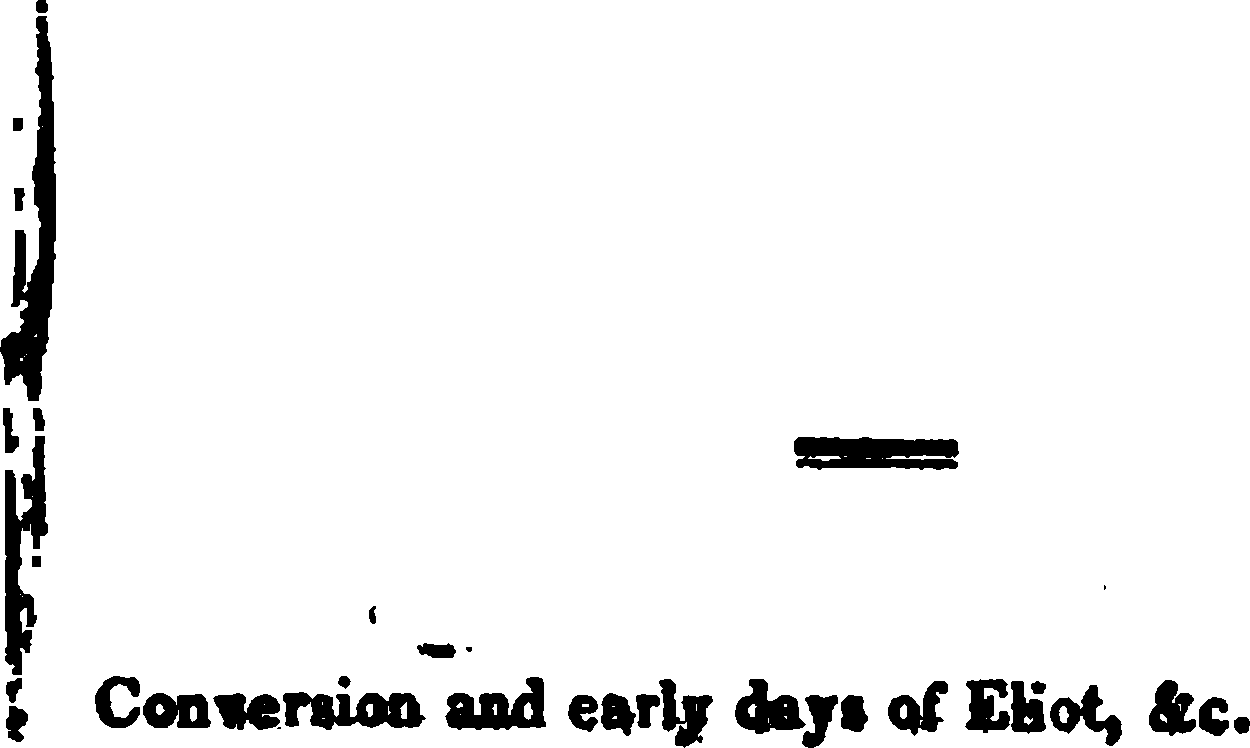
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## MEMOIRS

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CHAPTER I.

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COlfVERSION. AlfD EARLY DAYS 01' ELIOT, .

##### Tez REV. JoeN E.tl'OT was born at Nasin, Ea­ sex county, England, in 1604. We have not been able to 'Obtain much knowledge of bis an­ ceston. There is nothing related of his par­ ents except that they gave him a liberal edu­ cation and were exemplary for their piety. "I do see," aays this excellent man, "that it wu a great favour of God to me that my first years

* **were** seasoned with the fear of Goit, the word and prayer." When Mr. Eliot left the univer- 1ity of Cambridge, he became a teacher of youth ; and while be led children and youth in the paths of virtue, acquired alao a know­ ledge of the human heart. la his early years he became acquainted with Mr. Hooker"' who was in1trumental in leading him into a right
  + Thomu Hooker, mini■ter of Hartford and father the Connecticut cburl'he,. He wu pre•eminent11 di1tinguiabed aa a preacher, and a writer, and **u a**

or

**maa** of piet7. *AfllM"10111& A nnall,*

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10 MEMOIRS OJI' ELIOT,

knowletlge of the doctrines and duties of re­ ligion.

In the year 1631, Mr. Eliot arrived at Bos­ ton, and the succeeding year, Nov. 5, 163ft, was settleti as teacher of the Church in Rox­ bury.-Gov. Winthrop says, "Mr ..John Eliot, a ·member of Boston Congregation, whom the company intended presently to call to the of­ fice of teacher, was called to be a teacher to the company at Roxbury ; and though Boston labored all they could, both with the congre­

**,.ration** at Roxbury and with l\Ir. Eliot himself, alleging their want of him, and the covenant between them, yet he would not be diverted from accepting the **call at** Roxbury ; so he was dismissed."\* -

When Mr. Eliot came to Boston there was eo officiating minister in that place. Mr. Wil­ son bad gone to England, and the religious service was carried on by Gov. Winthrop, Mr. Dudley, and Mr. Nowel the **ruling** Elder. Mr. Hubbard says these men accepted the charge, "knowing well that the princes of Judah, in king Hezekiah's reign, were appointed to teach the people out of the law of God."

Mr. Wilson left Boston the latter end of March, 1631, Mr. Eliot arrived November fol­ **lowing,** with t-he Governor's Lady and sixty other persons in the ship Lyon. He immedi­ ately joined the Boston Church and preached with them tiU he settled at Roxbury. The **prior** engagement of Mr. Eliot to settle with

* + - WiDthrop'• **Joul'Dal,**

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the people at Roxbury, who came over with him in the same ship, and to whom he was warmly attached, was sufficient to satisfy hi• friends of the Church in Boston, and they gave him a regular dismission. He was accordingly united with the Church at Roxbury as their Teacher, and Mr. Welde was called the next year to be their Pastor.\*

Before Mr. Eliot left England be bad engag­ ed himself to a worthy young lady, who fol­ lowed him to America, the next year, where they were married in October, 1632. "The *'lllije of his youth"* (says Dr. Mather with his accustomed but agreeable quaintness)" lived **with** him until she became *the ,ta.If of his age* ; and she left him not until about three er four years before bis departure to those heavenly regions, where they now together ,ee *light.* She was a woman very eminent both for holi• ness and usefulness ; and she excelled most of the *daughter, that have done virtuomly.* God made her a blessing not only to her family, but to her neighbourhood ; but when at last, she died, I heard and saw her aged husband, who

!. else very rarely wept, yet new with tears

• tn the early history of New-England the Charche■ had two ministera, one of •hom **wa**■ called Pastor and the other Teacher. The Cambridge Platform aay1 that " the office of Pa■tor and Teacher seems to be distinct. The Pastor's special work i1 to attend to *nho-rtalillfl,* and therein to admini ■t er the word of **wisdom** ; and the Teacher ia to attend to *doctrine,* **and** UiereiD t• adminiater a word of knowledge."

**11 IIIIXOULB 01'** ELIOT.

over her ceffio, before the good people, **a nit** concourse nf whom had come to her funeral. **1ay,** *'here liei my tka.r,Jaithful, pio,11, prode11t, praying w·ife ! I ,hall go to her, and* ,he *,hall not. return to me !'* · my reader will of bis own ac­ cord, excnse me from bestowing aay further epitaphs upon that gracious woman."

Six children were the fruit of this marriage, five sons and oae daaghter. The daughter aod one of the sons survived the parents. Three sons died young. Their father had dedicated them all to the work of the ministry; aod one of these three, who bore bis parent's name, had lived to become a zealous aod able preacher both to the Settlers, and the Indians, aod died in the triumph of the faith.\*

All his children gave such satisfactory evi­ dence of piety, that our Eliot venerable io years

.and virtues, would say, *"I have ha.d siz children: and I ble11 God for hi, free* grace; *they are aU either with Chriat or in Chriat,* aod my mind i1 now at rest concerning them," And when

* " Thi• aon or the apostolic' Eliot wa■ the first minister of Newton, His abilitie1 and acceptRtion in the ministry are aaid to be pre-eminent, Under the direction of hie father he obtained con1iderable pro- 8ciency in the Indian language and wa1 ao ueistant to him in the miuionary employmeot, until be settled at Newton. Enn after hi■ ordination there, he imitated the manner or hi■ father, devoted himaelr to the in­ etruction of the lndianR a1 well a• hi■ own ffock; ac• cordingly he preached statedly once in a fortnight to them at Pequimmet (Ston,rhton) ,ind aometime1 **at** Nktict. • *Hr, Homer'• Huto'1/ of Ntv,lon,*

lllEHOI.RS **OJ'** ELIOT, JS

1ome asked him, how he could bear the death of such exceHeot children, he meekly replied;

*"111y duire wa, that they should serve God on earth* ; *but if God 'l»ill choose rather to have them senie him in heaven, I have nothing to object against it, nis will be done."* His youngest son, Benjamin, was maoy years his assistant in the

ministry; and as a son with his father, served him in the gospel. He also died before his fa­ ther. His third son, Joseph, survived him and maintainell the character of an eminent minis­

.

CHAPTER II.

THE Dil'nCULTIES ELIOT HAD TO ENCO'ITNTER.

MollE than twenty years had pa sed from the first landing of our fathers in New-Eng­ land, before they seriously turned their atten­ tion to the conversion of the natives.-The difficulties inseparable from their attempts to establish themselves in a wild country, where the natives were frequently hostile, had fully engaged their care11. ·10 the year 1646, how­ ever, the General Court of Massachusetts Colony passed an act for the encouragement of attempts tu win over the natives to the faith

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of Christ. Mr. Eliot entered most readily into these viewil'. In preparation for the undertak­ ing, he had been for sometime studying **the** Indian language, with the assistance of a Joung native who could speak English. This lan­ guage presentP.d unusual obstacles. The enor­ mous le11gth of many of its wordsJ the conse­ quent slow communication of ideas, the barsh­ ne s of their pronunciation, and its little affini­ ty lfith tbe European tongues, would have Jiscoura:ged any but a most determined stu­ dent. "Our readers will stand aghast," says Mather,'' at a few instances. The words 'our lusts' are expressed in Indian by a word of thirty two lettera-Nummatchekodtantamoon­ ganunuonash." But this **is still** outdone by the word Kummogkodonattoottummooetiteaongan­ nunnona$h, where forty three letters are em­ ployed to express our question."\* But the heart of this good man was moved with com­ passion towards the forlorn heathen among whom he lived, and inflamed with trne zeal for the glory of bis heavenly master. By assidu­ ous labour he surmounted the difficulties of this strange language; and was able in the course of a few months, to speak it intelligibly ; after some time, by unwearied industry, be became **so** complete a master of it, that he reduced it

* **A• a** further specimen of the language we give the title of Mr. Eliot's Bible,-" Mamune Wunneetupa­ natamwe up-Biblum God, raneeswe Nukkone Te1ta­ ment Kah Wank Te■tament, Na1hpe, John Eliot 4to, Cambridge, 1680,"

:MEMOIRS OF ELIOT, li

to method and published a Grammar. Having finishet1 hie Grammar, he wrote at the close, under the full sense of the difficulties, which be had encountered ; " Prayers and pains, through faitli in Christ Jesus, will do any thing!" It is to be hoped that other missionaries **will** be stimulated to exertion by his. noble exam­ ple ! Thus prepared, he entered on his la­ bours in the year 1646, and in the 42d year of his age. His friends and brethren greatly en­ couraged him in the work ; the neighbouring ministers undertaking to supply hi11 place at Roxbury, while he went among the heathen. But the difficulties that he had to encounter will not appear in theii; proper light unless the wretched slate of the natives be considered. The following acount of them is abstracted from Dr. Mather. " Know then {he says, in his usual manner) that these doleful creatures are the veriest rnins of mankind. They live in a country full of metals ; but these hiftless Indians were never owners of so much' as a knife till we came among them ; their name for an Englishman was a 'Knifeman.' They Jive in a country where we uow have all the cooveoiencies of life ; but as for them, their housing is nothing but a few mats lied about poles fMtened into the earth, where a gtJod fire is their bed clothes in the coldest season ; tht-ir clothing is bot the skin of a beast ; their diP.t has not a'greater dainty, than a spoonful of parched meal with a spoonful of water, which will strengthen them to travel for a day to•

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gether. Their physic, except a few odd **spe­** cifics with which some oi tbean encounter cer- ' taio cas s, is scarcely any thing beyond a **hot** house, or a Powaw ; their hot, house is **a** little cave, where, after they have terribly heated it, a crew of them go and sit and sweat · and smoke for an hour together, and then im­ mediately run into some cold adjacent brook, withont the lea&t mischief to them ; but in most of their dangerous distempers, a **Powaw** mu t be sent for, i. e. a Priest; who roars and howlM and uses magical ceremonies over the sick man, and will be well .paid for it **when be** is done ; if this does not effect the cure, ' the man's time is come, and .there's an end.' Their way of living is infinitely barbarous ; the men are most abomio bly slothful, **making their** poor *,quaw,,* or **wives,** to plant, and **dreBS, and**

-barn, and beat their corn and build **their *wig­***

*a,a,m* or houses for them. Their chief em­ ployment, **when** they will condescend to **any,** is that of hunting; **wbereia** tbey will go out some ■cores if not hundred11, and drive all be­ fore them. They continue in a place till they have burnt up all the woods thereabouts, and then they pluck up stakes to follow the **woed** which they cannot fetch home unto themselves; hence when they inquire about the English, ' why came they hither *'l'* t ey themselves very learnedly determine the case, ' it was be­ cl\use they wanted firing.' No arts are under­ stood among them, unless just so far as to main­ tain their brutish conversation, which is little

**MEMOIRS** 011' ELIOT, 17

**more than** is to be found among the very **bea-**

vers upon our streams. ·

* Their division of time, is by sleeps, moons, **and winters;** and, by lodging abread, they have **aomewbat** observed th motion of stars ; among which it bas been surprising unto me to fied that they have always called Charles's wain by the name of Pauk.unnawaw, or the Bear, which ia **the** nam·e whereby Europeans also have distin­ guished it. Moreover, they bave little, if any traditiens among them worthy of our notice ;

, **and** reading and writing is altogether unknown to them, though there is a rock or two· in the **country** that bas unaccountable characters-en­ gradn upon it.- All the religion they have, amounts unto thus much ; they believe that there are many god11, who made and own the 1everal nations of the world; of which a cer­ tain great God in the South-west regions of the **heavens.** bean the greatest figure.

"They belien that every remarkable crea­ **ture** has a peculiar God within, or about it; there is witli. them a Sun-god, a Moon-god, and the like ; a11d they cannot concPive. but that the Fire must be a kind of god, inasmuch as a spark of it will soon produce very strange ef­ fects. They believe that when any goo'd or ill happens to them, there is the favour or the a6ger of a god expressed in it; and hence, as **in a** time of calamity, they keep a Janee, or a day of extravagant, ridiculous devotions to their God: 10 in a time of prosperity, they likewise

18 M&ll011l8 OJ' 11:LJOT.

have a t"east, wherein they also **make preseotl**

olle to aaotber.

" Finally, they beliue that tlaeil' chief God, Kichtan, or Kaotantowit, made a man and a wo­ man of a stone ; which apoa a dislike, he broke to pieces, and made another man aod a womaa

* + of a tree, which were the fountains of all ma­ kind ; and, that we all have io 01 immortal souls, which, if we were godly, shall go to **a** splendid entertainment with Kautantowit ; bot otherwise we most wander about in a reatle• horror forever. But if you say to them aay­ thing of a resurrection, they will reply upon you, • I shall oner belieye it.' •

" When they have any weighty andertakinr before them, it **is an** usual thing for them to to have their **a111emblies, wherein** they **worship** the devil. Thia wasthe miserable people **which** our Eliot propoundefl unto himaelf the **suing** of I And he bad a double **work** incumbent on **him** ; be was to make men of them, ere be could hope to see them saints ; they must be civilized ere they could be christianized. He could noi a11 Gregory, once of onr nation, see any thing angelical to beepeak bis laboure for their eternal welfare ; all among them was di­ abolical. To think of raising a number of these hideous creatures unto the elevations of oar holy religion, must argue more thaa common or little sentiments in the undertaker; but the faith of an Eliot could encounter it."

Eliot remembered what God bad done in for•

. iner days ; bow at first, he caused the cr01s to

DM01118 OF ELIOT, 19

triumph over the united exertions of wicked

**men and** devils. He remembered that the coui­

i mission under which his disciplet1 acted was u-

1 ceedingly broad : " *Go ye into all the -world and*  ' *preach the go,pel to every creature."* The In- dians were a11 much the creatures of God **a1** the white people. They were situated in bi1 immediate vicinity, and he felt under solemn obligation to declare unto them *the accepta/Jle*

*year of the Lord. and the day of vengeance* ef our

God. He was encouraged in view of the pro­ **mise,** which the great Head of the **claurch** made to his servants who were engaged in pub­ lillbiog tidings of salvation, " *Lo I am with yow alT11ay even to the end of the fllorld !"* He that **made** this promise still lived. He still possess­ **ed** almighty power, and it was ae easy for him to convert the HVages of the North Amer­ ican forests, as the polite and learned inhabi­ **tants** of Europe. Animated by these consider­ ations, Eliot commenced his arduous undertak- ing.

**llUOIM 01'** l:LIOT.

CHAPTER Ill.

l'HE COMMENCEMENT AND EARLY PROGRESS 01' HIS EXERTIONS TO CIVILIZE AND CHRISTL\NIZE THE l!"DIANS.

Ma. ELIOT, baviog now made sufficient pro­ gress in the lodian toogue to have himself un­ derstood by them with tbe occasiooal aid of an interpreter, entered on his labours amoog the oeighboriog tribes. He bad but a short dis­ tance to travel, before **be** entered into the wildest sceoes of uncivilized life. As our fa. thers had, at tbat period, done little more than establish themselves **in a** few places along the sea-coast, the whole of the interior was in the possession of the natives.• Haviog **given no­** tice to some natives, whose wigwam!!, or tents

were pitched within a few miles \_of Roxbury 7

* The Indiana, a few 7eara before our anceetora eet­ tl d New-England, were much more numeroue than they were when they came here. In tile yeare 161! aod 1613, seven or eight years before the ■ettlement at Plymouth, a mortal epidemic prevailed among them that ewept otr va■t numbers.

. Divine Providence thu■ made way for the quiet and peaceable settlement of our pilgrim father•■ . I have dilcour1ed **(1ay1** Gc,okia) with some old Ind ian■, that were then youth■ ; wbo 1ay, that the bodie■ all o-rer were exceeding yellow, describing it h1 a 7ellow gar­ ment they lhewed me1 both before they were dead aall

----- ..... J

l- ................- .,

t that be purposed to pay them a •isit, he pro- ceeded to their residence in company with three

I friends, aod opened his intercourse with them

! **oo the** !8th *of* October, 1646.\*

I We shall extract the account *of* bis first in- terviews with the Indians, in his own simple and e1preHive words, from a·11carce tract pub­ lished in 1647,entitled, after the quaint fashion *of* the times, " The Day-:breakiog, if not the Sun-rising, of the Gospel, with the Indians io New-Eogland.t

**allerwa rd**■**•** Gookin **ives** the **number** of **Indiana** in

**the year** 1674 and their number formerly.

*fllfJTrior•former/1. men* in 1674.

t. Peq uod■ • • • • 4,000 • • • • 300

!. Narragan1et1 , • • 5,000 , • about 1,000

1. Patl'kunnatl'kutw, about 3,000 • nearly estinct. 4. Ma11achu■ett1 • • • 3,000 • • • • 300 5. Pawtucket. • about 3,000 • • • • • 250
   * The place where Eliot fint **began** to preach to the **Indians WH** at Nonantum, an bill at the North-E111t comer of Newton, nearly where Me11n, Haven'• and Wiggin'• bou■e ■ now stand.

**Gookin** tbu■ de■c ribe■ the bill ; " The fir■t place

, he began to preach **at wa**■ Nonantum, **near** Water­ ' town, upon the ■outh aide of Charle■ River, about four i or five mile, from, his own bou■e ; where lived at that timfl, Wabau, one of their principal men, and **1ome**

In dian ■ with him."

t See London l\Iiaaionary Regi■ter.

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FrRsT INTERVIEW w1TH THE INDIANS.

" A little before we came to their wigwams, five or six of the chief men of them met **us** with English salutations, bidding us much wel­ come. Leading us into the principal wigwam, belonging to Waaubon, we found many men, women, and children gathered together from all quarters; having Leen exhorted thereto by Waaubon their chief minister of justice a­ mong them, who him11elf givei,\_ more hope of serious rePpect tt, the things of God than any, that as yet I have known of that forlora gen­ eration.

" Being all there assembled, we began with prayer, which now was in Eugli$h, we being not so far acquainted with the Indian language as to express our hearts therein before God **or** them. We ho.pe to be able to do this ere long; the Indians desiring it, that they al o may kno"' how to pray ; but we began thus in a tongue unknown to them ; partly to let them know that the duty of prayer was serious end sacred; and partly for our own sakes, that we might the more fully agree together in the same request and heart sorrows for them even in that place where God was never wont to bP. called upon. '' When prayer was ended it was an affect­ ing and yet glorious spectacle, to see n compa­ ny of periahing and forlorn outcaAts diligently attending to the blessed' word of salvation then delivered, and professing that they understood all that was then taught them in their own

IIEIIOIRS OF ELIOT, 23

**tongue.** For about an hour and a quarter the Sermon was continued ; wherein one of our company\* ran through all the principal mat­ ters of religion; beginning first with the repe­ **tition** of the commandmenu,, and a brief expli­ cntion of them ; then shewing the curse and dreadful wrath of God against all thote who break them, or any of them, or the le'ast tittle of them; and so applying the whole unto the GOndition of the Indians then prese■t. with much affection. He then preached Je11us Christ unto them, as the only means of recovery from tin and wrath and eternal death ; be explainetl to them who Christ was, and whither he was gone, and bow be will one day come again to judge the world. He spake to them of the bles!i!ed state of all those who believe in Christ and know him feelingly ; be spake to them al­ ee, observing his own method as be saw most fit to edify them, concnning the creation and the fall of man, the greatness of God, the joys of ,heaven and the horrors of bell ; and then urging them to repentance for several known

**1in1** wherein they live. On many things of the , like nature be discoursed ; not meddling- with matters more difficult, until they bad tasted more plain and familiar truths.

'' Having thus in a 11et discourse familiarly opened the principal matters of aalvation to them, we next proposed cP,rtain questions, to

" In thi ■ mode■t manner the writer de■ignated **him•**

nlf,-ED.

!4 MEMOIRS *OF* ELIOT,

see what they would say to them; so that **we** might by a variety of means, instruct them in the things of religion. But, hefore we did this, **we** asked them if they understood all that

,vbich was already spoken : and whether all **of**

them in the wigwam did understand, or only some few. They answered to this question with a multitude of voices, that they all of them understood all that which was poken unto them.

"We then desired to know of them if they would propose any question to us for the more clear understanding of what was delivered. Whereupon several of them propounded pres­ ently several questions, to which we think some special wisdom of God directed them.

One asked, ' How may we come to **know**

Jesus Christ?'

"We answered, that if they were able to read our Bible, the Book of God, therein they would see clearly who Jes:us Christ was. But since they could not read that hook, we wish­ ed them to meditate on what they bad now heard out of God's hook; and to do this much and often, both when they lait! down on their mats in their wigwams and when they rose up and went alone iuto the fields and woods;

**110** God would teach them. And especially if they used a third help, which was prayer to God ; we told them, that altho11gh they could not make long prayer , as we English could, yet if they did hut sigh and groan, and say thus,-' *Lord, make me* to know Jeszu *Chrut,*

MEMOIRS 011' ELIOT. 25

*for I kno'III him* not'-and if they did so again and again with their heart , that God would teach them to know Jesus Christ; because he is a God that will be found of them that tieek him with all their hearts; and hears the prayers of all men, Indian as well as English ; and that Englishmen themselves did b) thi& **meaps** come to the knowledge of Jesus Christ. **And we** advised them as a further hf'lp, to con­ **fess·** their •ins and ignorance unto Goel; and to acknowledge how justly God might deny them **the** knowledge of Christ, becau e of their sins. "These things were spoken by him who had preached to them, in their own language; borrowing, now and then some small helps from the interpreter, whom we had brought with us, and who could oftentimes express our minds more distinctly than we could oursehes; but this we perceivetl, that a few words from the preacher were more regarded than many

from tbe Indian interpreter.

'• One of them, after this answer, replied to us that he was a little while since praying in his wigwam, unto God and Jesus Christ, that God would give him a good heart; and. that while be was praying, one of his fellow Indi­ ans intenupted him, and told him, that be prayed in vain, because Je1us Christ under­ stood not what Indians speak in prayers, be­ cause he had been used to bear Englishm.en pray, and so could well enough understand them, but with Indian language in prayer he

thought he was not acquainted, but wa■ a stran-

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ger to it, and therefore could not understand them. His question therefore was, ' whether Jesus Christ did understand, or God did under­ stand Indian prayers ?'

"This question sounding just like them­ selves, we studied to give as familiar an an­ swer as we could; and therefore in this, **as in all** other answers, we endeavoured to **speak** nothing without clearing it by some **familiar** similitude. Our answer summarily was **there­** fore this; that Jesus Christ and God by him,. made all things; and makes all men, not **only** English, but Indian men ; and if he made **them** both, then he knew all that was within man and came from man, all his desires, and all his thoughts and all his speeches, and so all **his** prayers ; and if he made Indian men, then he knows all Indians' prayers also. He bade them look upon that Indian basket that was before them; there were black and white traws, and many other things of which they made it; now though others did not know what those things were who made not the Basket, yet **he** that made it must needs tell all the things in it : so we said it was here.

"Another proposed this question, after this answer; ' Whether: Englishmen were ever at any time so ignorant of God and Jesus Christ as themselves?'

" When we perceived the root and reach of **thia** question, we gave them this an­ swer; That there are two sorts of English-

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IIEXOIRS OF ELIOT. !7

men ; some are bad and naughty, and live wickedly and basely (describing them); and these kind of Englishmen, we told them, **,were** in a manner as ignorant of Jesus Christ as the Indians now arc ; but there are a second sort of Englishmen, who though for a time they Jived wickedly also, like othe\_r profane and wicked English, yet, repenting of their sins, **and** seeking after Ged and Jesus Christ, thP-y are good men now, and know Chri«t and love Christ and pray to Christ, and are thankful for all they have to Christ, and shall at last, **whe11** they die, go up to Heaven to Christ; and we told them that all these also were once as ig• norant of God and Jesus Christ as the Indians **are,** but by seeking to know him, by reading

.• bis book, and hearing his word and praying to him, they now know Jesus Christ ; and just so shall the Indians know him, if they s-o seek him nlso, although at the prese'1t they be ex• tremely ignorant of him.

