MEMOIRS

THE LIFE AND CHARACTER

OF

REV. JOHN ELIOT,

APOSTLE OF THE N. A. INDIANS.

BY MARTIN MOORE, A.M.

PASTOR OF THE CRURCH IN NATICK, MASS.

"Not a whit behind the very chiefest  
 apostles."-PAUL.

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Independence of the United States of America, Timo-  
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this office the title of a Book the right whereof he claims  
as proprietor in the words following, to wit--"Memoirs   
of the Life and Character of Rev. John Eliot, apostle  
of the N. A. Indians, By Martin Moore, A. M. pastor,   
of the Church in Natick, Mass. Not a whit behind   
the very chiefest Apostles." Paul. In conformity to   
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of maps, charts and books, to the authors and proprie-  
­tors of such copies during the times therein mentioned;   
and extending the benefits thereof to the arts of de-  
signing, engraving and etching historical, and other  
prints."

JNO. w. DA.VIS S { Clerk of the Distric  
 of Massachusetts.

PREFACE.

THE Compiler of this little work, being sta-  
­tioned on the ground, where Eliot planted his  
first Indian Church, and organized his first In-  
­dian town, bas naturally felt a deep interest in   
his character. I have looked through most of   
the publications that treat of the early history   
of New-England, collected what facts l could   
concerning him, and arranged them in the or-  
­der in which 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   
considered, as antiquated and repulsive to the   
refinements of modem taste; but I presume  
that many readers will not be displeased to see   
the aged Eliot, clothed in the garb of his own   
times.  
 In the course of the narrative, I have taken   
occasion to intersperse a few observations and   
reflections of my own. In drawing his char-

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acter as a missionary and in the concluding re-  
­marks, I have endeavoured to encourage ex-  
­ertions to civilize and evangelize the tribes of   
our western forests. This little work, "with   
all its imperfections on its bead," is now pre­-  
sented to the christian public.  
 Imperfect as it is, yet, believing that it con-  
­tains more facts relative to the trials, labours   
and success of Mr. Eliot than are to be found   
in any single publication, I hope it will be in­-  
teresting to the antiquary, and useful to the   
Christian.

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MEMOIRS

OF

REV. JOHN ELIOT

CHAPTER I.

CONVERSION AND EARLY DAYS OF ELIOT.

THE REV. JOHN ELIOT was born at Nasin, Es­-  
sex county, England, in 1604. We have not   
been able to obtain much knowledge of his an­-  
cestors. 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." says this excellent man, "that it was  
a great favour of God to me that my first years   
were seasoned with the fear of God, the word   
and prayer." When Mr. Eliot left the univer-  
­sity of Cambridge, be became a teacher of   
youth; and while he led children and youth   
in the paths of virtue, acquired also a know­-  
ledge of the human heart. In his early years   
he became acquainted with Mr. Hooker\* who   
was instrumental in leading him into a right

\* Thomas Hooker, minister of Hartford and   
father of the Connecticut churches. He was pre-eminently­  
distinguished as a preacher, and a writer, and as a   
man of piety. American Annals.

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knowledge of the doctrines and duties of re-  
­ligion.  
 In the year 1631, Mr. Eliot arrived at Bos­-  
ton, and the succeeding year, Nov. 5, 1632,   
was settled 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-  
gation at Roxbury and with Mr. 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   
I dismissed."\*   
 When Mr. Eliot came to Boston there was   
no officiating minister in that place. Mr. Wil-  
son had 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 the Governor's Lady and sixty   
other persons in the ship Lyon. He immedi­-  
ately joined the Boston Church and preached   
with them till he settled at Roxbury. The   
prior engagement of Mr. Eliot to settle with

\* Winthrop'a Journal.