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" After **some** other qnestions respecting the cemmandrnenls, one of them asked, ' How is :-. all the world become so foll of pPople, if they were all once drowned in the flood?'

"We told them at large the story and caua­ es of Noah's preservation in the **ark;** and so their questioning ended.

"We then saw it to be our time to propose some few- qt1estions to them, and so to take oc­ casion thereby to open the things of God more fully.

, Our fir3t question was, whether they did

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lftMOlllS OF r.LIOT.

not desire to see God, ·and were not tempted to think that there was no God, because they could not see him ?

* Some of them replied thus: That indeed they did desire lo see him, if it could be ; but .. they had heard from us that be could not be seen ; and they did believe, though their eyes could not see him, yet he was to be @een with their soul within. Hereupon we sought, to confirm them the more ; and asked them if they saw a great wigwam, or a great house, weuld they think that Racoon@ or· Foxes built it, tha.t had no wisdom ; or would they think that it made it1elf; or that no wise workmen made it, because they could not !lee him that made it. No; they would belie-ve Pome **wise** workman made it, though they did not &Pe him ; so should they believe concerning God, when they looked up to heaven, the 11un, moon and starl'1 and saw this great hou!'e which he bath

\_made ; though they do not see him with their

eyes, yet Ibey have good causP to believe with their souls, that **a wifle** God, a great God, made it. •

* We ),;now that **a** great block in their way to believing, is, that lhere should be but one God and yet this one God in many places ; therefore we asked them, whether it did not **seem** strange that there should be hut one God, and yet, this God be 1n Massachusetts, at Con­ necticut, at Q.itinipeioche, in old England, .in this wigwam and in the next, every whPre ! T)eir answer was by one most sober among

MEMOIRS OF ELIOT: !9

them ; that indeed· it was strange, as every thing else which they beard preached was **strange** also; and they were wonderful things that they never heard of before ; but yet they thought it might be true, and God was so big every where; whereupon we further illustrat­ ed what we said, by wishing them to consider of the light of the sun, which though it be but a creature made by God, yet the same light

* which is in this wigwam was in the next al- 10, and the same light which was here at **Ma1-** 1acbusetts was at Q.uinipeioche also, and in old

: England also, and every where at one and the

! **same** time: much more was it so concerning

1. God. ·

, " We asked them also, whether they did not I find somewhat troubling them within, after the commission of sin, as murder, adultery, theft, lying, &c. and what they thought would com­ fort them against that trouble when they come

to die and appear·before God ?

* + 'rhey told 011 that they were troubled ; bot they could not tell what to say to it, what should comfort them; be therefore who spake lo them al the first concluded with a doleful description (so far as his ability to speak in that tongue would permit) of the trembling and mournful condition of every soul that **dies** in sin, and is cast oat of favour with God.

"After three hours' time thus spent **with** them, we asked them if they were not weary, and they answered, no.-But we resolved to leave them with an appetite. The chief of

;m MEMoms OF ELIOT.

them seeing us conclude with prayer, desired 1

to know when we would come again ·; so **we** 1

appointed the time ; and having given the children some apples, and the men some to­ bacco and what else we then had at hand, they desired Bllme more ground to build a town on together; which we did much like o premis­ ing te speak for them t the General Court, that they might possess all the compass of that hill,\* upon which their wigwams t-ben stood; and so we departed with many welcolftes from them."

Waaubon, in whose wigwam this' interesting scene took place, had readily received the pre- • vious overtures of Mr. Eliot, and bad volunta­ rily offered his eldest son te be educated and trained up in the knowledge of God ; hoping, **as** he told Mr. Eliot, that his son might come **to** , **know** God, although he despaired much **coo-** ' cerning himself. His son bad been aceording­ ly place1I under his instructio"n ; abd was found, at his first interview, standing by his father among his Indian brethren, dressed himself in English clothes.

SECOND INTERVIEW WITH THE INDIA.NS.

Encouraged by the reception which bad been given to his first serious attempt to in­ struct the natives in Christianity, Mr. Eliot de-

* + - Nooaotum before described.

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**termined** to pursue bis o'bject. On the 14th of November he met, in the wigwam of Waau­ bon, a still larger number of Indians than be­ fore.,,

After prayer in the English tongue, and catechising the children on a few of the most important points of religion, be addressed the as<iembly in their own language, to the fellow- effect: .

u We are come to bring you good news from the great God Almighty, maker of heaven and earth ; and to tell you how evil and wicked men may come to·be good; so as, while they live, they may be happy, and v,hen they die, they may go to God and live in hi:aven." \_

\ " He discoursed to them, with much affec- tion for about an hour, concerning the charc1c­ ter of God, and the . .way of reconciliation by Jesus Christ. 'l'he whole assembly appeared very !! rions; one man in particular poured out mary tears ; and shewed much affliction, without any affPctatio\_n of being seen.

" When Mr. Eliot ceased, an pld Indian ask­ ed whether it was not too late for one so near death to repent or seek after God *1'* ·

"'£his question (says Mr. Eliot) affected **us** not a little with compassion. We held forth to them the Bible ; and told him what God had said in it concel'lling such as are hired at the eleventh hour of the day; we told im also that if a father bad a son \t'ho had been diso­ bedient many years, yet if at last that son fall down on his knees and weep and desire hi1 fa.

3! MEMOIRS OF ELIOT.

ther to love him, bis father is so merciful thu he will readily forgive him ; so we said it is much more with God, who is a more merciful father to those whom he hath made, than any father can be to his rebellious child, if they fall down and weep and pray and repent and desire forgiveness for Jesus Christ's sake. **And** we further added, that, like as if a father did call after his child to return and repent, prom­ ising him favour, the child might then be sure that his father would forgi\·e him; so now, the day of God was risen upon them, and be had sent us to preach repentance for the remission of sins ; and that they might be sure to find fa­

,·our, though they had lived many years in sin ;

and that therefore, if now they did repent, -it

,ns not too late, as the old man feared ; but if they did not come when they were thus called, God would be greatly angry with them, especially considering that now they must sin against knowledge, whereas before we came to them they knew not any thing of God at all. Having spent much time in clearing up the first question, the Indians next asked, 'How came the English to differ so mucb from the Indians in the knowledge of God and Jesus Christ, seeing they bad all at first but one fa­ ther?'

"We confessed (says Mr. Eliot) that it was trne that, at first, we had but one father ; bot after that our first father fell, he bad divers children, some were bad and some good. Those that were bad would not take his counsel, lmt

**MEMOIRS** OJI' ELIOT. 33

departed from him and from God ; and those Ood left alone in sin and ignorance ; but oth­ ers did regard him and the counsel of God by **him;** and these knew God; and so the differ­ ence arose at first, that some, together with

. their posterity, knew God and others did not. " Aud so we told them it was at this day ;

for like, as if an old man, 'an aged father

. **amongst** them, have many children, if some of them be rebellious against the counsel of the father, he shuts them out of doors and lets them go and regards them not, unless they re­ turn and repent ; but others that will be ruled by him, come to know his mind; so we said Englishmen seek Ood, dwell in his house, hear

, his word, pray to God, and instruct their chil­ l dreo out of God's word ; hence they come to ' **kaow** God ; but Indians' fore.fathers were stubborn and rebellious children, and would not hear the \ford, did not care to pray, nor teach their children ; and hence Indians that now **are,** do not know Ged at all ; and so must con­ tinue unless they repent, and return to God and pray, and teach their children what they **now may** learn. But withal we told them,

i **that** many Englishmen did not know God, but **were** like to *Kitchamakin,* (drunken Indians.) "Nor were we yet willing to tell them the

* tory of the scattering of Noah's children since

the flood, and thereby to show them how the **Indians** came to be so ignorant,-because it was too difficult, and the history of the Bible is re 1erved for them (if God will) to be opened **at**

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a more convenient season in their own tongue.

-Their third question was ; 'How may we come to serve God ?'

"We asked him that proposed it, whether he did desire indeed to serve God; be replied 'yes.' Hereupon we said, first, they must : lament their blindness and sinfulness, that they.

cannot serve him; and their ignorance of God's 1

book (which we pointed to} which directs•! how to serve him. Secondly, that they could 1 not serve God, but by seeking forgiveness of •1 their tiios, and power against their aim,, through, Jesus Christ, who was preached, to them. 'l'birdly, that. like as an Indian child, if he would serve his father, must know his father's

will and love bis father too, or else he could never serve him; but if be did **know** bis fa­ ther's will and love him, then he could serve him ; and then, if be should not do some things which bis father commands him and yet after­ wards grieve for it upon his knees before bis father, his father would pity and accept him; so we told them it was with God; they must labour to know his will and love him : and then they will be willing to serve him ; · and if they should then sin, yet grieving for it before God,

he would pity and accept them, !

" One of them asked, ' if a man bas com- ·

milted' adultery or stolen any goods, and th-e , Sachem doth not punish him, nor lly any law he is punished, if also he restore the good be hath stolen, what then ? whether is not all well now 7' meaning, that if God's law was

MDOIBS 01' ELIOT. 35

**breken and** no man punished him for it, that then oo punishment @hould come from God for it ; as if, by restoring again, ao amends were made to God.

* Although man be not offended ( w repli­ ed) for swch sins, yet God is angry ; and his . anger bums like fire against all sinners.
* And here we set out the holiness and ter-
* ror of God; in respect of the least sin. Yet if such a sinner with whom God is angry fly to \_ Jesus Christ, and repent and **seek** for mercy and pardon for Christ's sake, then God will **forgive** and pity. Upon the hearing of whicb **answer,** he, who pr•,posed the question. clrew somewhat back and hong down his head as a **man·** smitte to the very bP.art ; and, within a little while after be broke out into a complaint, ' me *littla knoui J*e,u, *Cl&ri,,J.'* We therefore told him, that, likt' as it was in the morning, at first there was but a little light, then there was more light, then there is day, then the **son is** up, then the 1un warm11 and heats, &c. So it was true that they knew bot little of Je­ sus Christ now, but we bad more to tell them concerning him hereafter, and after that more, until at last they may come to know Jesus
* Christ as the English do; and we taught them

bot a little **at a** time, because they could uo-

* demand but little ; and if they prayed to God to teach them, be would send his Spirit and teach them more ; thP.y and their fothel'II had

)iyed in ignorance until now; it bad been a long night wherein they had slept, and bad not

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regarded God ; but now the light of **day be­**

gan to break in on them."

Having thus spent the whole aftemooo, and night coming on, Mr. Eliot, considering that the lodians formerly desired to **know how** to pray, and thought that Jesus Christ **4ilid not** understand Indian laµguage, prepared to **pray** in their own tongue, and did so for above a quarter of an hour. Several of them **were** much affected, lifting up their eyes and hands to heaven. Concerning one of them in par­ ticular, the following interesting account is given. \_

" I cast my eye on one that was hanging **down** his head weeping. He held up bis head for a 1 while; yet such was the power of the word

on his heart, that be hung down his bead again, and covered his eyea again, and so fell weeping abundantty, continuing thus till prayer was ended ; after which he presently turns from us and turns bis faee to a side and corner of the wigwam and there falls a weeping more abun­ dantly by himself, which one of us perceiving **went** to him and spake to him encouraging words; at the bearing of which he fell weeping more and more; so leaving of him, be who spake unto him came unto me (being now gone out of the wigwam) and told me of his tears ; so we re- 101*ved* to go again both of us to him, and speak to him again; and we met him coming out of the wigwam and there we spake again to him, and he the1·e fell into more abundant renewed weeping, like one deeply and inwardly aifect-

IIIEMOJII.S Oi' ELIOT, 3"/

ed indeed, which forced us also to such bowels of compassion that we could not forbear weep­ ing over them also; and so we parted, greatly rejoicing, for such sorrow."

" Thos I have, as faithfully as I could re• member, given you a true account of our be­ ginnings with the Indians within our bounds ; which cannot but furnish matter of serious thought what further to do with these poor natives, the dregs of mankind, and the saddest spectacles of **misery** of mere men upon earth. We did think to forbear going to them this winter, but this last day's work, wherein Go1l set his seal from heaven of acceptance of our little, makes those of **us who** are able, to re­ solve to advenhire through frost and snow, lest the fire go out of their hearts for want of a lit­ tle more fuel ; to which we are the more en­ couraged, in that the next day after being with them, one of the Indians came to his house who preached to them to speak with him; who in private conference wept excE>edingly, and \_said all that night the Indians could not sleep, part­ ly with trouble of mind, and partly with **won­** dering at the things which they heard preach­ ed among them ; another Indian coming also to him the next day after, told him bow many of the wicked lndiam began to oppose these be­ ginnings.

" Some hours having been thus passed **with**

them Mr. Eliot asked, ' what do you remem­ ber of what was taught you since the last time **we were** there ?'

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* After they had spoken one to another for some time, one of them returned this answer, that they did much thank God for our coming, and for what they heard ; they were wonder­ ful things unto them."

THIRD INTERVlEW WITH THE l.ll'DIANS.

"Oo the 26th of the same month, Mr.Eliot'• friends met the natives again, he himself being unable to join them on this occasion.

* The assem\_bly ,vas not so numerous as be­ fore, the Powaws, or priests hniog dissuaded them from hearing the English ministers, and deterred othel'!I by threatening them with death. The preacher noticed these things and dis­ coursed to the Indiana oo the temptations of Satan, and that the evil heart cloaed with them, while a good heart would abhor them. '!'hey were more serious than they yet bad been, and proposed various grave questions.

"At this interview, the natives expressed an earnest desire to be brought out of their vagrant way of life, and to have a portion of land al­ lotted' to them for a town ; that they might live together in a •fixed place, and be taught apinniog and other useful arts.

"A few days after this third meeting, Wam­ pas, a wise and grue Indian, came to the En­ glish, as a messenger from bis brethren to of­ fer them his son, and three other Indian chil-

f IIEMOUl8 0:1' ELIOT, 39

##### dren, that they might be educated in the cbria- tian faith.

" Thia Wampas came also accompanied with two more Indians, young and vigorous men, **who** offered themselves voluntarily to the ser- **vice** of the English, that, by dwelling in some

* of their families, they might come to know Je­

sus Christ: these were two of those men whom they saw weeping, and whose hearts were smit- ten at the second meet.og above meotio1Jed. It is wonderful (say• Mr. Eliot) to see what a lit­ tle leaven **will werk,** when the spirit of Christ bath the setting of it on, even upon hearts and spirits most incapable! An English youth of good capacity, who lodged in Waauboo's "ig­ wam on the night after the third meeting, as­ sured us, that the same night Waaoboo instruct­ ed all his company out of the things that they· had heard that day from the preacher, and pray­ ed among them ; and waking often that night, continually fell a praying, and speaking to some or other of the things which he had heard ; **so** that this man (being a mao of gravity od chief prudence and counsel among them, although no Sachem or King) i1 like to be a means of great good to the rest of bis countrymen, unless **cow-·** ardice or witching pot an end (as they **UHally** have done) to such hopeful beginnings,"

MEMOIRS OF ELIOT,

Fovam INTERVIEW WITH THE INDUNS.

**After** the interriew which took place OD the 9th 'lf December, the Indians offered all their children for christian education. As their pov­ erty rendered it nece sary to **give** instruction freely, preparations were made for establish­ ing a school among them.

Various questions were propoaed, as usualt OD the part both of the Indians and the Eng­ lish. The following extract marks the lively influence of christiaDity on the heart.

" One of them complained of other Indians, that revile them, and call them rogues, and such like namf's, for cutting oft" their locks, and fur culling their hair in a modest manner, as t-he New-English generally do; for since· the word begun to work upon their hearts, they lmve'discemed the vanitr and pride which they placed in their hair; and have therefore of their own accord (none speaking to them that we know of) cut it modestly. 1'hey were tbt>refore encouraged by 110me there present of chit>f place and account with us, not to fear the reproaches of wicked Indians, nor their witch­ craft and powaw1 a,id poisonings ; but were as­ l!ure4 that if they did not dissemble, but would IP.ek God unfeignedly, they would stand by them, and that God al o would be with them.".

'' We have given (says the Mis111ionary Reg• i1ter) these details of Mr. Eliot's first attempts

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**JIEIIOIRII** OF ELIOT. **41**

among the-natives somewhat at IRrge, as they

* furnish ao excellent example of wisdom and **piety** to other missionaries. His success was beyond bis hopes. His heart was much' set on bringing the Indians to live together in a civil­ ized community; and it is worthy of remark how soon they themselves began to'feel the ad-

. **vantage** of doing so. The General Court of Massachusetts allotted to them at bis request, a portion of land for the erection of a town ; and wbile the court were deliberating on the choice **of a** conYenient spot, the Indians, not aware of

··the intention of the English towards them, were consulting on the adoption of laws for their own improvement and civilization, the princi­ pal of which were intended to encourage in­ dustry and cleanliness, and to prevent immor­ alities and indecencies, before common among them. The reports made 1by Mr, Eliot and his friends of the etfect of their labours, were very encouraging. Waaubon and bis companions would utter such expression• as the foUowiog in prayer:

Amaoaomen, Jehovah, tahassen metagh ! **"Take** away, Lord, my stony heart!" Chechesom, Jehovah, kekowhogkau !

"Wash, Lord, my soul!"

" Lord, lead ine, when I die, to heaven !'' "Many more petitions of this nature, and some­ times much enlarged, indicated an awakf'ned state *of* mind.-It is no small matter," adds the narrator, •' that such dry, barren, and long ac-

MEMOIRS OF ELIOT,

of the gospel breaking forth upon the Indians in New England.' Mr. Eliot advised the In­ dians to surround their town with ditches **and** atone walls upon their banks : promising to sup­ ply them with needful tools for that purpose. ***To*** encou1·age them in this unaccustomed lahour, he offered them rewards; and found them so ready to listen to his counsel, that they called for tools faster than he could supply them. By these exertions, Noonanetum was soon enclos­ ed; and the wigwams of the lowest class among them ritalled those of the Sachems, or chiefs in other places; U1tiy were here built, not of mats, but with the bark of trees; and were **diYid­** ed into several apartments, wllereas they for­ merly had but one room for all purposes. But Mr. Eliot bad not assembled his Indians togeth­ er to expose them to the·evils of an idle com­ munity. It was necessary to find occupation for their vagrant minds and their active hands. The women were taught to spin ; nod they soon found something to bring to market all the year round. In winter they sold brooms, staves, baskets and turkeys: in spring, cran• berries, strawberries and fo1h; in summer, whortleberri s and grapes; and, in hay time and harvest, several of them assisted the Eng­ lish in the field; they were· neither so indus­ trious, nor so capable of hard labour, as those "·ho had been habituated to it from early life.

" While this servant of Goel with his zeal­

ous friends, were rejoicing in the success of their labours at Noonanetum, the Indians near

MEMOIJl.8 OF ELIOT. 4a

Concord, some miles further io the interior, in­ timated Ii wish to be united in ·a regular com­ munity, and to receive the christian faith.­ They had heard what was passing ·among their co11ntrymen ; and in consequence, the Sachem, **with a** few of bis men, bad attended the preach­ ing at Noonanetum. He seemed to be deeply impressed with what be beard and witnessed, and expressed his desire to become more like the E1Jglisb, and to abandon those wild and sin­ ful courses, wherein they bad lived.

" When his people discovered their Sa- l chem's mind, some of them began to oppose him, bot he reasoned with them, anJ succeed­ ed in bringing them to a better.temper. At an aHembly of Sachems and other principal In­ dians, held towards the end of November, they

. agreed to repress by heavy .fine all intemper­ ' ance, conjuring, falsehood, theft, profanation of the Lord's day, impurity, gambling and **quar­** relling; they etermined to punish adultery and murder with death ; they resolved to aban­ don their old practices of howling for the dead, and of adorning their hair and greasing their bodies ; and to adopt the customs of the Eng­ lish ; they ·expressed their desire and resolu­ iioa to seek after God, to understand and es­ cape the temptations of S tan, to improve their time, to live peaceably one with another, to

Jabour after humility, to pay their debta, aod

to establish prayer in their **wigwams.**

" These regulations were adopted by the whole auembly, and a respectable Englishman

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..... .

46 MEMOIRS OF ELIOT,

appointed a!! their Recorder to see them put into execution. They entreateil Mr. Eliot to visit nnd instruct them ; and applied to the government for a gr:mt of land **whereon they** mi;rbt build themselves a town.

" Ao affecting scene was exhibited at Cam­ bridge, in June, this yPar, 1647, at the annual meeting of the Synod. *Mr.* Eliot preached there an Indian Lecture, ,vhich · w11s attended by a great confluence of Indians from all quar­ ters. From Eph. ii. J, the preacher opened to them their miserable comlition without Christ, *denrl in trespa.sses and sint;* and directed them . to that Saviour, who alone could q11icken them from their piritual death. When the sermon w:1s finishe,1, there was a convenient spacE! of time spent in hearing anti answering such ques­ tions as the Indian proposed. We wall give the narrator';i description in his own words.

, That ,vbir,b I note is this; that their gra­ cious attention to the word, the nffections and mournings of some of them under it, their so­ her prnponnding of divers questions, their apt­ nes to understand and IJelieve what was appli­ ed to them, the reacliness of divers poor naked chilidren to answer openly the chief questions in the Catechism, which had been taught them, 1md i1uch like appearances of a great change upon them, did marvellou ly alfect all the wise and godly ministers, magistrates and people, nnd did raise their heart11 up to great tbankful­ ne s to God; very many deeply and nbundant­ ly mourning for joy to see such a blessed day,

11.EJIOla& OJ' ELIOT. 47

and the Lord Jcs1111 so much known and spoken of mong such as never beard of him- before." Mr. Eliot's labours among the Indians began now to be widely extended. On occasion of **a** journey with some frieods, to,vards the end of the year as far as Cape Cod, oo me oth• **er** business, be embraced the opportu ily of

preaching to the poor lndiaos in his way.

" He found, however, much diffieulty in makiog himself understood, the dialect vary­ ing materially every forty or .fifly miles, and these Indians being wholly unused to **hear** any thing on the subject of religioo. By tbe aid, however, of interpreters, aod by .circumlocu­ tioo and variation of expreaaion, be contrived to become intelligible. He had iodeed an ad­ mirable talent of adaptiog himself to his hear• en; and excelled, as his friends testify, all oth­ er Eoglishmen, io the explanation of sacre1l truths to the lodians, as much as 'they excelled him in the ulteraoce of commo11 matters in the Indian tongue. In Mr. Eliot's customary io- 1tructioo11 of the Indians, after fervent prayer for the divine• bleMin,r on his labours, he.at­ tended in their regular order,

J. To the catechising of the childreo ; by

which th-, adults themselves were greatly ben­ efitted and enabled to teach their lodian chil• dren at bome.

!. To the preacbiog of the word. in all plainuet1t1 and brevity ; to which anaoy became nry attentive.

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1. To admonition and censure, if any occa­ sion thereof had arisen.
2. 'l'o the hearing and answering of their questions : which was a great means flf instill­ ing into them the accurate knowledge of divine truth.

'l'he regular use of admoaition and cen&nre, as a means of instruction and convictionL**de­** serves a particular notice. Its greate&t eflic11- cy should awaken others, whether among christian or heathen people, to the proper use of it. We will give Mr. Eliot's own accou11t of bis success therein.

" If there be any occasion, we go to adma-: nition and censure ; unto which they submit themselve1 reverently and oltediently, and **1ome** of them penitently confessing their sins with much plainness, and without shiftings and ex­ cuses. I will instance in two or three partic- · 11lars. ·

"A man named *War1'poo,a,,* being in **a pas­** sion on some light occasion, beat his wife ; · which was a very great offence among them now (though in former times, it was very usu­ al) and they had made a law against it and set

a fine upon it. Hereupon he was publicly brought before the assembly, which was great that day, for our Governor and many other English were then present. The man whol­ ly conltemned himself, without any excuse ; and when be was asked what provocation his wife gave him, he did not in the least blame her, but himself; and when the quality of the

11£110188 OF E.UOT, 49

ain was opened, that it was cruelty to bis o"D body, ao4 aga,ust God's commandment; and that paaeion wu a 1io, aod much aggrua&.ed by 11Jch effects, yet God wa11r ready to pardeo .it in Chrilt, he turned bis face to the waU and

1 wept, though witb modest eudeavour to bide

* it; aml 1uch was tbe penitent aod melting be­ haviour of tbe mao, tbat it much affected. all to see it io a Barbarian, aod all did .forgive him ; ooly this remaioed, that they -executed their law, ootwitbstaodiog bis repentance; and required hil &e, to which he williorly 1ub­ **mitted.**

" Another admonition wa■ this ; *Cutdaillaquia* the Sachem, had a 100 of about fourteen or fif. teen years of age, who bad behaved hilllllelf disobediently and rebelliously againat hi• fa­ ther and mother; for which eio they did blame **him,** but he de■piled tlieir admonition. Be­ fore I **knew** it, I obeened, wheo I czatecbieed **him,** that **when** he ■hould eay the fifth com­ maodment, he did not freely ■ay, 'Honor thy

.father,' but wholly left out 'mother;' and

10 he did the Lecture-day before; but **when** t hi■ ■in of.bis WBB prod11oed, he was called be­ fore the usembly, and he confessed what was **said** agaioet **him wae** true ; bot be all to **accuee** hie father of euwlry evil,, as that be would hue killed him io bia anger, and that he ferc­ ed him te drink *,oik,*and I know not what elee ; which behaviour we greatly dieliked, ,hewed him the eyil of it, aod laboured much with him ; but all in Jain ; Ilia hear& wu hard and bope-

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60 JIBM8ffl9 01' BI.JOT.

lea for that time. Using therefore dne per­

•uaeion1, we did sharply admonish Jaitn of his tin, Mld required him to answer further·nest Lecture-day, and 10 left him ; and so stoat was be, that when bis father oft"ered to pay 10,. for bis dranlleooe11, according- to their law, be would not accept it at his band. When the next day was come and other exercises finish­ ed, I called him forth; and he willingly cam ;

-but etiH in the same mind •• before. '!'hen we turned to his father, and e1:borted bim te re­ move that· ttaabling btoek oot ef the son's way, by coofe•ing his own ains, whereby be bad giHn occaaion of ba!-"lfne11 of heart to his won ; which thing was not sudden to him, for I bad formerly in priYate prepared him there auto, aod he was· very wilting to hearkeo to that counsel, becaUle his Conscience told him that be was blame-worthy; and aecordingly he did; be confessed his main and principal evilt of bia own accord. Upon this a:dnotage, I took occasion to pot him upon confelllien of euodry other vice,, of which I knew he hatl in former time• been . guilty, and all the Indi­

ans knew it likewise ; and I put it after·thit

manner; ' are you now sorry for your drunk• enneM, filthioe11, false dealing, lying, &c, which

•ins you committed before you knew God *'l'* unto all which case, he upre111ed bimself eor­ rowfiil, and which example of the Sachem was prefitable to all the Indians. Wbeo be had thus coofeaaed bis sina, we tamed again' lo his 1011, requiring him te confea his ein and ea•

MIUIOIU OJ' &LIOT, 61

treat God to forgive him for Christ's sake, and acknowledge bis etfence against his father and mother, **and beg** them to forgive him ; Jtut he still refused. Aud now the other lndil1D8 spake **unto him** aJfectiooately and soberly ; divers of **them** one after another, **aad 1ome** several times.

"At last be did bumble himself, confessed all, and entreated bis father to forgive him and toot him by th& band ; at which bis father l»ant for&h into great weeping ; be did the same also to his mother, who wept also, and

10 dW divers others ; and mnny English be­ ing present, fell a weeping on every side, and then we went to prayer, in all which time Cutehamaquin wept, in so much that wbeu we · bad done, the board he stood upon was all drop- . ped with teus."

i2 HMOIBI 01' &LJOT.

##### CHAPTER IV.

BIS LABOURI AND 8111'1'UJNGS.

Ma.. ELIOT ,continued bis pa■toral charge at Roxbury ; and laboured much with the lndillDI in hi■ immediate vicinity, at Noonanetum and about Concord. His exertions were not how­ ever confined to a few places. He generally took a missionary journey o ce a fortnight ; travelling \_into all parts of Mauachu11ett11, and of the surrounding country, every where. de• cl;aring the glad tidings of salvation.

Having thus engaged in the instruction of In- **4ians,** he pursued his object with unwearied zeal through difficulties almost incredible. On one occasion. **which may be** taken as a t1peci­ men of the dangerous jonrneys which he made through the dreary wildemesa to his scattered Indians, he says, " *I* '111111 *not dry night nor day, from the third day to the Bizth* ; *blll 10 travelled J and, at riight I puU off my boot,, wring ,11y ,toek• i11g1, and on 'lllith them again, and 10 continued* ; *yet God helped. I conaidered that word,* i Tim.

ii. 3; *Endure hardna,* ***ai a*** *good 19ldief" of Je-*

*1,u Chrilt."*

But these *peril, of 'IIIOter•* and *peril, itt. the· sildemea,* were far less trying to him than *thoae peril, by the heathen* he had to encounter.

**MEMOIRS** 01' ELIOT. 53

##### . • When trnelling- through the wild parts of ' the" country, without aoy English friend, or companion, he has been often barbarously treated by the natives, The Powaws and Sa­ chems were **alike** enemies of the truth ; both Priests and Princes . being fearful of losing

their influence and their gain.

CHAPTER V.

OPPOSfflOl'f l'BOK POWA.WS, OR PJ\IUTS,

##### Tin: PowA.wt held the people in great sub­ jection. They profes1ed themselves Pby1i­ cian11 for soul and body ; they both administer­ ed medicioe, and addressed their deities for a blesling. They howled alld danced, and em­ ployed a multitude ef charms, for the recovery of the sick ; • d it was the common belief of the poor natives, that by their familiar con­ nne with the invisible werld, they coultl heal or de1troy, some particular casea es:cepted, wherein the Deity waa ines:erable. Even the new converts retained this persuasion ; believ­ ing, however, that the God of the chri11tian11 wu a being of superior power to the God of the Powaws.

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##### Some of these men threatened with death Hiacoomes, a Christian convert under Mr. May­ hew, io the Island called Martha's vineyard. They remioded him that he **knew** their witch­ crafts would destroy him; and declared that they would exercise them oo him to the utmost, uoless he returned to the .religion of hie fa­ thers. Jo the midst of **a** great assembly of In­ dians, the power assumed by the Powaws be­ came a subject of debate, After maoy stories had beeo told in proof of their power, an lo­ dian called out, " Who i• there that does not fear the Powawa 'l"-Another replied'," 'l'here i• not a man on earth who is not afraid of the Powaws." The eye• of all present were io- 1taot11 fixed on Hiacoomes, who roae from hii aeat, and uodaootedly .set their power at cle­ fiance, declaring his firm trust in GGd who con­ trolled them all. ;l'be whole a&1embly waited in dread euspenae, looking for aignal **vengeance** to overtake him. ; but seeing that be re1D&ined uohurt, they changed their . minds, and began to congratulate him on being delivered from the power of the **Powaws.** Hiacoomes **avail­** ed bim lf of their favourable disposition; and exhorted tber,n to repent aod turn to God with auch effect, that more than tweoty renounced their superstitions ana embraced the faith.

The **Powaws** were enraged al these **pro­** ceedings, aod th.reateoed the **praying ludiaua** with death ; but **Hiacoomes challenged** them to do their **worst.** *"Let all the Po1»tJ11J1,"* said he, "i11 *the l,land com, toiether, I will "Dmture*

IIEMOJRS **OI'** ELIOT, 65

*myulf in tM tnirut of tMm. Let them* **u,e *all*** *their aiirchcrajt,, with* rhe *help of Goel I 111ill treacl upon them all."* Yet this fancied power of the

**priests** was a **great** hindrance to the progress of christinnity.

Thoagh some of the C!>Dverts had coarnge like Hiacoomes, to set it at defiance, others were afraid to appear openly against them. **l\lr.** Eliot observed a remarkable difference

in their look!!, when the Powaws **were** present., and when they were out of the way.

##### CHAPTER VI.

OPPOSITIOlf **l'BOM** THE **SJ.CHEMS OR.** CHIEF!,

TRE **adversaries** of **this work were,** at first, found chiefly among the Powaws anti profane men. But a more determined opposition soon arose from another quarter : the Princes began to take alarm for their authority and thei.r rev- Mr. Eliot'• statement of this matter places his difficulties in a striking light, and marks his wisdom and firmness in encountering them. "The Sachems of the country are generally set up against us; and keep off their men from

.;s MEIIOIBB 01' ELIOT•.

##### praying to God, aa much as they can. They see that religion will make a great change among them, and cut them off from their for­ mer tyranny; for they used ·to hold their peo­ ple in absolute servitude, inasmuch as wbatev­ er they bad, and themselves too, were at their command.

'• The language of the Sachem was ' *aU it mine !'* Now they see that religion teaches otherwise, and puts a bridle on such. usurpa• tions. · ,

* His former manner **was,** if he wanted mo­ ney, or desired any thing from any man, he would take occasion to rage and be in great anger; which when bis men did perceive, they would give him all they had to pacify him ; else bis ,vay was to suborn some villain to kill him who refused.
* This keeps them in great awe of their Sachems; and is one reason why none of them desit·e any wealth, because they get it not them elves. But now, if their Sacheni so rage, and give sharp and cruel language, they will admoni,h him of hi■ sin ; and, as for tribute, some they are willing to pay, but not as form­ erly. 'I'hese are great temptations to the Sa­ chems, which require in them a good measure of wisdom and grace. Hence it is, I suppose, that (having requested the Court of Commis:. sioners that a general plan might be formed for the instruction of all Indians in all parts, and having told the Indians that I had done so, and still in my prayers, praying for the Mono•

¥E.11.0IRS 01' ELIOT. *fl1*

**hegem,** Narngaosets, &c.) the Monohegeo In­ dians were much troubled•lest the Court should take some course *to* **teach** them to pray to God. .

, " Dokos, their Sachem, accordingly went to Hi,rtford, where the Court sat, and ex:presaed bis fears of such a thing, aod manifested great uowillingne1s thereuato. .,.

"This temptation bath much troubled Cuts­ hamaquio, our Sachem. His spirit wa1 rai,sed to such a hight, that, at a meetiug after Lec­ ture, he penly cont sted with me against our proceeding to erect a town, ad plaioly told

* me that all the Sachems io the couotry **were**

against it. ·

* + When he did so carry himaelf, all the lodi­ ans were filled with fear; tb.eir couuteoaoce.s. **grew** pale, and most of them slunk a,vay. A few staid, and I was alone, not any Englishmen with me ; but it pleased God to raise up my epirita ; not to pasaion but to a boW resolution; so that l told *him it* u,a, *Gua'a "Work in shieh I*

***,r,a,*** *engaged, that he wa, with ,ne,and that I fear­ ed not hita nor all the &ckems i11 the* country, *n11d t/,,q.t I wa, ruoli,ea to go* OJ&, *do what they raight.*

, It pleued God that his spirit shrunk and fell before me; which when those lndia111-that turried saw, they smiled as they durst out of bis Hight; an:i have. be.en mucta .strengthened ever since. I have !ioce uoderstoDd, th.at, in such co116icts, they account him that shrinks to be conquered, and the other to conquer ; which, alas, 1 knew not. nor did I .aim at such

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lfF.MOlll.8 OJI' ELIOT,

a matter, but the Lord carried me beyond my

thought and habit.

* + - After this brunt was over, I took my leave to go home, and Cetshamaquin went a little way with me. He tohi mP that the reason of his trouble wa11, because the Indians, who pray to God, do not pay him tribute, since they hav o done, as formerly they did. I answer­ ed 1nm, that, once before when I heard of **his** complaint that way, I preachPd on that text, *Render 11nto Ce,ar the things, tliat are Ce,ar's, a11d unto God the things that are God's.*

" He said it was tr11e that I taught them

,veil, but that they would not in thnt' point do **as** I had taught them ; nnd he assured me that on **this** account all the Snch,:ms set themselves against praying to Goel."

Alarmed at ibis declaration, lest the pray- • . ing Indian , by unjustly withholding what was

due to their rulers, should dishonor christiani- 1

ty, Mr. Eliot investigated the matter, and found the complaint utterly groundless.

"But the bottom of this complaint (says Mr. Eliot) lieth here; formerly he had all, or what he would; now he hath but what they will,'and admonitions also to rule aetter; and he is provoked by other Sachems, and by ill counsel, not to snffer this, and yet he doth not **know** bow ta help it. Hence arise his temp­ tations in which l do very much pity him.

'- Having this information how causeless his discontent was, I thought it a difficult thing to ease bis spirit, and yet to clear and justify the

**JlUOIU 0:1'** ELIOT• **59** 1

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**people.** Oo the neit day of our meeting, I

preached on s,tan'a temptation of Chriat by the love of the world, and applied it wholly to hie caae. AftP.rwarda we bad a conference on the matter, and gave him the best counsel we could.

* A great change took place in him, and hi• 1pirit was very much lightened. Thia appear­ ed both in hie countenance and behaviour, and he hath carried all things fairly ever aioce.
* But the temptation atill doth .work 1trong­ ly in the country J the Sachems oppo1i11g aoy who deaire to aubmit tbemselve• to the service of the Lord. Some who began to liaten, are quite gone back ; and **1ome,** who are inclined to atteo are kept **away.** Laat Lecture-day eoe came in, and aubmitle.d himself to call up­ on God, and 11tid that he had been kept **back** half a year by oppoaition, but now at la■t God had emboldened him to break through."

lonamerable were the affronts that Mr. Elio& met with in his missionary work. Someti me■ the Sachems would thrust him 011t from among

hem, telling him he was impertinent to trou­ ble himself with them, or their religion, and that if he came **again** it waa at his peril ; but bis usual reply was ; " *J a,n aboul the work of*

*the grta.l God; and my God* u *-with* '"•; *10 that*

*I fear neither you nor all* eke *Sac/um, in &he coun­*

*,ry* ; *I aiill go on, and do you &ouch* tna *if you dare J"* •

The stoutest of them have. on tl1cee occa­

aioos1 1hrunk and fallen before· him 1

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60 lll&MOJRS OF ELIO'I'.

Some of these enemies brouglit on them• eelves swift destruction.

"It ·was particularly remarked (<Jays **Dr.**

\_Mather,) io Philip, the ringleader of the **most** calamitous war that ever they made upoo m,, our Eliot made a tender of the everlasting sal­ vation to that king; bet Philip entertained it with contempt and anger; and after {be lndi• ao mode of joining signs with words, he took hold of a button µpon the coat of that reve end man, adding, that he cared for his gospel, just as much as he·cared for that button.

* The world has heard what a terrible **ruia** 1000 came upon that •oeful crea\ure, and up­ on all bis people. The renowned Samuel Lee is now Pastor ofan English congregation, soon ing the praise!! of Heaven upon that very spot of ground where Philip and his Indians **were** lately worshipping the devil."\*

Such, indeed, was the hostility of the **chiefs,** that they not only treated Mr. Eliot **in this** rude maooer, but banished from their society all those of their own people who embraced christianity; and when they could do it **witl't** safety even pot them to death. Nothing bot the formidable power of the English prevent­ ed them from massacreing all the new con­ verts; the dread of which prevented some who were **,veil** ioclioed from disclosing their­ sentiments, and caused others to fly to the En• glish for protection.

* + Bristol, R. I.

**MEMOIRS** OJ' ELIOT. 61

Some indeed had cournge to profe111 the truth, in the face of all oppositi90. Hiacoomes, before mentioned, received, on one occasion, **a** c:ruel blow from a S11chem; and would have

\_ perhaps, met his death, if the Eoglish preileot had not ioterpoeed. His own account **given** in **the** Indian manner, of bis feelings oo the occa­ **aion,** discovers a truly cbristiao temper. *"I* lune *11ro luinth," ,aid Ju* ; " *I have on.c* Ufld *for* **iajuric,** *and the other for God* ; *shile I did re­* cmc *wrong sith the one hand, tllA other laid the* ***p-UJlcr*** *hold on God !"*

##### CHAPTER VII.

IOJI& .lDVANT.lGES FROM Tars OPPO!ITJON.

**Ms.** EuoT, who was attentive to the work­ ings of divine Providence and grateful for his **merciea,** remarks,

" By this opposition the wicked are kept

**away** from us, and from thrusting themselves into our Society. Be@ides, it has now becon,e 10me trial to come into our company and call upon· God ; for, beside their fonakiog their **Powaws** (which wall their first trial) and their old barbarous fashions and liberty to all 11in,

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MEIIOJl\8 01' ELIOT.

aod some of their friflnds and kindred ; this i& now-added, they incur the di pleasure of **their** 'Sachems; all which put together, **it cannot bot** appear that it is a **work** of Gad upon **their** hearts which doth carry them through **all these** snares. ,

" If, then, upon competent experience **we** shall find them to gro"!\_ in knowledge **and to** love the ways of the Lord the better according as they come to understand them, and to **yield** obedience to them, and to submit to this **great** change so ae to bridle lust by laws of chastity, and to mortify idleness by labour, **what** should hinder charity from hoping that there is grace in their hearts-a **spark** kindled by the **word** and spirit of God that **1ball** never be quenched? and were these in a fixed habitation, who could gainsay their gathering together into a Church? Who can fo1·bid that they shoultl be baptised ? I am persuaded that there be sundry **eocb,** among whom the pore and holy kingdom oi Christ shall arise, and over whom Christ **1hall** reign, ruling them in all things by his holy word.''

**JIDO!KS** 01' ELIOT. 63

##### CHAPTER Vlll.

ESTABLISWIUT OF THE .i'lRST DiDU.N CHURCH AT

ll'ATlCK.

U.1ri>11ovu by the opposition of either

* + Priests, or Princes, Mr. Eliot pruceeded in bit work of civilizing and naogelizing the Indian **tribes.** His eft"orts to accomptii!h tbese objects went band in band, and mutually aided each 0th.er. We have ah-eady seen bis succeH in **brioging** 11ome of them together at Noonane-­ **tom, and** others in the vicinity of Concord. But, as cbristianity mRde its way among them,. be **wished** to collect those who embraced it in­ to a more regular community, and to associate **them** together in a Christian Church. .

He met with much difficulty in the accom­ plishment of bi41 pl110, His owa narrative will best display bis Christian temper nnder **many** discouragements. .

* + - 'fbe present work of the Lord that is t& be done among them, (says l\lr. Eliot in the 1ummer of 16&0,) is to gather them together from their 1cattered kind of life : first, into c.ivil society, then to ecclesiastical, and both by the divine directioa of the word of the Lord.
    - This tpring tha·t is past, they were very

**64 MEMOIRS OF ELIOT,**

importunate to begin that work, an!l to **plant** corn in the place ink!nded ; bat I **did dil­** suade ; because l hoped for tools **and mea Q**■ from England, whereby to prosecute the **work** this summer. But, when i;hips **came,** and no supplies, you may easily think **what a damping** it was ; and truly my heart smote me, that 1 had looked too much to man and **means, in** 1toppiog their earnest affections.

" l began IVithout any such re@pect, and I thought God would have me to go on, and on­ ly to loek to him for help whose **work** it ia. And when I had thus looked up to him, I **ad­** vised with others, and found that .their **hearts** cono1ented with me ; 80 1· recommended it te our Church, and we sought God in a day of fasting and prayer, al'.ld have ever since bee\_p acting herein according to our 1tbilities."

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At length under his encouragement and di­ rection, R considerable body ef Indian Converts, united together and built a town, in the year 1651, on the banks of Charles Ri'fer, about eighteen miles S. W. from Boston. This town they named *Natick.* It consisted of three Jong 1treets; two on the Bo3ton side of the river, and one on the other. To each house waa attached a piece of ground. Most of the hous­ es were built after the Indian fashion. One large ho·use was erected in the English style, . the lower apartment of '9hich was employed as a school-room in the week, **and u a** 11lace of worship on the Lord's Day.

A large canopy of mats wu nised upon

*r*

**11£1101JlS** 01' ELIOT, 66

**,Ole•** for Mr. Eliot and his company ; and oth­ er sorta of caoopies for the Indians to ait under, **the men and** women being placed apart. The **epper room was** a kind of wardrobe, where **the Indians** hung op their skins, and other ar­ **ticles** of value, In a corner of this room aa **apartment was** partitioned off' for Mr. Eliott **with a 'hed** and bedstead in it. There was **likewile a** large handsome fort, of a circular **figore,** pali1tadGed with tree ■ ; and a foot-bridge **oyer tbe river,** the foundation **ef wltich wal secured with** stone; with several little houses **tfter the** English **fashion.**

**Here again we** shall have recoune to his **wn** narrative, u it furnishes a worthy exam­ ple- of his pennerance in conquering difficul• ties, and of those prudent and conciliatory methods by which he allured men *of* vagrant **and indolent** habits to overcome them.

**"We must** of necesaity have a home t\_o **lodge, and meet in, and** wherein to lay oer **provisions and** clothes, which cannot be in

**•igwams.** I set the Indians, therefore, to fell and aquare timber; and when it was ready, I **went and** many of them wi h me, and on their 1bolitden carried all the timber together.

l

T he■e thinga they cheerfully do; but this also

I do, I pay their wage ■ carefully for ll such works as I set them about, which is a good en­ couragement to labour. I purpose, God wil- 1

ling, to call them together this autumn to

**break** and prepare their own ground againet the Spring, and for other necessary works,

66 IIEMOIR8 01' ELIOT,

which are not a few in such -elL enterpriee. There is a great river, which divideth be­ tween their planting grounds and dwelliug place, through which, they easily wade in **summer,** *yet* in the Spring it is deP.p, and unfit for daily paesinf over, especially of women and children. thought it necessary, there­ **fore,** that this autumn we sbonld make·a foot­ **bridge** over, against such time in the Spring as they shall hue daily use of it. I told them my purpose and my reason of it. and **wished** them to go with me, to do that **work, which** they cheerfully diJ: and with their owo bands did build a bridge eighty feet loog, and nine feet high in the midst, that it might stand

**above** the floods, When we bad done, I call­ ed them together and prayed, and gave thank ■ to God, and taught them oot of a portion of scripture : and, at parting, I told them I **wae** glad of their readine11 to labor, when I advis­ ed them thereunto ; and in as..moch as it bad been hard and tedious labor in the water, if

any of them desired wages fur their work, I would give them; yet, seeing it w11s for their own 1111e, if thtiy shoultl do all this labor in love, I shouid take it well, and. as I may have occa­ sion, remember it. They nnswered me, they were far from desiring any wages when they do their own work ; bu on the other band

,vere lhankful to me that I had assemblt:d them, and eoun elled them in a work so needful for them. Whereto I replied, 1 wall glad to see them so ingenuous.

MF.MOlRS OF ELIOT, 67

"Oor **work** in civilizing them goes on slow­ ly for want of tools; for though I have bought a few for them, we can do but little.

* Had I a store of hoes this autumn, either to lend them, or lo sell to them at mo,terate pri­ ces, we should prepare, by Golf's blessing,

**a** good store of ground for corn against **next** ' year; ;md had I wherewith to boy corn to carry up to the place, and have it in readinesl! to supply them, that so they might tarry at their work, and not be taken off by the neces­ sity of going to get food, it would be II great furtherance ; and had we but the **meaoa** of maintaining a discreet, diligent man to **work** with. them and guide them in their work, that also would much promote our success,

* And many such things I could propose **as** very requisite unto this work; but l lay my hand upon my mou h. I will say no more. I have left it with the Lord. l see that be will have us to content ouNeh·es with little, low; poor things, that all the power and praise may be given to his great name.
  + He hath hitherto appeared, and he will ap­

pr.ar, for his own eternal praiBe, in shining in bis due season, on the day of our small I biogs." When the lr.dians had settled them11elve@ at Natick, they applied to Mr. Eliot for a form of civil government. He referred them to the 111lvice which J\_etbro lfl!e to Moses: *moreover, tho11 ,halt provide* out *o]' all the people able* men, *1ucli aafear Gad, men of truth, hating* CO'lletous· *ne11; and place 111ch avr.r them, to* be *rulers of*

**68. MEMOIR!!** Oi' **ELIOT,-**

*thou,an.cl,, and rulers of hundreds,* ***and ruler• of***

*jifiies, and ruleri of ten,,* .

In comr,liance with thia counsel, about on• hun<lreJ of them held an assembly, and chose one ruler of the one hund-red, two rulers of fif­ ty, and ten rulers of ten. After the rulers of ten were chofen, they placed themselves io 4>rder, and every individual ranged .himself un­ der the one whom be chose.· . When this was settled, they entered into **the** following covenant ; '' *We give* our,el-ee, *antl*

*-our children m,to Gnd to be hi, people. He ,haU role* u, *in all our affairs; not only in* our *reli:­ gion and the offair, of the Church,* hue *al10 in aU*

-0ur *work, and affair, in tlii, world, God ,hall*

nile *over* - 7'he *Lord i, o"r J11dge, the* ***Lor,J.*** !

i, our *Law giver ; the Lord i,* our *King* ; *he- will*

*•ave* w. *The v,i,dom* ***which*** *God ha, ta"t;ht* '" *in his book, that shall guide 1.11 and direct* w ia *Che way.* 0 *Jehopah, teaeh us wisdom to flnd* **ore** *thy wvdom in tliy scripture,.*

" *Let the grace of Chritit help* us, *because Chriat* ***u*** *the wisdom of God. Send tliy Spirit into our keart,, and let it tuich t11. Lord, take* u, *to* ***be*** *thy people, and let* u-, *cake t/,u* co *be wr God."*·

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**aKOml OJ'** BUOT.

##### CHAPTER IX.

**A** GB.EAT ASSEMBLY HELD AT NATICK.

##### TBE new converts coatinned several years under the character of Catechumens ; and were visited, during their probation, by Mr. Eliot, or some other minister, every week,wbo preaclled on eome article of the christian faith, and answered sueh . questions as the Indiana proposed to them. A day was at length appoint­ ed, which they tailed "Natootomakteackesuk," or u tbe day of asking qneetions ;" when many miniaters and their friends, assisted by the best interpreters, met at Natick, to judge of the fitness of the Indians to be admitted to Church Communion. This great assembly was held on the 13th of October, 1662, when about fif­ teen Indians made distioet and open confessiooa of their faith in Christ, and of the efficacy of the word upon their minds. Io Mr. Eliot's re­ ports of these confessions, published in the Tract entitled, "Tears ofRepeotaoce" **he saye,** "that he had notkoowiogly, or willingly, made their coofeasions bett tban they made them themselves; but be is vll'Dy persuaded, on good grounds, that be\_ bas rather rendered them weaker than they delinred them ;· partly by mining some words of weight in some aenten-

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70 IIEMOlRS Oi' ELIOT,

ces, partly by abbreviating some passages, and partly by reason of the different "idioms of their language from ours.'!

l\ly readers may form a judgment of these confessions, by one which we shall here ex­ tract.

CHAPTER X.

THE CONFESSlON OF PONAMPAM, ON THF. FAST·DAY, BF.FORE THE GREAT ASSEMBLY.

"IlEFORE I prayed to God, I committed all manner of ins; and when I heard in the Cat­ echism that GGd made me, I did not believe it, because I knew I sprang from my father and mother; and therefore I despised the word, and therefore, again I did act all sins, and I did lo,•e them. '

"Then God was merciful to me to let me hear that word, that *all ahall pray from the ri­ si-ng to the setting Sun;* and then I considered whether I should pray, hut I found not in my heart that all should pray; but when I consid­ ered of praying, and \·hat would become of me if l did not pray, 1"1d what would become of me if I did pray. Bat I thought ii I did pray, the Sachems would be· angry ; because they did not say, pray to God ; and therefore I did

**MEMOJ!l.9 OJ'** ELIOT, 71

not yet pray ; but considering of that word, that *all ,hall pray* l was troubled, aod l found in my hearl, that l would pray to God; and yet I feared that •thers would laugh at me ; and therefore l did not pray. ,

* Afterwards God was yet merciful unto me, **an.t** I heard that God made the world and the first man, and l thought it was true, and, there­ fore **l** would pray to God, because he hath made all; and yet when I did pray, I thought I did not pray aright, because I prayed for the **sake** of man, and I thought this was a great sin; but then I wondered at God's free mercy to me, for I saw God made me, and gives me all mercie111, and then I was troubled, and saw that many were my sins, and that I did not yet be­ lieve.-Then I prayed ; yet my heart sinned, **for** I prayed only with my mouth ; nod then I repented of my sins, and then a little I consid­ ered, and remembered God's love to us. But I was a sinner and mnny werp, my sins, and a little I repented of them, and yet again I sin­ ned, and quickly was my heart full of sin: and then again was my henrt angry with myself: and often I lost all this again and tell into sin. Then I heard that word, that God sent ,!\loses into Egypt, and promi&ed / *will be with thee.* That promise I considered ; but I thought that it was in vain I did s"k, and I was ashamed that I did so: and I prayed, ' 0 God, tench me *truly* to pray not only before man, but before God ; and pardon all my sins.'

"Again, I heard that word that Christ taught

lllEMOJR!I OF F.LIOT.

through every town and **village,** *ltepent and believe and be ,a-oed* ; and a little I ·belined this word, and I loved it; aofl then I saw all my sins and prayed for pardon.

" Again I beard that word, *He tlaat casteth off God, hi,n* u,iU *God cart off;* and I found in my heart that I bad done this, and I feared be· cause of this my sin, lest God should cast 'me oft", I having cast off' God. Then I was troub­ led about bell, and what shall I do if I be damned.

"Theo I beard that word, *If ye repent and*

ielie.,,,, *God po.rdom all 1i11s* ; then I thought, ' 0 that I had this !' I desired te repent and believe ; and I begged of God, 'Ob give me repentance and faith ! freely do it for me !' And I saw God was merciful to do it. Bot I did not attend to tbe Lord only sometimes, and I now confess that I am ashamed of my sins ; my heart ie broken and melted in me ; I **am** angry at myself; I desire pardon in Christ; I betrust my soul with Christ that he may do it for me."\*

* + Richard Mather, grandfather of .Cotton Mather, **wa**■ pre1ent at thi■ great am!mbly, and gins the fol­ lowing account of it. " There is 10 much of God's work among them, as that I cannot but count it **a** great evil, yea a great injury to God and bis goodoe11, for any to **make** light of it. , To **aee tad** bear lndiaot opening their mouth■ a,od lifting op their band■ and e1ea, in prayer to the living God, calling on him b7 b11 **name** Jebonb, in the mediation of **Je1u1** Christ, and this for **a** good while together ; to see and bear

them e'lhorting one another from the word of God ;

* + - U OIRS OJ' ELIOT, 73

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These Indians it must be recollected, could, as yet, neither read nor write. Their confes­ **sions** were made before a large assembly of English, and were often interrupted by the in­ terpreters for the more fall uoderstaudiog of the meaning, which is a sufficient apology for any want of method or clearness of expression. These confessions were considered by Mr.

Eliot and hi11 friends aa indicating the effica­ cious influence of the word of God, by the teaching of the Holy Spirit on the heart ■ of those who made them. Various Indians at this time **were** baptized, but they were kept in the **state** ofCatechumens until· 1660, in which year the first Indian Church was formed at Natick.

to 1ee and hear them confeBBing the **name** of Chri■t Je- **1u1,** and their own 1iufulne1B ; sure thi1 i1 more than usual ! and though they ,poke in a language of which 111any of us 11nderatood but little, yet we that were pre■• 11 eot that day, ,oe ,aw and heard them perform the du­ tie1 mentioned with 1uch grave and 1ober counteaau­ c:e1, with 1uch comely reverence in their (flture, and their whole carriage, and with· such plenty of tears trickling down the cheek■ of some of them, a1 did ar­ gue to u1 that they 1pake with the holy fear of God, and it much all'ected our hearts,"-Malher', *Ll[e of the renowned John Eliot.*

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CHAPTER XI.

Ill\, ELIOT'S LABORIOUS ATTEl'fTlON TO SCHOOLS•.

##### I• this department of service, as in all the rest, Eliot was an example to other missiona­

. • ries. In the missionary exertions of the pres­

, • ent day, the iostitutioo of Schools is consider­

,.• ed one of the most efficient means of pro- moting the knowledge of Christianity. Eliot entertained the same opinion. But in order to prepare the way fer iostructiog them, he had to arrange and systematize their language,. and translate: school-books into their tongu•e

. "If the Lord please to prosper our poor be-

* ginnings, (he writes in 1650,) my purpose is, to have School-e :x:erci■es for all the men, by daily instructing them in reading and writing. My design is, that all the women may be taught to read. I know the matter will be difficult ev­ ery way ; for English people oao oaly teach them to read English ; aod for. their .own Ian-· gnage we have no book. • My desire there­ fore is, to teach them to write, and read \_writ­ ten hand ; and thereby with pains-taking, th y may hQve some of the scriptures in ·their own language. I have one already that can write, so that I can read his lJriting well ; and he with some pains and teaching can read mine. I hope that the Lord will both enlarge bis un-

**IIIMOIR!I** OJI' ELIOT. 75

derstanding, and enable others also to do 811 he doth; and if I once bad 11ome of them who were able to spell aright, and read and write, it would further the work exceedingly, and in the most speedy manner."

" It hath pleased God this winter, (be writes at the berinning of 1651,) much to enlarge the ability of him whose help I use **in translating** the scripture@. Besides, it hath please-d God

to stir up the hearts of many of them to learn to read and write, wherein they do much prof­ it with little help, for they are very ingeniou9. And whereas I had thought that we must have an Englishman to be their school-master, I now hope that God will raise up some of them­

,elves, and enable them unto that work. With **my** care to teach them well the 11ound of let­ ters and spelling, I trust we shall have sundry

of them who will write every man for himself ' so much of the Bible as God shall enable me

**te** tranelate.

" I have no hope to see the Bible translated, much less printed, in my days. My chief care therefore i!, to co.mmunic a te as much of the scripture as I .c an by ,vr it iog : and my scope i9, so to train up both me n and youths, that they µ1ay be sent f. rth to othe r parts of the country to train up and in tr uct others.

" Th mo l effectual and general way of spreading th.e go ,pel will be by themselns. As for my preacbiog, th our h those whose hearts God hntb''bo1V to attend can pick up some oowl..dg b my broken expre•ious;

'76 ' **MEMOIRS** OF ELIOT.

##### yet I see that it is not so taking and effectual to **strangen as** their upressions be who natu­ rally speak to them in their own tongue. To the end therefore, that they may be the better able to teach others, I train them up and ex­ ercise them therein; appointing two to this

.exercise each Sabbath; when they have fin­ ished, I proceed. And assuredly I find a good measure of ability in them, not only in prayer, wherein they exceed my expectation, but in the rehearsing such scriptures as I have ex­ pounded, and in expounding and applying them as they have heard me do."

Mr. Eliot's views of raising up Indian teach­ ers and preachen were just. An Indian preach­ er was accmllomed to the Indian mode of liv­ ing; be could lfith more ease than an English-: man accommodate himself to their savage man- · ner of livelihood. The sons of the wilderness in communicating their ideas one to another, dealt much in figurative language ; a native preacher most possess many advantages over an English preacher from bis knowledge of their manner of communicating their tbo1,1ghts. Mr. Eliot judged accurately in placing his prin­ cipal dependence in raising up native preach­ ers. In the missionary exertions of the pres­ ent day, the friends of Zibo hope ultimate to spread the gospel, principally, by the instru­ mentality of native preachers. Missionary st ­ tions are now formed in various parts of the heathen world. At some of these stations God bas already raised up native preachers. Fifty

ldllOJIUI 01' ELIOT. 1'7

native preachel'II have already been raised of by the Baptist mission at Serampore, who preach to their **kinsmen** accordinr to the ftesh the *un,earchable richu of Ckrilt.* At various other stations God has raised up from **among** the heathen those that " *proclaim tlu GCOCpta-*

*1,l, year of tlu Lord and th, day of -vengeance of*

##### *our God."* God is preparinr the way for the univenal spread of his kingdom. Let nery friend of Zion say in bis heart and in bis life, *"lkr\_ kingdom* come." *Let hi, al1111, hi,* prayer,, *and hi,* e:iertior11 *aU coniribut, to accompli,k tki, denrabl,* end. Were Eliot now on earth, bow would Ilia holy 1oul rejoice in the present pros­ pects of the Church I EspeciaUy would be re­ joice to bear that the same goepel which he preached upon the bank■ of the river Cbarlea, around Massachusetts Bay, and in the interior oC the ancient state of Manacbusetts, is now preached to the Indian tribes upon the tribut.. ry 11tream11 of the Ohio, upon t.be banks of the Miniuippi, on the Missouri, and areund the **Lakes.** It would afford him additional satisfac• tion to 1e·e the band of the national govern­ ment extended to grant relief to these poor ig• norant 10011 of the foresL It would add to hil enjoyment when he saw the anxiety of the In­ **cliana** tbem11elve1, in 10 many instances, to be taught both the arts of civilized life, ,md the chriatian religion.•

* + The Compiler tbinlu it annece11ary to inform the rtiader ol the labor, aad ■ucc en or Killpbary, Hoy"

18 MEMOIRS OF ELIOT.

##### CHAPTER XII.

BIS SUCCESS IN TBE INSTRUCTION or THE

INDIANS.

##### **Ma.** Ei.10T's care of the new converts was not confined to his own personal instruction ; he took Monequesaun, an ingenious Indian, into bis hou■e ; ar.d having taught him to read and write, made him a School-Master at Natick.

He translated into the Indian languare Prim­ era, Catechisms, the Practice of Piety, Bn­ ter's Call to the unconverted, several of Mr. Shepard's. pieces, and at length tbe Bible it­ sel£

Some of the more promising Indians were admitted into the College, and had a liberal

·education bestowed upon them.\* The native congregations were quickly furnished in this way, with ministers of their own. In the mean time Mr. Eliot visited them, as often as he could on the week days, and encouraged the snost judicious among them to accustom them-

and others at the We■t among the Indian,, (or he pre­ sume, that nery well informed chri,tian knows tbe1e thing, already.

* In 1665, **a** brick edifice wa■ erected at Cam­ bridge,.thirty feet long and twenty feet wide for an In­ dian College,

**llEIIOJRS** OF ELIOT, '%9

**selves** to nbort their brethren on the Lord's day. A day of fasting and prayer, on account of excelisive rains, being held November 1&, 16&8, various exhortations were addresaed by them to their countrymen. Two of these ex­ hortations here follow. '1hey bear no feeble testimony to the succesa of their teacher.

THE EXHORTATION OF **WABAN, AN J!fDIAlf,**

-Matthew ix. 12, 18. When Jesus beard that, be said, they that be whole, need not a phy­ sician, but they that are sick. But go ye and learn what that meancth, I will have mercy and not sacrifice ; for I came not to call the righteous but sinner& to repentance.

" I am a poor weak man, and know bot lit­ tle, and therefore I shall say but little.

'' These words are a similitude; that, as some be sick and some well; and we see in experi­ ence, that when we be sick, we need a Phyai­ cian, and go to him and make uHe of bis phys­ ic; but they that be well need not do ao, they need it not and care not for it ; so it is with eoul aickness. . nd 1Ve are all sick of that **aick­** ness in our souls, but we know it not. We have many at this time, sick in body; for which cause ,ve do fast and pray this day, and cry to God, but more are sick in their souls, as idlcne , neglect of the Sabbath, passion, &c. 'Therefore, what should we do this day, bot go to Chri11t, the Physiciaa of Jonis? He healed

**81** IHIIOIBS 01' 11:LJOT•

##### men's bodiea ; but he can heal souls also. He ia a great Physician ; therefore, let all sinners go to him; therefore, this day know what need we have of Christ, and let us go to Christ to heal us of our sins, and be can heal us both jo soul and body. Again, what is that lesson which Christ would have us to Jeam, *thai M c11m11 not to- call t"/u righteou,1 but ,inner,*Jo re- *1'entance !* What ! doth not God love them *1* that be righteoos? Doth be not call them to · him ? Doth not God love righteousness ? **11** not God rigbteoll8 ? Answer, The righteous here are not meant those that are truly right­ eous, but those that are hypocrites ; that seem righteous and are not ; that think **themselvea** righteous, but are not so indeed ; such God calleth not, neither doth he care for them. Bot such a1 see their sins and are sick of sin, them Christ calleth to repentance and to be­ lieve in Chril!t ; therefore, let us see our need of Christ to heal all our diseases of soul and body."\*

* .**Waban,** it wiH be recollected, wa, the fint India.a that embraced the fOlpel at Noonanetum, and at hie **wigwam** the fir■t intervii:w with the Indiana wn·hekl.. He removed to Natick with hi, brethren, and **wa•** one c,f the ruler■ of fifty when the Indian, fir■t organized their civil government. There are anecdote• respect­ ing thi1 worthy Indian ,till pre1erved among the pt!O­ ple in Natick. "Mr. Eliot gave this te1timon7 of *Wo­* tan, that be bad approved him■e lf to be a good ch ri■- tian in Church order ; and in civil order, a sealoua, laitbfid and 1teadfa1t ruler to bi■ death." At hi■ death

... **e:s.pre111d aa 1111U11ltm1** joy ila the llope or beavea,

**moms** OJ' ELIOT. **81**

TH& EXHORTATION OJ' 'NJSROKOU.

Geo. viii. i<>, 21. And Noah built an altar to Jehovah ; and he took of every clean beast and of every clean fowl, and offered burnt-of­ fering on the altar. And the Lord smelt **a** sw.eet savor ; and the Lord sa\_id in his heart, I **will** not again curse the ground, -

A little shall I 1ay according to **that** little I

**know.**

In that Noah 1acri.6ced, be **ehewed** himeelf tllaokful; in that Noah worshipped, he **shew­** ed himself godly ; in that. he offered clean beasts, he shewed that Goel is a holy God, and that all that come to God mu11t be pure ao3 clean. I know, that we must b7 repentance purge ourselves, which i11 the work we are to do this day. Noah sacrificed and so worship­ ped. This was the manner of old time. But what 11acrifices have we now to otfer 7 I ab:1.11 answer by that in Psalm i'f. 6. *Offer to G1.1tl tke ,acrijice of righteounH11, and pu, your tnul* iA *tke Lord.* These are the troe spiritual aa-

wbere be lhoald,uuite with the 10011 of departed be.

lieven. He charged hil children and friends not to

. moura at hi1-departure, and urged them all to couleu, to repent of their 1io1, and believe iu Je1u1 Cbri■l, ia **whom** he t ru■t ed fot tbe re■arrectiou of hi■ body. Hit Ja1t word■,, immediat11ly before he expired, were, *"I* gie, *111.v ,oul to* 1Ae11, 0 my *Redumer, Jtna Chrut. Pardor& all mg* ***n111, and*** *tldiDer* me *from heU. Help* me *apin,t deal!&* and *tlur& I om toiUing lo dit,*and*so*

,,

*I* die, 0 *AtlJi* **llN *tMlll*** *reline •"'"-Hi1l1ry* ***N"""14,***

•• IIDOIRI 01' &LIOT.

crifices which God require-, at our hand,, the

1acrificel! of righteoosneu ; i. e. we must look to our hea1·ts and ways, that they may be right­ eoua, and then we shall be acceptable to God when we worahip him ; but if we be unright­ eous, unholy, ungodly, we shall not be accept­ ed, our sacrifices will be stark nought. Again : we are *to pue r tnul in the Lord.* Who elae . is there for us te treat in? We must believe in the word of God. Ii we doubt of God, or doubt of hie word, our sacrifices are little worth ; but if we trust steadfastly in God, our 1acrifices will be good.

Once more ; what **saerifices must we** offer ! my answer ia, we must off'er such as Abraham offered ; and what a 1acrifice that was, we are told, Gen. uii. l!i; *Nov, I knom that thou fear­ ut* me, ,eeing *thou ha,t not withheld thy ,on, thy only 101, from* ,ne. It seems he had but one tlearly beloved son, and offered that son to God, and 10 God said, *J kncno thou feare,t* me. Be­ hold a sacrifice in deed and t.ruth ! Such an one we must offer ; only God require ■ us not to offer our ■ons, but *our ,im,* our *dearut ,in,,* God calla us this day to part with all our sins,

though never ao beloved; and we must not withhold any of them from him; if we will not part with *all,* the sacrifice is not rigbt. Let us part with such sins as we love best, and it will be a good sacrifice.·

God smelt a sweet savor in Noah's sacrifice, and so will God receive our sacrifices, when we worship him arighL,

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But how did God manifest his acceptance of Noah's offering? It was by promising to drown the world no more : but to .give us fruitful **sea­** sons. God has chastised 111 of late, as· if he would u terly drown us, and be has drowned and spoiled, and ruined a great deal of our hay, and threatens to·kill our cattle, It is for this that we faet and pray this day. Let u11, then, offer a clean and pure sacrifice, **as Noah did;** so God .will smell a savor of rest, and he will withhold the rain and bless us with such fruit­ ful seaaons as we are desiring of **him."**

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CHAPTER XIII.

BIS TIUNSLATIONS,

W.: have seen Eliot's anxious wish to trans­ late the scriptures into the tongue of his Indians, and the great pains to which **he** aubmitted lliat he might accomplish his desire. Herein God blessed him beyond his hopes, a1 he lived lo publish, in 1661, the New Testa­ ment in the Indian tongue. It was dedicated to Charles II. and was followed, in about three year• by tfie Old Testament. This first edi­ tion consistetl of two thousand copies, anti was mueh sooner e:irhaustetl than could be expect­ ed. A ·second edition of the whole Bible fol. lowed in 1685, in the correction of which Eli­ ot received great a11islance·from Mr. John Cot­ ton, of Plymouth.

**JIIU(OIBI** OF ELIOT.

"Behold, ye Americans" (exclaims Dr. Ma­ ther) "the greate1t honor that ever you were partaken of! The Bible was pillnted .here at our Cambridge ; and it is the only Bible that ever was printed in all America, from the yery foundation of the world, T-he whole trau1latiop be writ with *bu,* one *p11n:* which n, had it not been loet, would certaiol7 have 4le1erved a richer case than waa be11towed upon tbat pen which Holland writ bis traoalation of Plutarch with. The Bible being justly **made** the leader of all the rest, a little Indian libra­ ry quickly followed; for, **besidea** Primers and Gramman, and aome other saclr compoaure,,

we bed the ' Practicfi! of f iety' in the Indian

tongue ; and the Reverend Richard Baxter'• "Call to the unconverted."

"He aiso translated some of Mr. Shepal'd's composures ; and auch Catechisms likewiae, u there wu ecc8'ion for. It cannot hut be hop­ ed that 10111e *fak will be* made *ali'll11, nnce thc* ma­ *ter, of* tle *Sanc.cua,y* '4w *come,uto* chem."

CHAPTER XIV.

TBS Ji'l:LLOW L.IBORBIUI 01' ELIOT, wrr,t ,4B ACC011NT Qf Tm:ll1, 81ICCESS0

Tes reader may. fonn a judgment· of the pro1re11 Qf the gospel, among the Indiana, by

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##### the follewiog eidNci of a letter written by Dr. **Increase** Mather, Rector of the College of Cam­ bridge, in,.Jfew-Eogland, to Dr. John Leusden,

1 Hebrew Profeuor io the University of Utrecht.

It is dated Boston, Joly 12, 1687.

##### After- stating the entrance of Mr. Eliot on the great work of converting the lodiaqa, above forty **yean** before, and bis administration of the Lord'• Supper, first to the lndiao Church at Natick, be prooe"tls, " The Pastor of that Church **now is an** lodian; his eame is Daniel\* Beaides thiB Church at Natick amoog our io­ **habitaotl** of the Mauachusetta Colony, there are four **Indian** .-■se mblies, where the **name** of the true **Ge4 ancl** Jesus Christ is solemnly call- **ed upon.** .

" These a11emblie1 have 1ome American Preaehen. Mr. Eliot formerly preached unto them once every fortnight ; but now he ii **weakened** with labors and old age, being in the eighty fourth year of hie **age,** and preachetb not to the **Indian•** oftener than once in. two months.

"There ia another Ohurcb consisting only of converted Indians, about fifty miles from

* hence, in an Indian town called Mashippaug; the first Pastor of that Church **was an** English• **m\_an** : **who being** skilful in the Ameri n lan­ **guage preached** the **goepel** to them in their
  + T hi■ wa■ undoubtedly Daniel· **Takewambait whot1 tomb-1tane i1** ■t ill 1tandiag near tbe place where the **Indian meeting-bouae** Cormerly **1toN.-Bo** died ib- 1'718,

IIEll'.O11\S OJ' BJ,IGT,

* + own toagae. This Eoglish- **Pastor** *it* dead ; **and,** instead of him, that Cbnreh **baa an Indian** Preacher. •

"There are besides that, five **assemblies** of

Indians professing . tb.e **name** of Christ, 11ot far **distant** from Mashippaug, which **have Indian** Preachers; John Colton, **Paetor** of the Cbureh at Plymouth, (sou of my venerable father-in­ la", John Cotton fonnerly the famoas teacher of the Church at Boston) hatla **made** very great progre1s iD Jeaming the Indian tongue, and is

Yery skilful in it ; he pre ac be■ in their own . i

**J.oglltl.ge,** to the aforemell&ioned five ceogre­ gation11, every week.

" Moreover, of the inhabitants of Sacenet, In Plymouth Colony, there is a great eongre­ gatioo of those whe for distinction'& 1ake are called praying Indian•, becauae the.y ,pray to God in Christ.

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'' Not far from promontory called Cape Cod, there are six assemblies of heathe'D11y who are to be reckoned as Catechumen,, amongst

* **whom** there are six Indian Preachers. **Sam­**

uel Treat, Plll!tor of a Church at Eastham, preacheth to those congregations in t:beir own **lattg'uage.** There are likewise **am11ng** the Isl­ **anders** of Na.ntucket **a** Church, **with a** Pastor **wbo Wllf** ta1ely a heathen, and **eeYeral** meetings of Catecbumene, wbo are inetru'cted by lhe con­ nrted Indians.

'' TbE>re is also another iala'ntl, about seven leagues long, called Mariha'a Vineyard, where are two American Churches planted, which

8'7

##### are more famous. than the rest ; over one of wbiGh tbere presides an ancient Indian as Pas­ tor, called -Hiacootnea. John Hiacoome11, son of aid Indian Pastor, also preacheth the gos­ pel t'o his ountrytaen. In another Church in that place, Jolm Toekioosh, a eon.-erted Indian, teaehe11. In tbete Cbarebes, ruling Elden of &be ladiam are joioetl to the PastOl'I. The Pa1ton were cboseJl by the people ; and when­ Ibey had fasted and prayed, Mr. Eliot and Mr. Cotton. laid their bands on them, so that they were solemnty ordained.

" Io abort, there are six Churches ofbaptiz­ ed Indiana in New-England, and eighteen as- 1emblie1 •f Catechumeos, professing- the name of Chriat.• Of the Indians, there are four and ttNnty, who are the Preachers of the word *oC* God ; and, besidet tbe11e, there are four Eog­ liah ministers, who preach the Go1pel in the Wian **tonge."**

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##### CHAPTER XV.

05' THI: INTNEST WHICH BLIOT TOOK DI TRIil

8UCCEIIII . 05' RII 5'u.LOW IJIIOUBS,

##### Ma. EuoT was aDJ:iou to excite bis breth­ ren to take their share in the great **work** which occupied bis owa soul. Speaking in 1648, of some of Culsbamaquin'• subjects in Martha's Vineyard, he says, "I haYe..entreated Mr. May­ hew (the young scholar, son of old Mr. May­ hew) who preaclletb to the English, to teach them ; and he doth take pains io their lan­ guage, and teacbetb them not without 80Gce&s, bleHed be God ! And truly I think all tbe **min­** isters who live near tbem wo,Jld do well to do the like. I have eamestly solicited **many so** to do; and I bope God will, in his time, how

* their hearts thereunto. Nor was he satisfied with rousing bis brethren to assist him in the. work i be laid himself out to procure for them such requisites for their meet discharge of their labor.

"Mr. Mayhew, (says he, when writing to a friend in authority) who puttetb bis band unto this plough at Martha's Vineyard, **being youug** and a beginner hath extreme **want** of books. He needeth Commentaries and common places for the body of divinity, thal **so he may be** well grounded and principled. Send him over such books as may be oeceuary for a young

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scholar. I will name none; be needs them all. I beseech you 'put some weight upon it, for I desire that he may be furnished in that\_ kind; and other supplies will be needfdl for bim."

Nor did he look with envy at the suc­ cen with **which** God favored these fellow la­ borers.

"The blessing of God, **(he** says) doth bope­ f111ly and suecess lly appear in the labors of my brother Mayhew; insomuch I hope bis In­ **dians** also will be after a while, ripe for this **work** of civilization if once they see a auc­ cenful pattern of it. The cloud increasetb, and God seemeth to be coming in among them. They are· very desirous to have their children tal)ft'ht, and it is a pity that this care of theirs should not be furthered by all means. I have · entreated a woman living near where they

d,rell, to flo that office for their children, and I pay ber for it:"

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##### •CHAPTER XVI.

91' TR& NUMBER, NAMES AND SlTUATION OF THE IN• DIAIII PI\AYil'fG TOWl'fl WITHIN TB& COLONY 01' MASSACHUSETT!, WITII: THE CHURCHES GATHEllED

IN SO.ME OF THEM, THE UAlfTITIES OF LAND BE• LONGING TO TH EJll7 &c. .

##### THE firat town of praying Indiana in Massa­ chusetts is Natick. The name signifieth a place of hills.\*

* Our aathority Jor this wa, Deacon Ephraim, **a** Natick Indian lately deceased. The Indian **name** for hill■ in the M.a11acbu1ett1 Paalter ia Wadokwa■b. In Roger William■' Ke7 into the language of America, we find the word Nittauke, which 1ignifie1 m1 land.

The following chapter ia taken from Gookin'• Hie­ torical kc:coaot of lndiaoa, written in J6T-4.t " Major Geaerat Gookin, of Cambridge, the author ofthi1ac­ count of praying towns, was the ■**aperintelldant** of all the Indian■ tb11t bad 111bjected them■elve1 to the pro­ vincial gofel'lllllent. He wa■ acca ■t omed to accompa• ny .Mr. Eliot"in bis mieeionary tour,. While Mr. Eliot preached tbe go1pel to the Indiana, General Gookin adminlatered civil aff'ain **among them. In** 1675, wbea Philip'• war broke out, the Engli1h **iahabitaata gene•** rall7 were jealou■ of the pra1ing ladian■, and :would hue de■troyed them, had not General Gookin and Mr.

:ie:liot etepped forth in their defence. •The Chriltiu Indiana were for a while kept on one of the laland■ ia Boaton harbour through fear of their uecomiog tniton

t 8ee *Collection, of Mau, Hist. Society, Y,l. I,.*

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##### It lieth upon Charles river, eighteen ,miles

**:1outh-west** from BOiton, and ten miles orth­ west from Dedham. It·hath twenty nine fam­ ilies, which compnting five persons to a fami­ ly, amount to one hundred and forty five per­ **sous.** The town contains about six thowiand acres. The !!Oil is good and well watered, and produceth plenty of grain and fruit. 'l'he land was granted to the Indians at the motion of **Mr.**

.Eliot, by the Gelll!ral Court of Massachusetts : and in the Jear 1651, a number of them com­ bined together and formed a town, which is the place of the greatest name among Indian­ and where their principal courts are held.

(The form of government which they adopt­ ed, the manner of it!! organization, the way in which the town was laid eut a1.1d built, have been before deacribed, 10 that we shall omit this part of Gookin'• account of Natick, and relate onry those particulars that have not been noticed.)

In this town was.the first Church of Indians embodied, in the year 1660. Unto this Church

* **ome** pious Indians of other places, both men and women, are since joined. The num er of

**and** going oYer to the enem,. The **iuue** proved that tlieu fear, were entirel1 groundleu. Not a 1inrle prating Indian went onr to the enemy. Tbi1 fact aft"erd1 abundant encouragement to dvilise and chrit• tianize the 1avap1 of our weatern foreata. Thia i1 the m011t el'ectual way to preaerve our frontier aettlementl from 1avap butcher,. General Gooldadied i11. 168'7, aa old mao wbo■e da11 were lilied with u■e fulue,u "

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men and women in· full communion with this Church were in 1670, between forty and fifty.

We are to consider, that all those we call praying Indians are not all visible Church mem- ' hers, or baptized persons ; which or<linance of baptism is not to be administered unto any that are out of the visible Church until they pro­ fess their faith in Christ and obedienc·e to.him, but the infants .of such as are members of the visible Churcb, are to be 'Saptized. Here I , shall take the liberty, though it **be a digres­** sion, to relate a 11tory of remark concerning a thild at Natick, a youth of about eleven years of age, who was of a sobeP and grave carriage, and an attentive hearer of the word consider-, ing his age and capllcity, but he bad a wea body and was consumptive. This child hear­ ing Mr. Eliot preach upon a time at Natick when the ordinance of baptism was to be ad­ ministered unto some children, whose parents had made profession of their faith and were joined to the Church : upon which occasion Mr. Eliot said, that baptism was Christ's **mark,** which he ordered to be set upon his lambs, and that it was a manifest token of Christ's love to the offspring of his people to set this mark upon them. **This** child taking special notice of **thi1** passage, di<l often solicit bis father and moth­ er, that one or both of them would endeat"our

**to** join to the Church, that he might be **mark­** ed for one of Christ's Lambs before he died. The parents, who were well inclined, espe­ cially th-, mother, and being also very atfeC4

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tionate to their child, as the Indians generally are, did 11eriou ty ponder the child's reiterated intreaties; and not long after, first the mother and then the father of the child, joined to the Church. Soon after the lad was baptized : in which he did greatly rejoice and triumph, that **he was** now markP.d for one of Chrisfs Lambs; now said he to his father and mother, I am will­ ing to die ; which shortly after came to pass; and I doubt not, but as the child had Christ's 11ame set upon him in baptism and by faith, so b41.s immortal soul is now in glory, rejoicing in communion with Christ. ·

There are many Indians that live among those that ha,·e subjected themselves to the gospel, that are catechised ; who attend public worship, read the scriptures, pray in their fam­ ilies morning and evening. who I•.\_.:,.. 'lot yet attached thP.mselves to the visible Chmch: -

The manner practiced by these Indians in the worship of God is thus. Upon the Lord's dayij, fast days, and lecture days, the people assemble together at the sound of a drum, (for bells they Jet have not) twice a day, in the morning an afternoon, on Lord's days, but on­ ly once upon lecture days, when one of their teachers begins with a solemn and affectionate prayer.

In these acts of wo r hip 1 for I **hlfve** often been present with them, they Jeme1m them­ selves vi ibly with re,erence, attention, mod­ esty and solemnity; the mer-kiud sitting by themselves, and the women-kind by themselves,

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according to their age, quality and degree in comely manner. And for my own part, I have no doubt, but am fully sati..,fied, according **to** the judgment of charity, that divers of them do

fear God and 8l"e true believers; but yet I **will**

not deny, but there may be some of them hypo­ crites, that profess rE:ligion, and yet are not sound hearted. But things that are secret be­ long to God ; and things that are revealed, un­ to us and our children.

Their teachers ar.e generally chosen from among themselves, except some few English teachers of the most pious and able men among them.

Mr. Eliot hath of late years fallen into **a** practice among the Indians, the better to pre­ pare and foroish them with abilities to expli­ cate an" "'.·ply the scriptures, by setting up a lt> lure among them in Logick and Theology, once ever:, fortnight all the summer, at Na­ tick: whereat be is present and ready, and

reads and explains to them the principles of 1 those arts, And God hath been pleased gra- .. ciously so to bless these means, that several of • them,especially young men of acute parts, have gained much knowledge and are able to speak methodically and profitably unto any plain text

of scripture, yea, as well as you can imagine such little means of learning can advantage them unto. From thiti Church and town of Na­

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tick bath issuer! forth, :is from a Seminary of. virtue and piety, dive1·s teachers that are em­ ployed in severlll new !irny\_ing towns.

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In this to,vn they have residing ·some of their principal rulers, the chief whereof is named Waban,\* who is now above seventy years of age. He is a person of great. prudence and piety. I do not know any I\_ndian that excels him. Other rulers there are living . th re, as Nattous and Piam, Boohan and others. These are gootl men and prudent, but inferior to the first. 'The te11chers of this town are Anthony and John Speen, who are grave and pious men. They have two constables belonging to this place chosen yearly ; and there **is a** Marshal­ General belonging to all the praying Indian **towns,** called Captain Josiah, or Penuahanit. He doth attend the chief courts kept **here,** but he dwells at another place, Nashobah.t

I have been the longer in speaking of this place, because it is the chiefest town and the eldest Church ; and what is said of this doth agree in divers things to all the rest.t

The next to,vn is Pakemitt or Punkavoag.§ The signification of the name is taken -from a spring, that ariseth out of red earth. 'l'his town is situated south of Boston about fo11rteen miles. There is a great mountain called the Blue Hill lieth north-east from it two miles;

* + Waban'• ■**eat was** abaut half a mile south of the

**place** where the meeting house in Natick now **1taods.**

t Littleton.

* t atick was incorporated into an F:nglish Di■t rict

**io tbe year** 1761, and into a town in 1781.

**t** Witbio the limits of Stoughton.·

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and the town of Dedham about hree miles north-west from it. 'l'his is a small town and hath not above twelve families in it; and so about sixty souls. This is the second praying own. TheID1Jians that settled here, removed from Neponset Mill. The quantity of land be­ longing to this village, is about six thousand acres ; and some of it is fertile, but not **gene­** rally so good as in other towns. Here they worship God and keep the Sabbath, in the same manner as is done at atick, before declared. They have a ruler, a constable, and a School­ master. Their rnler's name ie Ahawton; an old and faithful friend to the English. Their teacher is William Ahawton, his 110n ; an in­ genious pel'!lon and pious man, and of good parts. Here was a very able teacher that di-

ed about three year!! since. His Hme was • William A"¥inian. He was a very kaowing per ,1n, and ,.,f great ability and of genteel de­ porrn1C'nt, and spoke very good English. His death wall a very great rebuke to tbis place. 'rhis town hath within this ten years, lost by death several honest and able men ; and ■ome have turned apostates, and removed from them: which dispensations of God have greatly **damp-**

ed the flourishing condition of this place. Here

it was that Mr. John Eliot jun. before men­ tioned, preached a lecture once a fortnight, for sundry years until his decease. In this **village,** besides their planting and keeping cattle and swine and fishing in good ponds and upon Ne­ ponset river which lieth near them i they are

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also advantaged by a large Cedar swamp ; wherein such ait'are laborious and diligent, do get many a pound, by cutting and preparing cedar shingles and clapboards, which sell weJl 'at Boston and other English towns adjacent.

* Haseanamessit,\* is the third town of praying: Indians. This name signifieth a place of smalf **stones. This** place Jielh about thirty eight miles irom Boston, west-southerly ; and about two **miles** east of Nipmuck river ;t and near unto the old road-way to Connecticut. It bath

not above twelve famil.ies; and so, according to our computation, about sixty souls; but is ca­ pable to receive some hundreds, as geqeraUy the other villages are, if it shall please God to multiply them. The dimension,s of this town are about fonr miles square ; and so about eight thousand acres of land. This village is not in­ **ferior** unto any of the Indian plantations for rich land and plenty of meadow, being well tempered and watered. It produceth plenty of corn, grain, and fruit : for there are several good orchards in this place. It is an apt place for keeping of cattle and swine; in which re­ spect this people are the hest stored of any In­ dian town of their size. Their ruler is named

Anaweakin ; a sober and dlScreet man,. Their

,teacher's name is Tackuppa-willin, his broth­ **er; a** pious and discreet man, and apt to teach. Their aged father, whose name I remember · not, is a grave and sober christian, and deacon

* + Grafton.

t Blackstone river.

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**IIUOIU CW WOT.**

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##### of the Church. They have a brother that lives in the town called James, that was bred among the English and employed as a p ss-man ia printing the Indian Bible ; wlao can read well and as 1 take it write also. The fath\_er, moth­ er, brothers, and their wives, are all reputed pious persone, and the principal studs of the town. H re they have a meeting-house for the worship of God after the English fashion of building, and two or three other houses after the same mode ; but they fancy not greatly to live in them. Their way of living is by hus­ bandry, and keeping cattle and **swine;** where­ in they do as well, or rather better, than any other Indians, but yet are very far short of the English both in diligence and providence. \_

In this town was the second *Indian* Cl&urc/a gathered, about three years since, in summer 1671. 'l'he Pastor of this Church is Tackup­ **pa-willin** ; the ruling elder Piambow ; the dea­

·con, father to the Pastor. There are in full communion in thi1 Church, -8d living in the town, about sisteeo mea and women ; and about thirty baptized persons ; bot there are 1everal others, members of this Church, that live in other places. This is a hopeful plantation. The Lord gave his ble111ing to it. The way of their worship and civil order is here as in oth­ er Indian towns before mentioned.

Okommakamesist, alias Marlborough, is 1it­ uated about 12 miles north-north-east from Hu­ sanamessit, about thirty **miles** from Boston west­ erly. This village contains about ten families1

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and con11equently about fifty souls. The quan­ tity of land appertaining to it, is six thousaDd **acres.** It is much of it good land, and yieldetb plenty of corn, being well hnsbandPd. It ii eufficiently stored with meadow, and is well wooded and watered. It hath several good or­ cbarlls upon it, planted by the Indians ; and ia in itself a very good plantation. Thi11 town doth join ao near to the English of Marlbor­ ough, that it was spoken of David in type, and our Lord Jesus hri11t the anti-type, *under hi,*

*,hadou, ye ,hall rejoice* ; but the Indians here

do not much rejoice under the Englishmen's 9

shadow ; who do so overtop them in the num- ber of their people, stocks of cattle, &c. that the Indiana do not greatly flourish, or delight in their station at present. Their ruler here was Onomog, wbo is lately deceased, about two months since; which is a great blow to the place. He was a pious and discreet man, and tbe very soul, as it were, of that place. Their teacher's name is Solomon.\* Here they ob­ aerve the same decorum for religioa and civil **order, as is** done in other towns. They have a constable, and other officers a11 the re1t have. The Lord sanctify the present affliction they are under by reason of their bereavements ; and raise up others and give them grace to pro­ mote religion and good order among them.

Wamesit t is the fifth *praying toain* , and this

* + See Hutcbin1on.

t Tewkel,ur7.

!00 **JIEMOIJ\8** 01' ELIOT•

. place is situated upon Merrimack• river, being a neck of laud; where Concord river falleth· into Merrimack river. It is about twenty miles from Bostoa, N.N.W. and within five miles of Billerica, and as much from Chelmsford ; so that it hath Concord river open the W. N. W. and Merrimack, upon the N. N. E. It bath about fifteen families ; and consequently sev­ enty five souls. The quantity of land belong­ ing to it, is about twenty five hundred acres: The land is fertile, and yieldeth plenty of corn. It is excellently accommodated with a fishing place ; and there is taken a variety of fish in their seasons, as salmon, shad, lamprey-eels, sturgeon, bass, and div.ers others. There is a great confluence of lndian11, that usually resort to this place in the fisbing &ejlsons. Of theae atrange Indians, divel'tl are vicious and wicked men and women, which Satan makes use of to obstruct the prosperity of religion here. The ruler of this people is called Numphow. He is one of the blood of their chief Sachems. Their teacher is called Samuel ; son to the ru­ ler, a young man of good parts and can speak, read and write English, competently. He is one of those that was bred up at school, at the charge of the Corporation for the Indians. These Indians, if they were diligent and indus­ trious, to which they have been frequently ex­ cited, might get much by their fish, especially fresh salmon, which are of esteem and a good price at Boston in the season ; and the Indians being stored with horses of a low price, might

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furnish the market full\_y, being but a short dis­ tance from it. And divers other sorts of fish they might salt or pickle, ·as st11rgeon, and liilss ; which wo11ld be m11ch to their profit. But notwilhstaodinir divers arguments used to persuade them, and some orders made to en­ courage them; yet their idleness and improv- idence doth hitherto prevail. '

At this place, once a year, at the beginning of .!\fay, the English magistrate keeps his court, accompanied with Mr. Eliot, the minister; who

. at this time takes hi11 opportu'nity to preach, not only to the inhabitants, but to as many of the strange Indians, as can be persuaded to **bear** him ; of which sort, mmally in times of peace, there are considerable numbers al that **aeason.** And this..place being an ancient and capital seat of Indians, they come to fish ; and this good man takes this opportunity to svread the net of the. go!<pel, to fi h for their soul•s ., Here it may not be impertinent to give yo11 the following relation. .

May fifth, 16H, according to our usual cul!l­ tom, Mr. Eliot and myself took our joorney to Wamesit or Pawtucket: and arriving there that evening, Mr. Eliot preached to as many of them as could he got together, out of Mat. **x:s:ii. 1--tl** 4, the parable of the marriage of the king's sen.

, We met at the wigwam of one called Wan­ nalancet, about two miles from the town, near Pawtncket .falls, and bordering upon the Mer­ rimack river. This persoa, Wannalancet, is

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the eldest son of old Pasaconaway, the chiefest Sachem of Pawtucket. He is a sober and grave person, and of years, 1:ietween fifty and sixty. He bath been always loving and friendly to the English. Many endeavours have been used several years to gain this Sachem to embrace the christian religion ; but he hath stood off

. from time to time, and not yielded up himself personally, though for four years past, he hath been willing to hear the word of God preach­ ed, and to keep the Sabbath. **A** great reason that hath kept him off, I conceive, hath been the indisposition and aversion of sundry of **his** chief men and relations to pray to God; which he foresaw would desert him, in case he turn­ ed christiao. But at this time, 1'4ay 6, 1674, it pleased God so to influence and overcome hls heart, that it being proposed to him to **give** hjs answer concerning praying to God, after some deliberation and serious pause, be stood up and made a speech to this effect.

Sirs, you .have been pleased for four years

last past, in your abundant fove to apply your­ selves particularly to me and my people, to exhort, press, and persuade us to pray to God. I am very thankful to you for your pains. I must acknowledge,said he,.1 have all my days, used to pass in an old canoe, (alludi11g to his frequent custom to pa11s in a canoe upon the river) and now you exhort me to exchange and leave my old canoe, and embark in a new .ca­ noe, to which I have hitherto been unwilling; but now I yield up myself to your advice, and

MEMOIRS OF ELIO'l'. lOi

**enter** into a new canoe, and. do engage to pray to God hereafter.

This bis professed sobjectien was well pleas­ ing to all that were present, of which there **were** aome English persons of quality; as M:r. Richard Daniel, a gentleman that lived in Bil­ lerica, about six miles off; and Lieutenant Henchman, a neighbour at Chelmsford; be­ sides brother Eliot and myself, ,,ith sondry others, English artd Indians. Mr. Daniel be­ fore named, desired brother Eliot to tell this Sachem , from him, that it may be whilst **he**

,vent in his old canoe, he passed in a qu\_iet stream; but the end thereof was death and de­ struction to soul and body ; but now he went in a uew canoe, perhaps he would m,iet with storms and trials; but yet he should be en­ couraged to persevere, for the end of his voyage would be everlasting rest. Moreover, he and his people were exhorted by brother Eliot and myself, to go on and sanctify the Sab­ bath, to bear the word ilnd use the means that God had appointed, and encourage tbe:ir hearts in the Lord their God. Since that time I bear the Sachem doth persevere, and is a constant and diligent hearer of God's word, and sanc­ tifieth the Sat.bath, though he doth travel lo Wamesit meeting every Sahbatb, which is above two miles; and though sundry of his people have deserted him. since he subjected to the gospel, yet be continues and persists. Nashobah\* is the sixth praying Indian town.

* Litlletoo.

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This village is situated in a. manner in the cen­ tre between Chelmsford, Lancaster, Groton and Concord. It lieth twenty five milei! W. N. **W.** from Boston. The inhabitants are about ten families, and con equeotly about fifty · souls. The dimensions of this village is about four miles square. The land is fertile, and well· stored .with meadow8 and woods. It hath good ponds for tish adjoining ta it. The people live here as in other Indian villages, upon planting corn, fi,hing, h11nting, and sometimes labouring with the English. Their ruler of late yearf, was John Ahiltawance, a pious man. Since his decease, Penoakenet, is the chief. Theirteach­ r is named John Thomas, a sober and pions man. His father was murdered by the Maquas in a secret manner, as he was fishing for eels

. **at** bis wear @ome years since, during the late *!*

**war.** He was a vious and useful person ; and that place sustained a great lo,s in him. - In this village as,well as in other h1dian planta­ tions, they have orchards of apples, ,.,hereof 1 they make cider; which some of them have not the wisdom and grace to use for their com­ fol't, but are prone to al;mse unto drunkenness.

And although the laws be strict to suppress this

-sin; and some of their own rulers are very areful and zealoas in the execution of them ; yet such is the madness and folly of man natu­ **rally,** that he doth eagerly pursue after that **which** tendeth to his own destruction.

I have often seriously com1idered what course to take, to restrain this beastly sin of drunken-

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ness among them ; bet hitherto cannot reach it.· For if it were possible, as it is not, tll pre­ vent the English s Hing them strong drink ; yet they having a native liberty to plant orch­ ards, and sow grain, as barley and the like, of which they may and do make strong drink that doth inebriate them ; 10 that nothing can over­ come and conquer this e:ii:orbitancy, but the Sovereign grace of God in Christ, whic is the only antidote to. prevent and mortify the poi­ son of sin.

Magunkaquog$ is the seventh town where praying Indians inbabiL The 1ignification of the place's name is a place of great trees. It is situated partly within the bounds of Natick and partly upon the lands granted to the coun­ try. It lieth **west** southerly from Boston about twenty fou• miles, near the mid way between Na tick and Hassanamessit. The number of their families is about eleven, and about fifty five souls. There are men and women, eight members of the Church at Natick, and about fifteen baptised peraons. The quantity ef the land belonging to it is about three thousand **acres.** The Indians plant upon a great bill which i very fertile. These people worship God and keep the Sabbath, and observe civil order, a11 do the other towns. They have a Constable and other officers. Their ruler's name is Pamphaman ; a sober and active man and pious. Their teacher's name is Job ; a

* Hopkiotoai

9

Jot! 11z11oms *ov* EIJOT.

penon well accepted for piety and abilities among them. This town was the last settling of the old towns. They have plenty of corn, and keep some cattle horses and swine, for which the place is well accommodated.

Having now spoken briedy of the seven old towns of praying Indians, I shall endeavour more briefly to give an account of seven towns **more** of praying Indians, within the jarisdic­ tion of Massachusetts; which, for distinction's **eake,** we call the new praying towns in the Nipmuck country, The Indians of some of **these** towns began .to hearken unto the gospel about three years since, or thereabouts. In July 1673, Mr. Eliot an myself made a journey to **visit** some of them, and to encourage and ex­ hort them to proceed in the ways of God.

**This** year in the 14th of Sep mber last, 1674, we both took another journey. Our de­ **sign** was to travel further among them, and to

confirm their souls in the christian religion, and to settle teachers in every to'Yn, and to es­ taulish civil government among them, as in other praying towns. We took with us five or six. godly persons, whom we intended to pre­ **sent** unto them for ministers.

The first of these new praying (owns i!! Manchage,\* which lieth west of Nipmuck riv­ er, about eight miles; and is from Has!!ana­ **measit** west by south, ten miles ; and is from **Boston** about fifty miles, on the same rhomb.

* + Oxford.

J

**XEIIOIM OJ'** ELI , 107

##### It is seated io a fertile country for good land. To it belougetb about twelve families and about sill'ty souls ; but people were generally from\_ home, though we spoke with some of them afte1·wa1·ds. For this place we appoint­ ed Waabesktamin, a hopeful young man,·for their minister, whom the people, with whom we spake afterwards, accepted.

There is no land yet granted bv the General Court to t'his place, nor to any·other of the new praying towns. But the Court intendetb • shortly, upon the application ana professed subjection of these Indians unto the yoke 'of Christ, to do for them as they have for **other prayinr Indians.**

About five·miles distant from hence is a se­ cond town called Chabaoakongkomun.• It

hath its denomination from a very great pond, about five or six mile, long, that borden upo11 the ■outh-ward of it. This village is fifty fi're miles southwest from 13oston. There are about nine families and forty five souls. The people are of sober deportment, and better instructed in the worship of God, than any of the new praying towns. Their teacher'@ name is Jo­ seph, who is one of the Church of Ha11sanames­ sit ; a sober, pious and ingenious person, and speaks English **well,** and is well read in the scriptures.

He was the first that settled this town, and got the people to him about two years 11ince.

* Dudley.

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It is a new plantation and is well accommodat• ed with uplands and meadows. At this place dwells an Indian called Black James, who

* about a year since was constituted Constable of . all the praying towns. He is a person that hath approved himself diligent and courageous, faithful and zealous to suppress sin ; and so he was confirmed in his office another year. Mr.

\_Eliet preached unto this people, and we pray­ ed and sung psalms with them, and we exhort­ ed them to stand fast in the faith. A part of one night we spent in discour@ing with them, **and** resolving a variety of questions propound­ ed by them, touching matters of rP.ligion and civil order. The teacher Joseph and the Con­ stable James went with us unto the ne:1t town which is called \_Maanexit,\* **is a** third village, and lieth about seven miles westerly from Chabanakonrkomun. It is situated in a very fertile country and near unto a fresh rinr, up­ on the **west** of it, called Mohegan river.t It is distant from Boston about sixty miles west and by south. The inhabitants are about twenty families, **as we** compute one hundred souls. Mr. Eliot preached unto this people out of the 24th Psalm, seven to the end ; Lift up your heads, 0 ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall Gome in, &c.

* + The northwe■t :,art of Wood■t ock.

t Now called **Qainaboar** river, which fall■ into She•.

tucket rivtr two mile■ above Norwich landing.

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After Sermon was ended, we presented unto them Jobn Moqua, a pious and sober pP.rson there present, for their minister, which they

. thankfully accepted. Then their teacher nam­ ed and sot and rehearsed, a suitable psalm, which being sung, anti a conclusion with prayer, they were exhorted, both the teacher to be diligent and faithful, and to take care of the flock, whereof the Holy Ghost bad made him. overseer, and the people also to give obedi- . ence and subjection to him in the Lord.

Quantisset\* is a fourth village, which lieth **six** miles to the south of Maanexit, and **within** four miles of the south line of Massachusetts Colony. This place hath about twenty fami- 'lies and one hundred· souls. We went not to it, being straitened for time; but we 11pake with some of the principal people at Wabquissit. For whom we appointed a sober and pious young man of Natick, called Daniel,t to be minister, whom they accepted in the Lord.

Wabquissitt is a fifth t9wn, which lieth about nine or ten miles from Maanexit, upon the west side of Mohegan river ; and is distant from Boston west and by south, about seventy two

* The south ea■t part of **Woodstock.**

t Thi ■ was probably Daniel Takewamhit **whose** tomb-■tone is ■till ■tan ding in Natick near by where the Indian meeting,hou1e formerly stood,

*t* The ■outhw e■t part of Woodstock. Wood■tock i■ iu Connecticut ; but it was formerly cooaidered a1 within. the limita of Mu ■asc •huaetta.

Ui **MEJIOIBS** 01' ELI ·

the principal part of the night in prayer, sing­ ing psalms, and exhortations. There was a person among them who sitting mute a great space, at last spake to this effect; that he was agent for Unkas the Sachem of Mohegan, who challenged right to and dominion over, this people of Wabquissit. And, !!aid he, Unkas is not well pleased, that the English ebould pass over Mohegan river, to call his Indians to pray to God.

Unto which speech Mr. Eliot firshnswered,

that it was his work to call upon all men every · I where, as he had opportunity, especially the lodiaas, to repent and embrace the gospel ; but he did not meddle with civil right, or jurisdic­ tion.

When he had done speaking, then I declar­ ed to him and desired him to inform Unkas what I said, that Wabquissit was within the jurisdictien of Massachusetts, and that the gov­ ernment of that people did belong to them ; and that they do look upon themselves cen­ eeroed to promote the good of all people with­ in the limits, especially if they embrace chris­ tianity ; yet it was not hereby intended to abridge the Indian Sachems of their just and ancient right·over the Indians in respect of **paying** tribute or any other dues. But the main design of the English was to bring them to the good knowledge of God in Christ Jesus ; and to suppress among them th'ose !!ins of drunkenness, idolatry, powawing or witchcraft, whoredom, murder,.and l\_ike sins. As for the

**lll'JIOUlS** OF ELIOT. **113**

English, they hall taken no tribute from **)hem,**

nor taxed them with any thing of that kind. Upon the 16th of September, being at Wab­

quissit as soon as the people were come to­ gether, Mr. Eliot first prayed, and then preach ed to them in their own language, out of Matt.

vi. 33. " First seek the kingdom of heaven, and the righteousness ther.eof, and all othe11 things shall be added unto you. · Their teach.. er Sampson first reading and setting the 119ti Psalm, first part, which wu tung. The exer• cise waa concluded with prayer.

Then I began a Court among the lnclians. and first I approved of their teacht:r Samp11on, and their Constable black James; giving eacla of hem a charge to be diligent and faithfal io their pla,ces, also I exhorted tile people *to* yield o,bedience to the gospel of Chr•, and to tbos9-,.set in order there. Then **pd!lished** • Warrant, or order I had prepared, **empowering** the Constable to suppreSI di-.okenness, Sab­ bath-breaking, especially **powawio and idola•** try. \_After warning given, to apprehend all delinquents, and bring them before authority to answer for their mi11doiog11 ; the **smallet** faults *to* bring before Waltasacompanum, rul• er of the Nipmuck country ; for idolatry and powawing to bring them before me. So **we** took leave of the Wahquissit country and about

* eleven o'clock returned back to Maanexit and Chabanakoogkomon, where we lodged this

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We took leave oi the Chri1tian Indians at

it4 MEMOIRS Oll' ELlf>T,

Cbabanakongkomun and took our journey 1!7th of the seventh month, by Manchage to Paka• cboog; which lieth from Manchage north­ west, about ti miles. We arrived there about noon. This village lieth about three miles south of the new roadway that leadeth from Boston to Connecticut ; about .west southerly from Marlborough. and from Boston about forty four miles. It consists of twentyfamilies and hath one hundred souls. This town is seated upon a fertile bill,\* and is denominated from a del­ icate sp1·ing water that is there.

·We repaired to the Sagamore's house, call­ ed Joho, alias Horowanninit, who kindly enter­ tained us.

There is another Sagamore belonging to this place, of kindred to the former, whose name is **Solonwi,** alias Wooanaskochu. This man was also present, who courteously entertained us. 1 *At!* soon as the .people could be got together,

. Mr. Eliot prea9hed unto them ; and they at­ tenderl reverently. Their teacher, named James Speen, being present, read and set the tnne of a psalm, that wu sung affectionately. Then was the whole duty concluded with prayer.-Afte.r a short respite, a court was kept among them. My chief assistant was W.attasacompaoum, rule.r of the Nipmuck In­ dians, a.grave and pious man, of the chief Sa­ chem's blood of the Nipmuck country. He

* + Thi• hill it i1 ■up poaed is aituated partly in Wor•

Geater and partly in Ward, and is called Boggachoar,

. Bocgachoag brook run, OD the welt aide of it.

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IIEIIOil\S 01' ELIOT. U5

resides at Hassannmessit ; but by former ap­ pointment calleth here, togetller with some

. others. The principal matter done at **this** court, was,\_first to appoint John and Solomon to be rulers of this people and co-ordinate in power, clothed with authority of the English government, which they accepted ; also to al­ low and approve James Speen for their minis­ ter. This man is of good parts and pious. He

I

.. hath preached to this people almost two years ; but he yet resides at Hassanamessit, about seven miles distant. Also they choee and the court confirmed, a new conatable, a grave -and sober

r Indian, called Mattoonus.

Then I gave both the rule , teacber, con­ stable and people, their respective charge■ ; to be diligent and faithful to God, zealou1 against sin, and careful in sanctifying the Sab­ bath. Moreover at this court, it was agree«t to send a grave and 11ious Indian there present; called Jethro, belonging to Natick, to be a teacher unto a people living about ten miles

more to the southward, at a place called Wes-

/ hakim,\* alias Nashaway, near unto an English town called Lanca ■ter. These have been **a**

great people in former times ; but of late years, have been consamed by the Maquas' wars and other ways ; and are aot above fifteen

* Weshakim pond• are in the eonthea,t part of Ster­ lin(, which waa at that time included in LancBBter, The compiler of thi, work was born and edu<,ated near these ponds, and on his father' ■ farm were 11umero•

1 • 'l'e1tige1 of the aboriginal inh\_abitaoi..

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##### or sixteen faibilies. I gave this Jethro a letter· or order of the purport following.

*For the Sagamore Sha,harim and Indian* peop!e

*that live a,itk him at Wuhakim,*

##### Grace, mercy and peace be multipli\_ed,

Whereas the Hon. General Court of Massa­ chusetts, bath appointed and autbori1ed me to rule and govern the Indian■ within this juris­ diction ; and in a special manner to endeavour the promoting of religion and civility among them. I have thought it expedient with the enncurreoce of Mr. John Eliot, principal teach• er unto the Indians, and approbation of several of the rulers and teachers belonging to the Churches of Natick and Massanamessit to 1end unto yon Jethro, a man approved in Natick, to **be a** minister and teacher among you, and to in• atrnct you in the good knowledge of the Lord God, and in the gospel of bis S!Jn, our Lord Je- 1u11 Chri■t. We pray you therefore to receive . him in the Lord and yield ready obedience to ; the word of the Lord dispensed by him. And in a apecial manner, we exhort you, to keep I

the Sabbath carefully, and abstain from drunk•

**enoess,** wlioredom aml powawiog and all other evils. lo ready compliance herewith, you will promote your own temporal and eterd'al hap-· piness. So committing yon to the Lord and the word of hie rrace ; praying for a bleuinf

IIEIIOi:RS OF ELIOT. 11'7

##### **\Jpoo** the means, for God's glory and your goo<l ; I remain your loving aod affectionate friend for promoting your everlasting welfare,

. DANIEL GOOKIN.

*Dated at Pakachoog ths I*

17th *September,* 1674. *S*

##### Letters of the same import are intended to be riven to the teachers of the other new praying towns.

After this business was over, it being night before we had finished the court, there was an lo<lian present which came into the **wigwam** about an hour before. He belonged to Wes­ hakim or Nas way. This Indian desired lib­ erty to speak ; which being admitted, he made a speech with alf'ection and gravity to thit ef­ fect; to declare that he belonged to Wesha­ kim near Nasbaway; and fhat he wu desir­ ously willing, as well as some others of his people to pray to God ; but that there were sundry of that people very wicked and much addicted to drunkenness, and thereby many disorders were committed among them ; and therefore he earnestly importuned me, that I would put forth my power to help in the case, to suppress the sin of drunkenne11. ,Then I asked him if he woqld take upon him the of­ fice of a oostable, and I would **give** him pow­ er to apprehend drunkards, and take away their strong drink from them, and bring the delinquents before me to receive punishment.

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118 IIEM01118 01' l'J.JOT.

His ans,ver wa!!, that he would first speak with bis friend!', and if they chose him and strength­ ened his hands in the work, then be would come to me for a *blach staff* and *power.* I a,k-

* ed him, whether be ere willing to baye J e:­ thro go and preach to them ; to which he readily complied and se med joyful thereat. After this diACourse, we concluded with sing­ ing a psalm and prayir; and retired to rest. • Ao the next morning early, being September 18th, we took Jene ·of these lodians and pass-
  + ed to :Marlborough ; and from thence we re­ turned to our own habitations.

There is yet another praying town in the Niptnuck country called Waeuntug.\* This place lieth west of Nipmuck river, ainst an English town called Mendon, which is on the east side of the river. It lieth about ten miles from Hassaoamessit, to the aoutb of this place.

There are two teachers ; the one named Jame!I, brother to the pastor of Hassaoamessit ; tlie other called Sasamet. They both live at Has!!anamessit and are of the Church there, and both of them preach to that people. I never was at the place ; and therefore cannot

,-ive a particular account thereof at pre ent. There are two other Indian towns, viz. Wes­ hakim, Q,uabong,t which are coming on to re­ ceive the aro pel : and reckoning these there are nine io the Nipmuck country. But they

* + - Uxbriilge,

t Soatheaat part of Brookfield.

JIEMOIRS OP ELIOT. **119**

being not fully settled, I omit them. Thus I have endeavoured to describe the Indian pray­ ing villages within the jurisdiction of Massa­ chusetts: which are

Towns 14 Soul, yielding obedience ll00\* Churches 2 S to the gospel about · **S**

I ., That is, in

,I JSatickt • • , l'unkapaog •• Hauanarueuit •

**Okommakame11it** Wameeit Nashobah Magunkaquog l<Iancbage ••

Chabaoakongkomun **Maaun:it** Quantesait

. Wa.bqui11it • , • Packacboag, • • Waeuntug 1uppo1ed,

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t Tradition ■**ay,,** that one hundred and twenty **yeau ago** the Indian, in Natick were comparatively nume• roua. Some of the olclPst inhabitanla of Natick have informed the Editor that their ancestors have **1een** three hundred Indians at an Indian training, paraded on Pegan plaio, where Natick meeting-houae now **1land1.**

Hubbard H)'I that in 1677, two hundred of the Na• tick warrion were sent with a party of English to fight the Indiana at the eastward.

The war with Philip greatly interrupted the progre11

,of cbri1tianity among the Indians. Many praying town• in Mauachusetts were broken up. Mr. Eliot

120 111:110188 OJI' ELIQ'J'..

##### The harvest is ripe for many more, if **Sod**

pleJlle to thrust forth labouren. The pious

**1ay1,** that in 1684, tl\ey **were** reduced to four. The7 aeem buwever to have increa1t1d soon after ; for in the year 16 7, Dr. lncreaae Mather mentioned fiveChurch•­ **e**■**,** They have gr111lually dimioiahed ■ince that. peri­ od. In the year 1753, there **were in** Natick, the prin• cipal town of ludi11n1 in thi■ colony twenty be fami• liett, beside, several individuals. Some of the malea were 1oldie-r1 in the war agaimt the French, which took place 1000 after.

Returning from the lakes, they brought **home a mor­** tal di1ea1e, of which twenty tbr11e died iu the year 1759. lo the year I763, aecordiog to cemu1 then tak­ en, there wen, thirty teven ladiam only, ia Natick; but in tbi1 return probahlf the wandering Indian, were not included.

The Jodiao1 in Natick were i, 1792, reduced to one family of fin pel'IODI and two 1iagle **women.**

There are be1ide1, belonging to-this place, tea adult.\_

* + ome of whom have childre11, They lead **a waaderiug**

life, 1eldom residing long in one place.

There is now (18!2) 0011 one re■ident Indian left at Natick. The India■, of Grafton have not **walled** 1ofaat. In 1746, they were eight or ten families. And there are still about thirty per1on1 who retain **a** portion of their

Janda, and receive their annual quit rent from the white inhabitant,. Tbeae Indian• with a few at Stoughton, are, we believe, all the remain• of the numerous tribes who formerly inhabited the old colony of **Ma11achu•** teltl,

It may not be uaintereetinr to the reader to 1abjoin

**an** ar.couot of the two mi11iouariea, Mr. Peabody and

or

·Mr. Badger, thatlaboured at Natick after the death Mr. Eliot.

When Mr. Peabody came to Natick in 17!!1, (which WIii thirty ooe year. after Mr. Eliot'• doath. and **1ixty** after the lint congregation of the llldian Church,) he

**MEMOIRS** OP ELIOT, 1!1

##### reader whose heart desires the honor of God, and the aalvation of these poor heathen, may

could liod no traces of the former Cborcb. He tbu■ note, in the beginning of his Church record,, (which ret ord■ are io po11u1iob of the Editor,) " It must be ebaerYed, that after my moat dilig nt enquiry and

* e arch, I can find no record, of an1 thing referring to the former Church in Natick; oor who were the mem• **ben** of it, **or** bapti ■ed, till my coming to town."

Mr. -Peabody laboured among the lodiao1 from 1721, to 19, before he received ordination, On tbe t l ■t of October 17!9, **a** committee of the Hoo. **Commi11ioo-**· **en, viz.** the Hoo. **Adam** Winthrop and Edward Hutch• **io100,** E1qn., aod another from the Reverend Corpora­ tion of Harvard College, viz. Rey. Menn, Flynt, Ap. pleton, and Wigglenrortb came to Natick in order to eon,ider what mirbt be proper to be done to have **a** Church gathered and a minister ordained.

It wa, then thought proper, aa the a1fair■ then were, **a** Church 1hould be gathered, partly of lndie.01 and partly of Engli■h, A Church wa■ gathered December 3, 17!9, i:onsi,tiog of three Ind ian■ and be Engli,b male membere. Mr, Peabody **wu** ordained at Cam• bridge the 17th of Dec1:mber of the ,ame year.

Mr. Peabody did not laboqr wholly in vain **among** tbe na tive■• In **a** letter to a Convention of miniater1 **who were ueembletl** at Boston, from the New-England provinces, on the 7th of July, 1743, to expre11 their gratitude to God for the revinl of religion in tbi1 part of the Lord'• Tioeyard, be oh■en e, , " among my lit•

., tie people, (I would mention it to the glory of the rich

r grace, 1111d of the bleued spirit of God,) there have been yery apparent 1triving1 and operation, of the Ho­ *l1* Gboat, among Indian• **anti** Englilh, young and old, male and female, There have been added to our

Church, of ■ucb **a1** I hope ,hall be, ■aved, about fifty '

! ' peraons of ditrereot natione, liace the begioninr of la■t

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**!IIIUIOIRS** 01' ELIOT.

here eee some small beginnings that God bath wrou ht, and what foundation@, through grace, are laid for the future gootl, and increasing their numberJ ; for every one of the towns are able to entertain considerable numbers of Indi­ ans, aod it pleasetb God now and then to call in some wild Indians to settle among them.

March W81 two **:,ears,** whose lives **witae11 in general**

to the sincerity of their profe11ioa."

Mr. l'eabodJ'• whole miQjatry **w111** twenty **nine** year■, ee,en year■ before hi■ ordination, aod twenty two after. He died February!, 175!. During his mini■try there were admitted to the Church one hun­ dred and thirt7 En i•h and thirty five lodiane. **A** writer in t e Paaepliat for July, 181 I, give■ t hi■ aum­ mary of hie character. "Be embraced the religieu• principles of our puritanic fathers, aod ha, left us abun• daot teatilll'Ony in his publications and maouacripte, that he had not aa learned Christ as to make the pre­ cept. of the go1pel bend to suit the vice■ of meo. He

was

bold and zealous in the cau11e of truth ; but hi■

zeal was not that of an enthuaia1t. It wa, an ardent desire to promote the glory of God, and tbe good or bi■ fellow men. It **wa, a** fis11d, dlliform, benevolent affection, which **wu** not satisfied with moderate at•

templl to do good, in 10 important **a cau**■**e a** ■ that or

the Redeemer.• ·

Mr. Badger **wa**■ ordained Maa,:h !7, 1753. **He** cl01ed hi• public service, July, 1799. He••• in the mioi1try forty 1i:i: year,, died Augu,t 231 1803,- **ageli** teventy eight. After Mr. **Badger'•** death the **Indiana had** becoa,e **10** few in qumber that no provi■io n **1waa aaade** for their particular in•tructlon.

Rev. Mr. Freemao !ears **,ra**■ ordaiued **u miniater**

oHbe town of Natick January 1, 1806. He died June

30, 1811.

The Compiler or thi1 work was ordained February

11, 1814.

UMOIRS OF EUO'l'. U3

CHAPTER XVII.

##### LETTEM FROM REv. JoHB ELIOT OF RoxnuaY,

TO HoN. RoBEllT Bona.•

*Right Honorable,* .

Roxbury, Sept. 30, 1670.

Yoar" constant care of, and steadfast affec­ tion unto this Indian work (which the Lord hath in great undeserved mercy to me, put un­ der my band, a **weak and** unworthy instrument herein) do greatly ·oblige my heart to honor you, and pray that it may be remembered by the Lord in that great day, when ha will say (come ye blessed) unto all the sincere bene­ factor11 unto his people. You have also added no small encouragement unto me, in that wor­ thy **gift,** which your honor is pleased to bestow upon me, viz. Poole's Synop is, or Critica Sacra upon the whole Bible, which though, it has not

* + Mr. Eliot began the work of converting the Indi­ an■ unpatronized. After be had proceeded some time in the work, the friends of religion in England,baving beard of hi■ work, formed **a** Society to aid io propagating tbe go,pel in New-England. An act of incorporati011 **wu** obtained under the Prohlctorate of Oliver Crom­ well. Hon. Robert Boyle wa■ a genero-11 Benefactor to this Society, and for many years its Pre■ident. A corre ■pondence wa ■ maintained between thi■ Philoao­ pber and Mr. Eliot,

li4 **ll&JIOIRS O'J'** OT.

yet come is under the care and faithful b11nd of *m1* worthy and true friend Mr.• shurBt; for which de1irable gift I ret\ll'D unto your Honor my bumble thank■•·

Touching the present state of this work with the indiana, I have written to our wonbipful Commissionen, who will send it unto your Hon1>r, governot of the Honorable Corpora­ tion ; and therefore I shall keep silence of that matter. And whereas your honor will see, that I have begun and undertakt:n a kind of academical reading nnto them in their own language, thereby to teach the teacben ond r11lers, and all that are desirous of learning: 1

find by experience, that it **will** be very neces­

sary to have some entertainment of food for all the principal men at least, which do come ; for many are to come a great way, and bad we but food to entertain them when they come there, it would be some encouragement. And I have some tbeughts, if God **give** Jife and means, to read medicine and call for such root.I (for.they altogether use the root and not the herb) Bl they have experience of; e1pecialty had 1 wherewith to recompense any, that bring in a desfrable experiment.

There hath been a rare work of God this 111mmer in a great pond at Watertown, \\'here all the fish died, and were not willing to die in the waters, bot as many as could, thrust them­ seh-es on shore, and there died; not less than twenty cart loads, by estimation lying dead, all at once, roand about the pond, An eel wa1

KEIIOilll 01' ELIOT,

found alive on the san3y border of the pond abd being cast into the water, she wrirgled out again, as fast as she could, and died on the shore. An inhabitant of the town, living by the pond, his cattle use daily to drink there, but then for three days together, they refused there to drink, bot after three days they drank of the pond as they were wont to do. When the fish began to come ashore, before they di­ ed, **many** were taken and eaten, both by En- 1lish and Indians without any hurt anti the fish **were goed.\***

Now the disease of the stone groweth ·fre­ quent **among** the English, and beginneth am-0ng Indians; which stirreth me to search, and I clearly find, that a·crude stomach provide& the matter and cold in and about the bladder and **ureters i1** the efficient cause of the atone, es­ **pecially** in thoae, **whom** I have conversed with, as may he demonstrated. But I am over bold to presume to meddle so far unto your honor.

I shall therefore cease to gite you any further ' trouble at present. So committing yo11 to the Lord and lhe word ef his grace I remain

your honor's to serve you

in the service of the Lord JesU!,,

##### JOHN ELIOT.

* Sometime in June 1676, it wa■ oh■e rved that at a great pond in Waterte wo1 (1ay1 Hubbard) all the fish there (maay cart load■ a1.w111 thought,) **1wam** to the ahore and died. It wa■ considered to be the eff'ect of 1ome mineral yapour, that at that time had made aa irruption into the water.

126 **JIDOIRS** 01' ELIOT.

LETTER II.

**Roxbury,** *Oct.* !a, 1677.

*Right Ho,i,ora.ble n11r1ing father,,*

'rbe poor praying Indians ·do thankfully ac­ knowledge, that (under God our heavenly Fa­ ther, and under )elius Christ our Redeemer, who redeemeth us ont of all our troubles) you have been the means and instroinent• in his hand, to save and deliver us. God moved your hearts to own us, in that black day, when all were against us, and we were almost ready to be swallowed up in destruction ; which dark time we ought not to forget, nor your owning kindness unto us in t at dark day. .

And since that your cliarity hath greatly re• vived and refreshed us, many of our aged, decrepit, fatherle s, and widows, still wear the garments, not yet worn out, which you cbari­

\_ty did, the la1t winter, clothe us withal. And although **we** yet know not what our honored Commissioners will do for us, whose favour we doubt not of; yet understanding, that some doubt is raised about your countenancing and encouraging our rulers, who are of us, and Jive among us, and without whose preseace nod assistance the Lord's work of soul instruc­ tion and edification will soon faint, sink and come to nothing ; our humble petition is, first to God, that he who hath bitherunto, will still move your hearts for our good and welfare ; and nes:t, our petition is unto yourselves, that we may ave the countenance of your favour

**JIEMOIJUi** OF ELIOT, 127

to countenance, and ·our own rulers among us, without whose countenance, our teachers **will** be of little power, especially among our youth and rising generlttions, who do not yet favour the things of the gospel of Jesus Christ, and among strangers, who have not yet tasted how good the Lord i , though for their protection **and** safety they have crowded in upon us.

Noble hearted Sir, your gift I do still reli­ giously. kee.p, for some special aud eminent service of the Lord, in the Lord's time, In our first war with the Indians, God pleased to show us the vanity of our military skill, in managing our arms, after the European mode. Now we

r are glad to learn the skulking way of war. And what God's end is, in teaching us such a way of discipline, I know not.

By oqr late eastern war it hath pleased God to show us eur weakness by sea, as formerly by land. The Indians took many of our fi h­ ing ve sels aod men that belonged to them, and forced them to sail whither they desired; many of the men delivered themselves and their vessels ; many Indians were slain, some English. The history of these actions I have n<>t; others do attend that service, to whom I Jea,e it. The governor of New-York Sf'nt strength this summer, and took possession of a northern port, where they fixed and fortified themselves; Ri11ce whose coming thither, the lndianll have not stirred much. Little action bath passed, but I he.tr not of any peace madE'. The Yorkers have taken in hand a charge•

128 IIEMOIRS OF ELJOT,

able design; what profit will come of it, l know not; time will discover that; whether their intention be to promote religion, or only trading I know not. lt pleased the Lord very lately to permit a small handful (not twenty) of the late scattered nod to make a rare direp• tion upon Hatfield and Deerfield, at Connecti­ cut; where about twelve persons **were** killed, more than twenty carried **away** captive and lost; seven dwellings burned and sundry barns full of corn, and since they hue appeared at Hadley, burned the mill. They bad parley with them, treated about restoring the captives, agreed of a time and place of meeting ; but the Indians failed to appear. The last actions have very much discouraged our people from repairing the destroyed towns, which some were beginning to do.

We had a Sachem of the greatest blood in tbe country, submitted to p,·ay to **God, a** little before the wars; his name is **Wanalaunset; in** the time of the wars he fled by reason of **the** wicked actings of some English youth who

£auselessly and basely killed and wounded **some** of thein. He was persuaded to come in again. But the English, having ploughed and sown with rye all their lands, they had but little corn to enbsist by.

A party of the French Indians (of **whom**

some were of the kindred of this Sachem's wife) very lately fell upon this people, being but *few* and uilarmed, and partly by persua­ sioo, partly by force, carried them all **away.**

KEIIOil\8 OF ELIOT, 1!9

Or,e with his wife, child and kinswoman, who wt !re of our praying Indiana, made their es­ ca pe, came into the English, and discovered **w'.hat wati** done. 'rheae things keep some in a c: •ntinual disgust and jealousy of all the lndi­

**ar**11,. I shall give yo honor no further trouble

at present. We •eat your prayen, and ee,mmit you a.he Lord, and rest

,-r hoocfr's to serve you

in the Lord Jesos,

JOHN ELIOT.

LETTER llt.

Roxbury, Nov. **4,** 1680.

* *Rigfil Honorable, charitable, indefatigable, nura­ ing father.*

When good works of pure charity **a... ol>n** three hundred fold thick, and **tlllA,** by a living hand, Lord, what a reaping **tidlll** or hanest will there be ! Sir, you are eminently mind­ ful of that gospel charge, 1 Tim. vi. 17, 18, 191 *Clla.rge the,-, toot be rich in this world toot they be not high-minded, nor tnut in uncertain riche,, but in the living God, who giveth* ua *richly all thing, to enjoy. That they do good, tlla.t they be rick* ir1 *good work,, ready to di,iribute, willing to communicate* ; *laying up* in *,tore for them,elve, a goodfounJ,uior1a.gai111t the time to co,ne;* a found­ ation not of **grace** unto justification, by way of

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130 **DIIOUIB** o-, ELIOT.

merit, but a foundation of degrees of glorifica­ tion when God will in free mercy distribute hie gifts of glory, accordiog to our improve­ ments of our talents in the exercise of grace ; he that gained ten talents, shall have ten cities.

I know it will please four charitable heart to bear bow it fareth with tb.,..hat areyonr alnmni. We are in grelt afflic• by the Man­ qnaoy Indians ; more than sixty at **se,eral** times have been killed or captivated; **a narra­** tive whereof Major Gookin presented to lord Culpepper, who was aft"ected with it. Also he presented a copy thereof to Sir Edmund An­ dros, who wa11 likewise affected with it, tllough it is said be might have prevented it. We hope **be will** move in it, and our Mr. Pincheon ia gone up to join with Sir Edmund to endeav­ our a peace. Major Gookin intendeth to pre­ senta1..our honor with a copy of the same nar­ **riAi•** Theeastern Indians do offer to **renew** peace **with-a,** and to submit themselves to be

. taught to ·J'l'ay unto God. A chief Sachem

was here about it, a man of grave and **a dis­** creet countenance. Our praying Indians both on the Islands, and on the main, are consider- ed together numerous; thous11nd1 of souls, whom some are true believers, some learn-

or

. ers, and some are still infants, and all ef them

beg, cry, entreat for Bibles, having already . I enjoyed that blessing, but now are in great want. Y011r honor's liberality in English Bi­ ltles is a creat favour which we all with thank-

**11&11011\S** 01' ELIOT, 131

##### foloeu receive ; . but the Bible in thflir own tongue must help them understand it. We are at the 19th chapter of the Acts ; and when we **have** impressed the New Testament, our com­ missioners approve of my preparing and im- pressing also the old. .

Yeur honor'• bounty of thirty pound■ to­ ward■ our sending the gospel to tho■e remote. Indians, that speak the language, whereinto tlte Bible is translated, I do religiously **keep** it to 'be improved to the 1ame end, to which **ytar** honor gave it, of which service I am still io hope, **hRYing** more intelligence that there i• **1ach** a people.

But by the immaturity of some occurrence• and the intentiom of the 1hips speedily sailing, I cannot give your honor any further diversion at this time ; entreating your prayers, I com­ mit you to God, and rest

your Honor's to sene you

in any ■e rvice of Je1u11 Christ,

JOHN ELIOT.

13! **JIEJIOfflS** OJ' ELIOT,.

LETTER IV.

Ro:sbury,Marcb 15, 168Z-O.

*Right Honorable, charitable, nurnng father,*

##### This winter· the worshipful Mr. Stoughton (Commissioner) delivered to :llajor Gookin (a pillar in our Indian work) and to me, the .s, 1m of 1ix pounds, as the product of your Hono r1s gift of charity ; which we did diligently dis­ tribute to cbristian Indians, two aged blind 1110- mea, others lame in their limbs, others decr'ipt with age ; all wllich do ble11s you, the giv,.er, and do prai■e God t-he fountain; and we, yc.ur dispensers of so great charity, do tbankfu Uy accept of so good an office, a1 to be the dis1,o­ sen of so charitable gift■ unto the poor St!r­ vaot1 of Jesus Chri11L The Lord still goE1th

oo among them, and thouJh many of the young­ er sort, since the wan lwhere their souls I oe­ ceived a wound) have declined, and too mu, ch miscarried, yet now (through the grace Christ) they are on the repeating and recov< ir­ ing hand ; of which your Honor may be ar

or

more, when the work is prosecuted,and brought wnto a goed effect.

The great work that I truel about, is, t be printing of the Old T e■tament, that they m ay have the whele Bible. They have had t he whole in the first impression, and some oft he old they still have. and know the worth a nd use of it; and therefore they are importuna te­ ly desirous of'tbe whole.

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I desire to see it done before 1 die, an I

IIUOII\I 01' ELIOT•

##### **am so** deep **in yean,** that I cannot es:pect to live long; besides, we have but one man ( viz. the Indian printer) that ia able to compose the Bheeu, and correct the preu with uoderatand­ iog. For such reaaena, ao soon as I received the sum of near forty pound,, for the Bible work, presently set the work on foot ; and one tenth part or near, is done; we are io Le­ viticus. 1 have added some part of my Salary to keep up the work ; and many .more things I mirht add, as reason■ of my urgency in tbi1 matter.

Touching those remote Indians to the north• west, whose language agreetb with ours, 10 that they and we can speak to each other's uo­ deratanding, we have not, as yet, 110 full intel­ Jigeace of them, as to make a rtlport thereof. But I do ftoth pray aocl wait for 1ome informa• tion \hat way. And for the furtherance there­ of, I lo carefully reeerve your Honor'@ gift of thirty pounds to be improved io that •ervice, when the Lord 1b'all please to open a door therewto. The Mauquaoy Indians have not 1tirred to fall upon us this last year; but we are not yet folly settled in peace, because they declare the ellltem **Indiana** to be their ene­ mies; and the way unto them is through us ; and our Wamesit ln ian,," who are our **moat** northerly plantation, are in danger to be their thorough fair. And this putletb ua into many fears ; t our hope and help is in God, our **e.1e1** are unto him, this world is a ■tate and

* Wame1it, **Tawluba17.**

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134 **IIIElfOIM 01'** ELIOT,

##### place wherein God'• people most expect no­ thing steadfast, all things are mutable and . aC- · 1licting, But I ■ball cease to give your H Ion• or any further trouble at present ; theref cemmending you to the Lord, and the word I of his grace, I rest

ore

your Honor'• to serve you

in Christ Jesu■,

JOHN ELICIT.

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LETTER V.

Boaton1 June ! 11 1 .633.

*1'ight HoflOf'able nuraing father,*

##### Your hungry alumni do still cry ante **your** Honor for the milk of the word iu the, whole book of God, and for the bread of life which they have fed upon in the whole bible, a Jld are very thankful for what they bne, a,nd impor• tunately desirous to eajoy the whole I ,ook of God. It is the greatest charity io the ; world to provide for their souls. Should yo or Hon­ or please but to change the object of your bountiful charity from their bodies to their 1ouls, here is enough already sent ov er to ac­ complish the work; they only stay for that word from your Honor'sjiat. My **age make1** me kllportunate. I !!hall depart joyt ;\illy, **may** I but leave the Bible among them ; lor it is

ll&IIOIRI 01i' ELIOT. 13i

##### the word of life ; and there be some godly souls **among** them, that live thereby. The **work is** under great incumberments, and **dis­** couragements, my heart hath much ado to bold up my bead ; but .doth daily drive me to Christ; I tell the Lord, that it is his word, and your hearts are fo his hand, I do therefore commit the whole to the Lord, and leave both it and myself to the Lord, who hath not left me wholly destitute. Bot I shall ri•e your Honor at present no farther trouble, for I am surprised with this opportunity of writing; therefore, committing your Honor to the Lord, I reat

your Honor's to serve you

in the Lord,

JOHN ELIOT.

**138** MEMOIRS OF ELIOT,

LETTER vr.

Roxbury, Nov. t7, 1683.

*ltight Honorable, right chari,able, indefatigable, nur,ing father,*

Although my hasty venturing to begin the impression of the Old Testament before I had **your** Honor's *(fiat)* may have moved (as some intimate) some disgust, yet I see that your love, bounty and charity, doth still breathe out en­ couragement unto the work, by supplies of 1 four hundred and sixty pounds unto the work, for which I do humble thnokfulness unto your honor, and take boldness to entreat favour for two requests.

Fil'tlt, I pray, that you would pleue to ac­ cept ao apology for my haste. I am deep in years, and sundry say, if I do not procure it printed while I live it is not within the pros• pect of human reason, whether ever, or when, or how it may be accomplished. It is Christ's work aod for the good of 11ouls, which is my charge to attend, aod ruo adventures to ac­ complish, especially when divine providence brought into my hand some small eocourage­ meot to begin. But if tbi1 apology be short (though capable of much eol1,1rgement) yet then,

:My second humble request i11, you would

please to draw a curtain of love over all my failures, bacause love will cover a multitude of tran1greasioos. The work goeth oo oow, with more comfort, though we have bad many

**.IIElfOU\S** 0#' ELIOT, 137

impediments, partly by the sickneee of the **workmen,** for it is a very sickly and mortal time with us, as also the rigor of the winter doth now obstruct us. The work goeth on, I praise God; the Sahbath is sanctified in many places, and they have still fragments of their old bihles **wbich** thev make constant use of.

I desire· to take ·boldoes11 to propose a re­

quest. A ves!lel carried away a great number of our surprise,:! Indians, in the times of our **wars,** to sell them for slaves; bnt the nations, whither she ,vent would not buy them. Final­ **ly**1 she left them at Tangier; there they he, **so many as** live or learn, there. Ao English­ **man, a** mason, came thence to Boston, he told me, they des'ired I would use some means for their return home. I know not w·hat to do in it ; but now it is **ia** my heai-t to move your bonot· so to mediate that they may have leave to get home, eithPr from thence hither, or from thence to Enlfland, and so to get home. If the Lord Phall plE>ase to move your charita­ ble hPart herein, I shall be obliged in great thimkfulness, and am persuaded, that Christ will at the great day, reckon it among your deeds of charity done unto them for his name'• **1ake.** But I shall **give** your honor no further trouble at present. I humbly request your prayers for me. So commending you to the Lord, and-to the word of his grace, I rest,

your Honor's to serve you

in our Lord Je1ul!,

JOHN ELIOT.

138 MEMOIRS OF ELIOT.

LETTER VII.

Roxbury, April!!, 16114.

*Right Ilonorable and indefatigable benefactor$,* "This last gift of four hundred pounds for the reimpression of the Indian Bible doth set a di­

adem of beauty upon all your former acts of ,1 pious charity, and commandeth us to return unto your honors all tbankfol acknowledgments according to our abilities. It pleased the wor­ shipful Mr. Stoughton, to give me 110 intimation, that your honora desired to know the particu­ lar present state of the praying Indians ;\* and also, when Moses' Pentateuch is printed, to **have** some copies sent over, to evidence the **real** and good progress of the work. \_

" Your Honor's intimation hath the force of a command upon me, and therefore I shall brief­ ly relate the religious walking and ways of the praying Indians. They do diligently observe and keep the Sabbath, in all the places of their public meetings to worship God. The exam­ ple of the English churches, and the authority of the English laws, which Major Gookin doth declare unto them, together with Bnch mulcts, as are inflicted upon transgressors ; as also and especially, the clear and express command

* It i1 hoped the reader **will** exca!e our repeating an account of the praying town,, Mr, Gookin'• ac• count in the last chapter **waa** givea in 1674, this is in 1684. Mr. Eliot meotioos some particulars that Goo­ kin ha■ omitted, It also exluhit■ their ■tale ten **yean** later, Thi.I will ju■tify its io1ertioa.

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IIEIII.OJRS OF ELIOT, **139**

of God ,vbich they and their children learn and rehearae daily in their Catechisms; these all together have fully possessed and COPVinced them of their duty to keep holy the Snbbath­ day. So that the sanctifying the Sabbath **i11 a** great eminent **part** of. their religion. And though some of the vain and carnal sort **amoog** them are not so girt to it, as were to be deair• cd, yet the grave and religious sort· do con­ stantly worship God, every Sabbath-day, both morning and evening, as the English do.

"The acts of worship which they perform in their public meetings are as followeth."

The manner of conducting their public meetings as described by Eliot and that de­ scribed by Gookin in the preceding chapter are so similar that we shall omit this part of the letter.

After the letter bad described their manner of conducting their public assembliea it pro• ceeds to state, "moreover, Major Gookin hath dedicated his eldest son, Mr. Daniel Gookin, un o the service of Chrit1t ; be is a pious and learned young man, about thirty three year, old, hath been eight years a follow of the Col• lege; he hath taught and trained up two class­ **es** of young Scholars, unto their commence, ment; he is a man, whose abilities are **above** exception, thongh not above envy. His father, with bis inclination, advised him to Sherburne, **a** small **Yillage** near Natick, whose meeting boui;e ia about three miles, more or less, **from Natick meeting-house. Mr.** Gookin holdeth a

J..40 **KEKOIRS** OF ELIOT,

Lecture in Natick meeting-house once **a month;** which many English, e•pecially of Sherburne, do frequent. He first preacbeth in English, to the English audience, and then the same mat­ ter is delivered to the Indians, by an interpre­ ter, whom, with much pains, Mr. Gookin batb fore prepared. We apprehend that this will (by God's blessing) be a means to enable the Indians to understand r ligion preached in the English tongue, and will much further Mr. Gookin in learning the Indian tongue. Like­ wise Major Gookin holdeth and manageth bis Courts in the English tongue, which doth greatly further the Indians in learning law and government in the English tongue ; which **is a** point of wisdom in civilizing them, that your

. honors have manifested your desires, that it might be attained.

The places where the Indians meet to **wor-**

**11hip** God and sanctify the Sabbath, are many ;

:the most are stated place,, others are occa-

·•ional. ·

The ,tated places in the Massachusetts, 11ince the wars, are contracted into four, Na- ' tick, Punkapaog, Wamesit and Chachaubuok­ kakowok. The occasional meetings are at pla­ ces of fishing, hunting, gathering chestnuts io their !!leasons. Also eince the wars, the **Mau­** q11aoJ9, making incursions upon the praying Indiana, did cause them to make divers forts,

to live ■afely in, and then they did there meet

to worship God and keep the Sabbath.

## ·1

IUCIIOJBS OJI' BLJO'l, 14J

In Plymouth Patent t!H!re are about tea places where they· meet to worship God.

.An intelligent person of Martha's Vineyard, reckoned up unto me ten places, where God is wersbipped nery Lord's day in that Island.

At Nantucket there be about tive places of prayer and keeping Sabbaths.

Thus I have briefly represented before you,.

i right Honorable, at your command, the pre■-

1 ent state of praying Indians, in respect of their I,· religion. **And,** what I have here ex·pressed, r for the substance of the.thing., I **know** them

I

to be true.

By tbia 'it appeareth, that they are, in some good measure, able, by the light of the scrip­

, tCure and dbybthe exha ples -o the chhnrcheha of br111t an y sue mstructaon 1111 t ey ave **had,)** to pract.iRe and manage the whole in ti­

tuted public worship of God among themselve

··.

without the presence or in pection of any En- **glish** among them, which is no small addition and advancement of the kingdom of Christ; and I doubt not but it shall add much r.omfort and joy to your souls here, and shall add much weight of glory hereafter, who have been so diligent, liberal and constant in your supplies for the encouragement of this work of Jesu•

1 Christ. And it is no small comfort to me, whom divine Providence and grace hath **made** one of the *poor irutrurmnt,,* to instruct and **man­** age them unto this estate in Christ Jesus, whereunto they have attained.

As for the sending any number of Moses' Pen-

12

14! JIEII00\9 01' ELIOT,

tateucb, I be11eech you honor11 to spare ua in that; because so many as we send, so many bibles are maimed, and made incomplete, be­ cause they want the five books of Mose11. We present yom· bonor11 with one book, 10 far **u** we have gone in that work and humbly be­ seech you that it may be acceptable until the whole be fini1hed ; and then the whole im­ pres11ion (which i■ two tho111and) i■ at your honor's command. Our slow progress needeth an apology. We have been much hindered by the sickneu this year. Our workmen have been all ■ick, and we bave but few hands, one Englishmen and a boy and one Indian ; and many interruptions and divenions do befall us ;

and we could do but little this very hard winter. ' But *t* shall give your honors no further trouble at this lime ; only requesting the continuance **ef** your prayers and protection. So I remain,

yoor Honor's to serve ynu

in our Lord Jeaus,

JOHN ELIOT:

**111:11011\1 01'** UIOT. 143

LETTER VIII.

**Roxbury, Auga1t,** !9, 1686,

in the third month or our overtbroW'.•

*Right HonortJblc, un• riable nur,ing Jath£r,*

##### I have nothing new to write but lamenta­ **ttbo1, anc,I** I am lotb lo grieve your loving aod noble soul. ·

Our lodiao work yet liveth, praised be God ; the Bible is come forth, many hundreds bound up, aod tlispensed to the Indians, whose thaok­ falneu l intimate and testify to your honor. **The** Practice of Piety is alH fioisbed, **and lte­** ginneth to be bound up. And iqy bumble re­ quest to your honor is, that we may again re- • impose the Prim• and Cattichi1m ; fer though the lut impreHion be not quite spent, yet quickly they will ; and I am old, ready to be gone, and desire to leave as many books as I can. I know not what to add in this distress­ ing day of our overthrow ! 10 I commit your honor to the Lord, aod re11t

your honor'• to serve you

io Jesus Christ,

JOHN ELIOT.

* Thia date i1 1appoted to allude to the arrival or Sir Edmund An dro■ wbo **wa1**appointed Governor Gen­ eral of all New•Encland. Heretofore the governor■ bad been elected by the people. Now the Colonie■ were required to 1urrender their charterw and receive 1ucb a Goreruor u the ICing wu plea ■e d to eend **them,**

144 llltMOfllS 01' ELIOT,

LETTER IX.

Ro;xbury, July *'I,* 1688.

*Right Honorable, dup lear,:ed, abundantly char­ it'1.ble and con,tant nur,ing father,*

Sm, · •

I am drawing near home, and am glad c,f an opportunity to take my leave of your hon­ or with all thankfulness. Sir, many years since you pleasecl to commit thirty pounds into my hand, upon a design of promoting Chriet'a Kingdom among the Indians ; which gift of yours I have religiously kept, waiting for an opportunity so to improve it; but God hath not pleased yet to open such a door. I am ola and desire to .finish that **ma.tter,** and **take** the boldness to request your honor that it may be thus disposed of. It being in the hands of **Ma•** jor Gookin's relict widow. and be died **poor.,** though full of good works and greatly benefi­ cent to the Indians, and bewailed by them to this day ; therefore let his widow have ten pounds, his elde11t son, who holds up a Lecture a111ong the Indians and English ten pounds, **and** the third ten pounds give to Mr. John Cott.po, who helped me much in the second ,edition of the Bible. And alt10 I must commit to him the care and labour of the revisal of two other small treatiReti, viz. Mr. Shepherd's Sincere Coovert an,J Sound Believer, which I translat­ ed into the Indian language many years since ; and now I hope that the Honorable Corpora­ tion will be at the charge to print them, b7

yoor Honor's favoor and countenance. But I cannot commit them to the press without a careful reviaal, which none but Mr. Cotton is able to help me to perform. The work in general seemeth to my soul to be in and well towards a revising. Many Churches ef Con­ fessors of Christ are in motion to gather iato Church estate, who do carefully keep the Sabbath. And out of these professors of relig• ion, we do gather up and call in such as are **willing** to confess Jesus Christ, and seek salva• tion by 'him. Touching other matters, what our losses and charges be and how trading, &c. are spoiled, I am silent ; but my prayer to God is, Isaiah i. 25, 26, *.llnd I TMll put my hand up­ on thee and purely p1trge away thy dro11, and take a.way all thy ,in, and I will re1tore thy judge,* ***a,*** *at the firit, and, thy Coumellor, a, at the gin­ ning,* &c. So do, 0 Lord. Sir, the Lord pro­ long your days, and fill you with all grace, un­ til you arrive at the fulness of glory, where I leave you, and rest

your Honor's to serve you

in Jesus Christ,

JOHN ELIOT.

1'1-V ■l:JIOIIUI o-. IU.101',

CHAPTER XVIII.

THE LAST DAYS AND DEATH 01' ELIOT,

*Dr, Maiher gi11e1 the foUoTJJing acc01mi of tl&e*

*MOIB of Eliot', life a11d lahora,*

WHu he began to draw near bis end, he grew still more *hea-oeuly,* more *,m,ory, more di­*

*-oine !* As the historian observe, of Tiberius, that when his life and strength were going from him, his vice yet remained **eo him,** on the contrary the grace of this eiccellent man rather increased than abated, when every thing else was dying **witll** him.

It is too usual with old men, that, when they are paat work, they are least sensible of their inabilities and incapacities, and can scarce en­ ilure to see another succeeding them fo **any** point of their office ; but our Eliot was of **a** temper quite contrary; for finding many months before bis expiration, that he had not strength enough to edify his congregation wi•h public prayers and 11ermon11, he importuned his peo­ ple with some impatience to call another min­ ister ; professing himself unable to die **with** comfort, until he ceuld **1ee a** good succe111or ordained, settled and fixed among them. For this cause, he also cried mightily unto God, that he would give each **a** gift unto Roxbury;

**JIUOIRS** OF ELIOT.

and be sometimes called his whole town to­ gether·, to join with him in a· faat for such a blessing. .

As lhe return of their supplications, our Lord quickly besto,red upon them a penon young in years, but old in discretion, gravity and expe­ rience ; and ene whom the Church at Roxbu­ ry hopes to find *a paltor ofter* God', O'lffl *heart.* It was Mr. Nehemiah Waller, who, being by the unanimous vote and choice of the Churcb there, become the pastor of Roxbury, immedi­ ately found the venerable Eliot embracing, and cherishing him witb the tender affection of **a** father. The good old man, like old Aaron, at it were disrobed himseif with an unspeakable

* atisfaction, wheD he beheld hie garments put

**on** a 100 10 dear to him.\*

After this, be, for a year or tw·o before his translation, could scarce be persuaded into any Jioblic service, but humbly pleaded, what none but he would ever have said, 1• It would be wrong to the souls of the people, for him to do\_ any thing among tllem, when they were sup-

* + Mr. Walterwa, ordained Oct. 17, 1688. He con­ tinued the Pastor of this Church aho"e sixty year■, and dieJ Sept. 17, 17501 aged 87. Eliot Hid that Mr-. Walttr would be a most brilliant light of the New­ England Cburche1, Tbe expectation, of 1-:Hot were realized. Dr. Col11111n remarked concerninit him, "When one i■ hearin11: Mr. Walt,,r, it ,eem•' a, if ao7 **lllao** could preach 10, yet ff'w c-an eq11al liim." Mr. Pem rlon u■e d to ■**ay,** •• I know no man that, in hi■ preachioc reconcile• penpicuitf with a11,·urac-y **like Mr, Welter. *Jlliol'• New•lln,:la.nd JI .***

l41J **111:110JB1 or** u.io'I',

plied so much to their advantage." Ir I **mis­** take not, the last time that ever he preached wu on a pnblic fast ; when he fed bis people with a very distiftct and useful exposition upon the eighty third psalm ; and coneluded with an apology, begging bis hearers to pardon the *poomea and n,eannu, and brokenneu,* (as he called it,) of his meditations; but, added he, "my dear brother here will by and by mend alJ."

Bot, although he thns dismissed himself, as **ene** so near the age of ninety might well have done from bis public labors; yet he would not give over bis endeavours, in a more private · **way,** *to* do *good unto all.* He bad always been an enemy unto idleness. Any one that should look int• the little diary that he kept in his al­ manacks, would see that there was " no day without a line." And now he grew old, he was desirous that his work should hold pace with his life. The less time he saw left, the **less he was** willing to lose. He imagined that be could now do notbing to any purpose in any service for God;· and sometimes he would say, with an air peculiar to himself, " *I* wonder *for*

*•hat the Lord Je,u, Chrilt let,nie live* ; *M kno2111 that* ho211 *I can do nothing for him !"* and yet be could not forbear essaying to do something for hi11 Lord! wherefore, thought he;" what shall I de,? And he then conceived, that though the English could not be benefitted by any gifts which he now fancied himself to hue

•.nly the ruins of, yet who can tell b!lt the oe-

MEMOIRS 01' **lll.IOII,** 14,9

groes might! He ha4 long lamented, that the English used their negroes but as their horses **or** oxen, and that so little care was taken about their souls. He looked upon it as **a** prodigy, that any wearinJ the names of Christians, should confine the souls of their miserable slaves to **a** destroying ignorance, merely for fear of thereby loosing the benefit of their vas­ salage. But now he made a motion to the English, within two, or three miles of him, that at such a time and place, they would eend... their oegroee once a week to him ; for he,. would then catechise them, aud enlighten them te tbe utmost of bis power in the things or their everla ting peace. However, be did not live to make much progress in tbie uodertak• **ing.**

At length, when he wae able to do little **without** doore, he tried then to do somethinJ **within.** And one thing was this. A young boy in the neighbourhood had, in bis infancy, **fallen** into a fire ; so as to burn himself into a perfect blindness ; but this boy being now grown to some bigness, the good old man took him home to bis house, with some intention, to make **a** scholar of him. ·

He first informed him from the acrip'tures, in which the boy so profited, that in a little time, be could even repeat whole cbaptere verbatim·-; and if any ether in reading **mined a** word, he would remind them of it; yea, an ordinary piece of Latin was become easy to the lad. But **lllaviar** hie own eye■ cloaed by death, **be**

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u;o **MDIOJl\ll** 0.,. ELJO.T.

could no longer help the poor child against the want of bis.

"Thos, as the aged Polycarp could say, ' These eighty six years have I served my Lord J esos Christ ; and he has been 1och **a** geod matter to me all this while, that I will

.not now forsake him'-soch **a** Pol:,carp was our Eliot! He had been 10 many years en­ gaged in the service of his dear Saviour, that lie would now give it over; it was his ambition and bis privilege, *to brin1 forth fruit in old age;*

.and what veneration the Church of Smyrna paid UQto that angel of theirs, we **were,** upon the like account, willing to give unto this man of God.

" While he was qiakiog his retreat out of this evil world, his discourses, from time to time, ran upon the coming of the Lord Jesus Chris•t

.It was the theme which be still had recourse unto; and we **were** sure to have something of *thil,* whatever other· subject be were upon. On *thi,* **be** talked; of *thi,* he prayed ; for *thi,* **be** lonred ; and, especially when any bad news

**.arriyed,** his usual reflection thereupon would be," Behold some of the clouds, in which we most look for the coming of the eon of man !" At last, his Lord, for whom he had been long **wishing,** came. *'Lord,* come; *I have been a 1reat while ready for thy coming* !"-at last his Lord came, and fetched him away unto .his

joy.

He fell into some languishments, attended with a fever, which in a few day■ brought him

·••ow 01' ELIOT, 151

into the pangs (may I say? or the joy) of death; and while he lay in these, Mr. Walter coming to him, be said uoto him, •1Jrother1

*thou art 111elcor,,e to my* :.,,,ry *,oul. Pray,* retire

*to my ,tudy for me, and* gi'IJe me lctJ·rie *to be* gone;' meaning that he should not, by petition• to Heaven for bis life detain him here. It **wa1** in these h1Dguiahment1, that, speaking about the work •f the gospel amour the Ind ans, be did after tbia heavenly manner npre,· himself;

' *There i, a cloud, a tlarlr. cloud, ups. th,* **worl** *of ihe gcn-pel upon the poor Indians.* 7*ne Lord* re,,i11e and *pro1per that* 111ork, *and grant it* may *li.,,e* 111hen *I am dead ! It i, a* 'IIIOrlr. *•hich I* **ha11t** 6een *doing much and long about. But U1hat* u,a, *the* wol'd *I apokc la,t ? I recal that* 1110,-cl ' *my doing,!, ala,, they* hm,e been *poor and small and* lean *doing,,* and *I fllill be the man that ,hall thl'OW* the *ftr,t ,tom, at them all.'*

One of hie last words wa11, ' Welcome, joy !' and he departed calling upon the standen-by, ' *Pray, pl'ay, p,.ay* ;' Thi, was the peace in the end, *of thi, perfect and upf'i/:ht man.* What shall we now say ? Oar Eliot himself used mOflt affectionately to bewail the death of all good men ; yet if one brought him the notice of such a thing with any despondencies, or 11aid '0 Sir, such an one is dead, what shall we **410** ?' be would answer-" *Well, but God li'IJe1 I Chrul live,! the Saviour of Ne111-England* yet *lfoe, ! and* he *111-ill* reign *till all hi, enemiu* are rnade *hi, fontdool.'* This and only this consid­ eration have we te relieve as ; and let it be

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accompanied with our addre11e1 *to tle God of* the *•piriu of all.flu",* that there may be Timo­ thiPs railfld up in the room of our departed Paoli; and that when our Mo1ese1 are gone, the 1p1rit which wu in the1e brave men, may be p11t upon the auniving Elders of our **Iarael."**

Mr. Eliot died in 16901 aged 86.

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eHAPTER XIX.

BIS OUBllAL CR.lMCTEJI.,

Hz waa *o man of* Prayer. He not only **made**

it his daily practice *to* enter *into hi,* clo,et, *and*

*,l&at hi, tkor, and pray to hi, Father in ,ecret;* bol he would not rarely, aet apart days for fat­ ing and prayer. Especially when there wu any remarkable difficulty before him, be took this way to encounter and overcome it ; being of Dr. Preston's mioo, that when we would accomplish any great things, the best polic.y ia to work by an engine which the world 1ee1 nothing of." He kept hi1 heart in a frame for pirayer with a marvel1001 constancy ; and waa continually provoking thereto all that was about him.

"When he heard *oC* any cooaiderable new11,

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bis usual and speedy reflection thereon would be, *'Brethren, let turn all this into prayer!'* When be entered a house where be wa8 famil• iar, be would often say, ' come, *let us not have a vuit without a prayer* ; *let us pray down the ble,­ ling of heaven* on *your family before* 'Ille *go.'* Where especially be came into the company of ministers, before he bad sat long with them they would look to hear him urging-' *.Breth­* ren, *the Lord Je,us take, much notiee of what i,* done *\_and ,aid among hi, ,ninilter, when they* are *tagetker. Come, let* u, *pray before we part.'* He was a mighty and a happy man, that bad his quiver full of these heavenly arrows of ejaculatory prayer; and when be was never so straitly be ieged by human occurrences, yet he fastened the wishes of his devout aoul unto them, anJ very dexterously shot them up to heu·eo over the heBIII of all.

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" lo aerioos and savory *Discour,e,* bis tongue was *like the pen of a ready* writer. He was, in­

* deed sufficiently plea@ant and witty in conver­ sation ; but be had a remarkable gravity **miz:­** ed with it, aod a singular skill in raising some holy observations out of whatever matter 0£

.liscourse lay before him. Doubtleas be im­ posed it as a law upon himself, that he would leave something of God and beayen and relig­ ion with all that should come near him, **10 that** in aU places bis company wu attended **with** majesty and reverence. •

" He was cs *mighty Student of the Bible.* It

,,., anto him u hi• *necmary food;* **nor would**

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be, upon easy terms, have gone one day to­ gether without using a portion of the scrip­ tures as an antidote against the infection of temptation, and would presc.ribe this to cithers-.

" He had a *high reverence for the house of God.* If ever any man coulrl, he might pretend unto that evidence of uprightness, Lord, *I have loved the habitation of thy hou,e.* It is hardly conceivable, how, in the midst of so many studies and labours as be was engaged in at

* + home, he could possibly repair so frequently to the ministry of others. Here be expressed a diligent attentien by a watc.hfol and wakeful posture, and by turning to the tetcts quoted by the preacher; and they whose good hap it was to go home with him, were sure of hav­

ing- another sermon by the way.

"His *ob,ervance of the Sabbath wa, rnnarka­ ble.* He knew that our whole religion fares according to our Sabbaths; that poor Sabbaths make poor christians; and that a strictnPss in our Sabhatb11, iospires a Yigor into all our oth­ **er** duties. Hence, in his work among th,. In­ dians, he brought them by a particular article, to bind them elves. RR a principal means of con­ firmin them in christial)ity, • To remember the Sahhath-day, to keep it holy, a11 long as we live.' For himself, the sun did not set, the evening before the Sabbath, till he bad hPguo bis prt>paration for it. Every da\_v wa a sort of l'at>hath to him; but the Sabbath-day ,vas with him a type and foreta te of heR\'PD; nor **wowld** you hear any thing drop from hi•

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lips on that day but the milk and honey of that country, in which there yet remair&eih II *reatjor the people of God.* . .

"His *mortification* was exemplary. Never did I see a person more dead to all the sinful pleasures of this life. He became so nailed unto the cross of the Lord Jesus ,Christ, t at thegrandeurs of this world were unto him j111t . what they would be to a **dying** man. Early · from his bed, and abstemious io his diet, be endeavoured to draw others to partake with him in the 'pleasures which be derived there• from. When especially he thought the coun­ tenance of a minister **showed** that **he made** much of himself, he would **say,** *'Study mortifi• cation, brother ! Study mortijication.!'* modest

in his own apparel, when be once **saw some** scholars, whom he thought a little too gaudy in their clothes; Humiliamini, Juvenes, humilia­ mini, (away with your vanities, young men, away with your vanities ;) wa• his immediate compliment to them.

* His *Charity* was a star of the first magni­ tude in the bright constellation of bis virtues, and the ray■ of it were variou11 and exten­ **sive.**
* His liberality went much beyond the pro­ portion of hi11 little estate in the world ; and he would, with a forcible importunity, press bis neighbours to join with him in his acts of benefitence. The poor counted him their fa-

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##### tber ;• and repaired unto him with a filial COD• fidence, in all their necessities. Ami when bis age bad unfitted him for almost all employ­ ment, he woold sometimes answer when asked how he did ; *ala, I my un.der,tanding lea11u* me ;

*,ny* memory *fail,* me ; *but I thank God my chari­ ly hold, out still. I find tlw.t rather* irow *than*

###### /ail. .

"His Charity led him also to peace.-When be heard any ministers complain, that aucla. and such in their flocks were too difficult for them, the strain of bis answer still was-' Bro­ ther, compasa them !' and, ' Brother, leara the meaning *of* these three little word *Bear, Forbear, Forgive.'* Nay, his love, *of*

* So great WU Mr. Eliot'• charity, that bi■ ,alal'J' wa, often distributed for the relief of hi■ need7 neigh­ boul'II 10 eoon after the period at which he receiYed it,

.that before another period arrived, bi■ own family were 1traitened for the comfort ■ of life. One day the Pariah Treasnrer on paying the money for salary doe, which he put into a handkerchief, ia order to prevent Mr. Eliot from giving away hi, money before be got home, tied the end■ of th• handkerchief in !' **man,** bard knota a, be could. The good man received b11 handkerchief, and took leue of the Treaaurer. **He** immediately went to fhe bouae of a sick and neceui­ tou■ ramily. On entering, he gave them hi■ ble11ing, and told them God had 1ent them ■o me relief. The

1ull'erel'II with tear, of trratitude welcomed their piou■

benefactor, who with moi■te ned eyes began to untie the knots i11 hi• handkerchief.. After many ell'om to get at hi■ money 9 and impatient at the perplexity a11d delay, he gaYe the handkerchief and all the monP.y to the mother oftbe family, saying with **a** trembling ac• cent ; " here my dear, take it ; I belien the Lord de­

* + - **il DI** it all for 7ou."

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**peace sometimes** almost made him to **sacrifice**

##### right itself. When there was laid before an

\_ as embly of ministers a b!!odle of papers, which contained certain matters of contention be­ tween i;ome persons, which ·our Eliot thought should rather unite **witb** a:n amnesty on all their former quarrels he, with some imitation of what Constantine did on a similar occasion, hastily threw the papers into the fire before them all, and immediately said, • *Brethren, 'lllon­ de·r not at what I have done, I did it on my kneu* , *thi, morning before I* came *among you.'*

##### •• His *RuigMtion* to the will of God was very great. Some afflictions befel him, espe­ cially **when** be was called to follow his hope­ ful and worthy sons, some of them desirable preachers, to their graves ; but he sacrificed them like another Abraham with such a sacred indifference, as made all the spectators to say, 'This could net be done without the fear of God !' yea, he bore all his trials with **admira•** ble patience, and 1eemed lotb to have any will of his own, that should not be wholly melted and moulded into the will of his heavenly Fa­ ther.

* When sigking at sea, the boat in which he **wu having** been upset by a larger vessel, and he imagined he had but one more breath to draw in this world, it **was,'** *The wiU of the Lortl* 6e *done I'*
* **He arriTed, indeed, at a remarkable** heo"1a *of ,oul* ; and be **wu kept in a** blessed **meuare,** clear of those distempers which too often dil•

##### 13\*

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order the moet of **men.** By liYiag **near** to God aod *dwelling tu* under ,,u *,'/uulow of* ,,u *./Jlmigl&­ tg,* he contracted **a** more e•quisite aeose of mind than i• usual among daristiaos. If be

* •id of any aff'air, 'I cannot bless it! it was wone to it than the mott **inaU1piciowt** preeag-
  + in the world."

Such ia the picture of this exalted man, drawn by one who had·the adnntage of long and intimate converse with him, and nbibited

* ltefore m1dtitude1, who were the most compe­ tent judges of its fidelity. His attention was wholly taken up with his professional duties. He left the management of his temporal con­ cerns altogether with bis wife.

Mather **sayi;,** that one day some of his own cattle stood before the door, bis wife, to try him, uked him wh0te they **were,** she found **u** ■be bad expected, that **be bew aolbiog** of the matter.

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CHAPTER XX.

RI! CHARACTER AS A MINISTER.

* THE grace of God, which we have seen **110** illustriously eodowiog our Eliot, disposed him to the sacred employment wherein he spent about sixty years of bis life. 'J.'o this work he· applied himself wholly, aod undertook it, I be­ lieve, **(says** Dr. Mather) with as right motive,, **aa** ever actuated the mind of man.
* He had that **good measure** of *leaming*

which iti needful to hie *right dividing the wurd*

*,,-u,h.*

* + *of* He **was a** very acute grammarian ; and undel'l!tood well the languages in which God first wrote the holy Bible. He had a sharp insight into the liberal arts; and made Jittle systems of them for he use of certain In­ dians of **whose** e1:acter education he was de­ sirous. Above all, he had a most eminent skill in Theology ; *rnightg* iri *,he 'WBrd,.* he was *able to co11vince gain-,ayer,* ; and on all occasions, *to 1M'tfll laim,elf* • *workman t/aat needed not lo be a,hamed.*

'" His way of prPaching was very plain and witball very powerful. His delivery was gracefol ; but when he waa to use reproof! and warnings against any sin, his voice would rise into **great** warmth ud energy ; he would

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brandish the sword and sound the trumpet of God against all vice W'ith a most penetrating liveliness; and l observed that there **was a** re­ markable ,fenor in the rebukes which be be­ atowed upon a carnal spirit and life in profes­ sors of religion. '!'here was evermore much of Christ in bis preaching; and, with St. Paul he could say, *I arr,* deten11ined *not to kno•* any *thing among you, ,ave Jem, Ch.rut, and him* cru­ cified ; from this inclination it was, that though he printed tteveral books, yet his heart seemed not so much in any of them, as in that 11erious and savoury book of his entitled, ''l'he Har­ mony of the gospels, in the Holy History of Jesus Christ;' and hence it was that be would give that advice to young preachers; 'Pray let there be much of Christ in your ministry.' Moreover, he liked no preaching, but that which had been well studied for; and he would very much commend a sermon, which be could perceive required some good thinking and rend­ ing in the preacher. And yet he looked for something in the study of a sermon beyond the mere study of man ; he was for preaching from those impressions and with those affections which might compel the bearers to acknowl­ edge therein, the gracious influences of the Holy Spirit. ·

" He was very laborious in the *Catec'f&i,ing of children;* he kept up that great ordinance, 'both publickly and privately; and spent there• in a world of time. It would hardly be cred­ ited, if I should relate what pains he took to

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**keep** up the blessed echoes of truth between himself and the young people of bis conrrega­ tion ; and **what** prudence be used in suiting hi■ Catechisms to the age and strength of his little charge. He composed various Catechisms, which were more particularly designed to guard his own people against such errors as

might threaten any peculiar danger. And the success of this labor was in proportion to the indefatigable ind11stry with which he prosecµt­ ed it ; for it is a well principled people whom he hath left behind him. As when certain Jesuits were sent among the Waldenses tocor­ r11pt their children, they returned with disap­ pointment and confusion, because the children of seven years old were well instructed enough to encounter the most learned of them all ; so if any Seducer, were *let loo,e a, wolvu a,nong the (o\_od people of Roxbury, they • ld ftnd, I* am *conjf.d nt, a, little prey in ihat 'll)ell inatructed place a, in O."!J par1 of the country."*

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CHAPTER XXI.

HJS CHARACTER **AS A** MISSIONARY.

WE have rel!!erved this trait in his character till the last, because it was his missionary **x­** ertions, principally, that rendered him di@tin­ guished, while he lived, and bas kept him in remembrance since he died. He was eminent as a christian, and as a christian minister : but as a missionary he was pre-eminent. To form a proper estimate of his character as a mis­ sionary, we must take into view the circum­ stances in which he was placed.

Eliot had not those facilities for civilizing and chri tianizing the Indians that missi(>naries bave at the present day. Connected with the mis ionary establishments at Brainerd, Eliot, Mayhew, &c. there is a practical farmer, and mechanics of various descriptions, to teach them agriculture and the mechanic arts.

These establishments are patroni ed by the christian public and the national government. ' Eliot commenced his missionary **work** unpa• tronised, either by civil rulers or by the Church

of God. He bad no coadjutors in the work of their civilization. He laments. the want of 1uch assistance. "Our work of civilizior

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them goes on slowly for want of tools; for though I have bought a few for them, we can do but little ;" again, " bad we but the means of maintaining a diligent and iijscreet man to work with them and guide them in their work, that also would much promote our success." He thought it necessary to fu,rnish them with tools and procure persons to reside amorig them to teach them the arts of civilized life. These are the means lhal are now in operation to civilize the Indians at the missionary 11tations among the Cherokees, Chickasaws and Chocktaws.

The Indians had no written language. He bad to learn their language by intercourse with them, systematize and arrange it, and then translate the Bible into it. He preached to them in their own native tongue. Efforts te convert the heathen . to the Christian faith, were in his day very rare. Eliot stands in the &ame relation to the missionary exertion, of the present day, as Wickliff'. John Huu and Jerome of Prague, 1tood to the Reformation of Luther. They preached essentially the same, doctrines, entertained the same **views** of the corruptions of the Church of Rome that Lu-

I ther and bis aBSociates did in the beginning of

the sixteenth century. Eliot's **views** of the duty of chri1.1tians to propagate the gospel among the heathen and the means by which it moat be accomplished, were the same as those now entertained by the friends of missions.

After Eliot bad been 11ome time engaged in

, the missionary cause, the Provincial govern-

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ment so far patronized him, as to grant land for the settlement of his converts, aod **a** Socie- ty was formed in England that furnished **him** 1 with foods. By the liberality of the friends of Christ in England, be was enabled to prosecute

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his benevolent purposes with more success, · than be otherwise could have done. Mr. Eliot I aegan the **work with a** simple dependence

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God. He possessed the spirit of the apostles and martyrs. He subjected himself to great personal iaconveniences to preach the gospel to the heathen.

He was conscious that the cause iu which he was e11gaged was the cause of God, This , greatly emboldened him to persevere againit all opposition. His answer to a Sachem that opposed bis design of converting the Indians,

is the language of a cbristiao hero ; *I told him* (says be) *it* 1111&1 *God', work i11 whish I 'llltu* eR­ *gaged,· that 1u wa, sith* me *a!ld thai I feared* **11ot *hi,11* 11or** *all tlu Sachems in tlu country, &hat I ma, re,olved* to ***go°"*** do *'lllhat they might.'* **The** same spirit animated Eliot that did the holy apostle. Anticipating the bonds and· afflictioos·

which awaited him, when he said; " none of

*these thing,* mO'IJe me ; *neither count I my life denr unto myself, 10 that I might finish my cour,e*· *'lllith joy, and tlie miniltry which I ha'IJti receroed*

of *the Lord J*e""', *to teatify the gorpel* of *the grace*

*of God."* He was faithf11I unto death, and then received from his Lord a crown- of life. We are commanded· to be followers of them who through faith. *and, patience inhtirit du promi,u.*

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IIUlOll\S OJI' ELIOT• 16i

. .?-'he subject of these memoirs was one of the lights with which God illuminates **a dark** and benighted world.

His character shoulil Ire carefully studied\_ by every missionary of the cross, They should labor to possellS the fidelity, zeal, faith and perseverance that were such prominent traits in the character of Eliot. May the Lord of the harvest raise up many such laborers as **was** the apostolic Eliot to enter into his harvest.

*.May tlie Heralds of the everlasting gospel, go forth* inro *all the world and preach Che go1pel to every i;realure.*

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CHAPTER XXII.

eo CLUSJOS.

b· drawing this work to a close, the Compil­ er thiuks it important to make a few brief re­ flections.

1. \Ve infer from this narrative, the practi­ eability of civilizing an christianizing the ln- diam,. ·

It is frequently asserted, that the attachment of Indians to their habits, is so strong, that any efforts to civilize them are useless. It is well knowu that Indians themselves feel an aver­ sion to a change, either in their habits of liv­ ing, or in their religi•m. This attachment is for.cibly expressed by a Pawnee chief, in a speech made to the PreRidant of the United States at Wa!!hingtoo, February 4, 1822. '' **My** Great Father, Some of your good chiefs as they are called (missionaries) have proposed to send some of their good people among us to change our habits, to **make** ns work and live like the white people. I will not tell a lie-I am go­ ing to tell the truth. You love your country

-you love your people-you love the man­ ner in which they live, and you think you1· people br11ve. ·

" l am like you, my great Father, I love **m:y**

country-I lo,,e my people, I love the mann.er

,. **JIUIOIRS OJ'** ELIOT. lG'i

in which we live, and think myself and war­ **riors** brave-spare me then, my great Father, let me enjoy my country. and pursue the buf­ falo and the beaver, and the other wild anim al■ of our country.

,.• I have grown up and lived thus long with­ out w-ork-l am in hopes yo11 will suffer me to die witho1Jt it. WP. have plenty of buffalo, beaver, deer, and other wild animals; we have also an abundance of horses, we have every thing we want-we have plenly of laud, if you will keep your people off of it.

•' It is too soon, my great Father, to send those good men among us-we are not starv­ ing yet-we wish \_you to permit us to enjoy the chase, until the game of our country is ex­ hausted--until the wild animals become extinct. Let us exhaust our present reso1irces before you make us toil and interrupt our happiness

-let me continue to live as I have done, and after I have passed to the good, or evil spirit, from off the wilderness of my present liftt, the t1ubstance of my children may become so pre­ carious as to need and embrace the assistance of those good people."

The same attachment to their ancient ens­ toms was felt by the Iodian11 in the days of Eli­ ot. Unkas, a Mohegan Sachem, was greatly di11torbed, when he beard that Mr. Eliot had proposed to the Commi!!11iooers, a general plau to civilize and christinnize the Indians. He went to Harlford to intreat the General Assem­

•11, that his Indians might not be taugh t..

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pray to God. Another Sachem tdld him **that** all the Sachems in the country were agaiDSt his building a town and introclucing civil order among· Indians. Ilut the perseverance and he­ roism of this indefatigable missionary of the cross, overcame these difficulties. Many of the natives that had been accu,tomed to follow the chase to procure their subsistence, subdu­ ed their propensity for roving, aud settled **dowa** into the habits of civilized life.

Io the year 1674, he had collected fourteea

towns of this description of Indians. In these towns the worship of God was maintained and civil affairs administered principally by the lo• dians themselves. He taught many of them to read, and published two editious of the Bible of two thGusand copies each, in the native **dia•** lect ; and we have reason to believe that **many** hundred souls of Indians, who were the fruit *oC* Mr. Eliot's ministry, are now rejoicing in glo­ ry. With these facts before as, bow can we doubt the practicability of civilizing and chris­ tianizing the Indians f are they attached to their habits of living, do they love to **pursue** the buffalo, the bear and beaver through their own forests? So did the Indians, when Eliot first began his labors among them. Do the **lo­** diaoi, of the present day feel attached to their own modes of woJ"llhiping the great Spirit? So did the Indians in the days of Eliot.

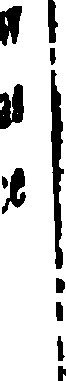
There is not one objection which can now bt1 made to engaging in this work, which **wu** llo then made. If the faith and perseverance

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nf Eliot overcame all difficultie!l in his day, then may they be surmounted in our day. There was a time, when our ancestors, the ancient Britons, were as much attached to the Druidi0al rites of worship, and the savage mode of life, as the Indians of the North Amer• ican forests now are. When' JuJius Cmsar in­ vaded Britain.. the inhabitants were as far from civilization as the savages in our western wil­ derness are at the present day. lfit was prac­ ticable to civilize ancient Britons, why is it not practicable to civilize the red people of the west Y ·

It was by means of missionary exertions, that the light of the gopel first shone upon the British Isles. l\li.ssionaries came from the con• tinent and preached the unsearchable riches of Christ to our *aavage heathet1 anceators.* They listened to these servants of the most high God, who showed unto them t e way of salvation. They forsook the altars of heathen idolatry ; ceased to offer human victims ; and dese1·ted the temples erected to the worship of their idol gods. They became the humble and devout worshippers of the only living and trne God. God can with as m11ch ease now soften and sub­ dne tbe savage temper, as be did then. Eliot, with very little as i$tance from others, in the early dnys of New-Eugland, accomplished great things among the aboriginal. i1:hnbitants, and shall not the friends of missions by their unit­ **e,!** exertions, :attempt greater things than these?\_



!i!. *We* remark; that the practicability -of" -

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civilizing and christianiziog the Indians, **laya ua**

under obligations to do it.

We are under no ohligations to impart io­

* tr ucti on to the inhabjtants of distant planets ; for we have no means of boldiog commuoica­ tion with tbe111. We are under no obligation to communicate the **knew** ledge of Christ to the inhabitants of any undiscovered **island**■ **in** the seas4 if such e:rist. Bot we **have certain** knowledge of the existence of the Indian tribes. We have the means of communicating instruc­ tion to them. We have men among us that are ·willing to go to them, and spend their **lives** in instructmg them in the knowledge of God and in the arts of civilized life. We cannot plead poverty, as an **es.cu11e** for not engaging in this work. No nation **ill in** a more prospe­ rous condition than the United State&. **No** people, in proportion to their number, are ca­ pable of doing more in works of religiou1 char­ ity than the citizens of these States.

We should ever remember, that it **was the**

property of the Indians that laid the founda­ tion of our prosperity. The whole land **which** we occupy was the property of the Indian&. We have nE'ver paid them an equivalent **for** their lands. Large tracts of land were pur­ chased of them for trilling s,im,. **We owe** them a debt which we can in no way pay **but** by imparting to them the blessings of civiliza­ tion arid cbru,tianity.

. • 3, This narrative furnishes encouragement

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Eliot lived at a day, in which there was lit­ tle done to p opagate the gospel. He and his fellow pilgrims, that planted the New England Churches, were persecuted in the land of their nativity. They fled to this new .world that they might wonbip God according to the dic­ tates of their own consciences. After they ar­ rived here they bad to form their system of Church government. It was their object to establish these Churches on the foundation ef the apostles and prophets, Jesus Christ being the chief corner stone. They desired greater purity in **worship** and io practice than they tbeu found in the established Church. In this **western** world, they established their Church­ **es oo** what they considered the primitive found­ **ation.** They had. ali!O to contend with the hardships of a new country. After they had been here a few years, the attenlioo of Eliot was tomed to the heathen around him. When be saw th5 wretchedness of their situation; bis heart was touched with compassion towards them. He could have no peace until he had began his missionary labours. The success that attended him was far greater than be had even anticipated. The success that attended Eliot shotJld stimulate us to exertion, at the present day. 'l'he slothful and unbelieving may **-say,** that " *ihl.re is a lio11 iii the --way* ; *there i, a lio» in.* eke *streets* ;" but the faithful and believing will look at obstacles only, as KO many motives to vigorous exertion. Let the friends of Zion only persevere in their exer-

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tiom to CODYert the heathe and speedily " every nlley wrill be eulted, and every mountain and bill 1ball **be made** lo• ; and the crooked shall be made 1traigbt and the rough places plain. And the glory of the Loni shall be revealed; **and all desb** shall see it togeth­ er. God will give to **bis Sou** the heathen for **ao** inheritance ; and the uttermost parts of the earth for a poueMioo." The lodian tribes of our o•n forests are certainly iocloded among the heathen that are to be given to ChrisL But tbe1 can become bis only through the **means** of his own appointment. They are to be **1aved** by the imtramentality of preaching. They must bear of Christ before they can be­ lieve on him. *"Hoa, can tluy call* "" *him* ia *whom they ha-oe not belined ? and* /aoa, *shall* ***iheg*** *belie,,, in him of 111hom tluy* laave *not ltrard? and how ,haU they* hear *-wuhout a pruu:lier ?"* There i1 no po11ibility of their believing on Christ and being saved, 11nle111 preachera are seiit to them. The command of our dying Lord still stands unrevoked,*"go ye into all the wotld, and preach the gospel to* e-oery ereature." Those that go forth in obedience to this command, may still claim the promise, " *lo, I am with you lllway, e-oen to*

*the end of the 111:,rld."* The1·e is the same en- · couragement to make exertions in the cause

of Christ no,v, that there waa immediately after bis ascension. Yea, at no period since the commencement of the cbristian era, bas there been so much encouragement to make exertions to extend the Redeemer's kingdom, as

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##### at the present time. The christian world hat awoke from the slumber of ages. Bible, Mis• sionary, Tract and Education Societies have arisen ·and acquired a maturity, unparalleled in the history of the Church. Had any man half a century ago, ventured to predict such a state of things, bis friends would have cried cJut in the langu!lge of the unbelieving lord, " *b hold,*

*if the Lord u,ould* make *'lllindow, in heaven, ,nighl*

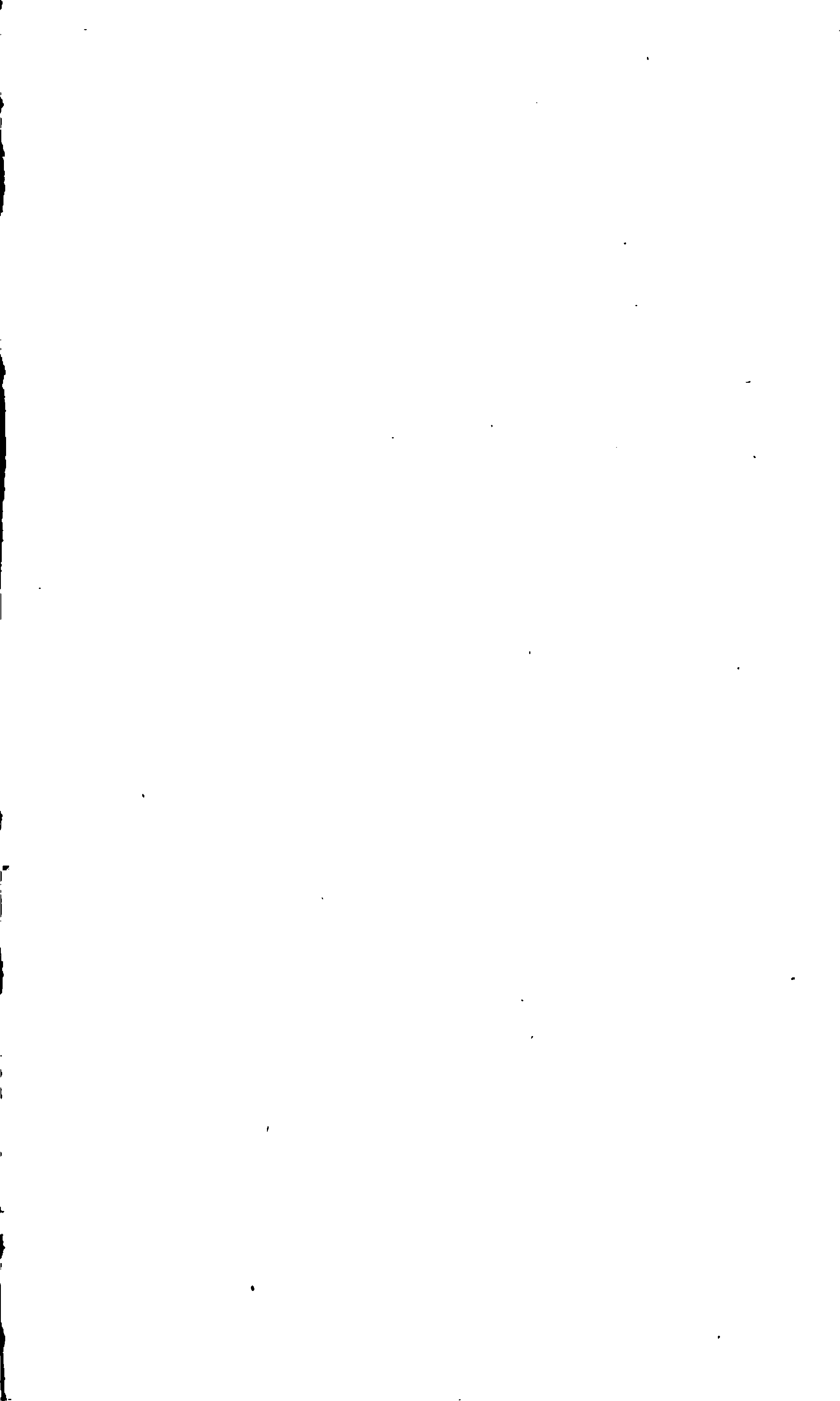
##### *thia ihing* be *?''* The march of this cause ii still *onward.* Every revolving year bringl with it new accessions of strength and nom• bers. Especially the friends to civilizing and Christianizing the Indians have greatly increas­ ed. The Congress of the United States have appropriated ten tbouaaod dollars a year to **assi"t** in this cause. Some of the tribes themselves are beginning to value the institu­ tiods of religion and the arts of civilized life. The Cbocktaws have pledged the annual 1nm of eix: thousand dol lar■, to be received by them from the goverJ1ment, during the whole time, it shall be paid, that iK, for eix:teen or eeven­ teen years to come, for the instruction of them­ selves and children in christianity and civiliza­ tion. The American Board of Commissioners for Foreign Minions, have already forty two persons re■ident among them, whose lives are devoted to civilizing and chri11tianizing them. What professed follower of Christ is there, whose heart is 110 bard, that he is unwilling to contribute to the suppor of thoRe *"T»ho ha'De for,oken,* hou,e, *and 6reihr,n, and mter, anti*

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*mother, for Chrilt', aake and the go1pel1 !"* If any, they can have no portion of the spirit of Christ. The 11pirit of Christ is a .benevolent spirit. It embraces as the objects of its chari ty, both the body and the souls of men. The soul especially it regards as of immense value. Jt is charity of the highest kind to afford means of salvation to those, who are perishing for **la k** of vision. Whosoever shall contribute ouly a small sum to this object from right mo­ tives, Christ will regard it as an act of kiodoeu done to himself, and the contributor will·io the day of judgment, in no **wise** lose bia reward.

He shall bear bis omnipotent Judge say, in­ *a,much a,* ye */w.v,* done *thil, unto ihe lea,t of thue, ye ha11,* done *it ,mto* tne. Come, *ye blu,eJ of my Fa.the,., inherit the kingdom prepared for* you *from the foundation of the u,orld•*

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