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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 his  
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 he had engag-  
ed himself to a worthy young lady, who fol-  
lowed him to America, the next year, where  
they were married in October, l632. "The  
wife of his youth" (says Dr. Mather with his   
accustomed but agreeable quaintness) “lived   
with him until she became the staff of his age;   
and she left him not until about three or four  
years before his departure to those heavenly   
regions, where they now together see light.  
She was a woman very eminent both for holi-  
ness and usefulness; and she excelled most of   
the daughters that have done virtuously. 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

\* In the early history or New England the Cburches  
had two ministers, one of whom was called Pastor   
and the other Teacher. The Cambridge Platform   
says that "the office of Pastor and teacher seems to   
be distinct. The Pastor's special work is to attend   
to exhortation, and therein to administer the word of   
wisdom; and the Teacher is to attend to doctrine, and   
therein to administer a word of knowledge."

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over her coffin, before the good people, a vast   
concourse of whom had come to her funeral, I   
say, ‘here lies my dear, faithful, pious, prudent,   
praying wife! I shall go to her, and she shall not   
return to me!' my reader will of his own ac­-  
cord, excuse me from bestowing any further   
epitaphs upon that gracious woman."  
 Six children were the fruit of this marriage,   
five sons and one daughter. The daughter   
and one of the sons survived the parents.   
Three sons died young. Their father had   
dedicated them all to the work of the ministry;   
and one of these three, who bore his parent's   
name, had lived to become a zealous and able   
preacher both to the Settlers, and the Indians,   
and died in the triumph of the faith.\*  
 All his children gave such satisfactory evi-  
­dence of piety, that our Eliot venerable in years   
and virtues, would say, "I have had six children:   
and I bless God for his free grace, they are all   
either with Christ or in Christ, and my mind is   
now at rest concerning them." And when

\*"This son of the apostolic Eliot was the first   
minister of Newton. His abilities and acceptation in   
the ministry are said to be pre-eminent. Under the   
direction of his father he obtained considerable pro-  
­ficiency in the Indian language and was an assistant to   
him in the missionary employment, until be settled at   
Newton. Even after his ordination there, he imitated   
the manner of his father, devoted himself to the in­-  
struction of the Indians as well as his own flock; ac-  
­cordingly he preached stiltedly once in a fortnight to   
them at Peguimmet (Stoughton} and sometimes at   
Natick." Mr. Homer's *History of Newton*.

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some asked him, how he could bear the death   
of such excellent children, he meekly replied;   
“my desire was that they should serve God on  
earth; but if God will choose rather to have them   
serve him in heaven, I have nothing lo object   
against it, his will be done." His youngest son,  
Benjamin, was many 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   
maintained the character of an eminent minis­-  
ter.

CHAPTER II.

THE DIFFICULTIES ELIOT HAD TO ENCOUNTER.

MORE than twenty years had passed 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 cares, In the year 1646, how­-  
ever, the General Court of Massachusetts   
Colony passed an act for the encouragement of   
attempts to win over the natives to the faith  
 1\*

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of Christ. Mr. Eliot entered most readily into   
these views, lo preparation for the undertak­-  
ing, he had been for sometime studying the   
Indian language, with the assistance of a young   
native who could speak English. This lan-  
­guage presented unusual obstacles. The enor-  
­mous length of many of its words, the conse­-  
quent slow communication of ideas, the harsh­-  
ness of their pronunciation, and its little affini-  
­ty with the European tongues, would have   
discouraged 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 Ietters—Nummatchekodtantamoon-  
­ganunnonash." But this is still outdone by the   
word Kummogkodonattoottummooetiteaongan-  
nunnonash, 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 true zeal for   
the glory of his 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, he became   
so complete a master of it, that he reduced it

\* As a further specimen of the language we give the   
title of Mr. Eliot’s Bible,--"Mamusse Wunueetupa-  
natamwe up--Biblum God, raneeswe Nukkone Testa-  
ment. Kah Wank Testament, Nashpe, John Eliot 4to,  
Cambridge, 1680.''

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to method and published a Grammar. Having   
finished his Grammar, be wrote at the close,   
under the full sense of the difficulties, which   
he had encountered; "Prayers and pains,   
through faith 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, be 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 his place at  
Roxbury, while he went among the heathen.  
But the difficulties that he had to encounter   
will not appear in their proper light unless the   
wretched state 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 ruins of mankind. They live   
in a country full of metals; but these shiftless   
Indians were never owners of so much as a  
tugsife till we came among them; their name  
the Indian Englishman was a 'Knifeman.' They  
there in a country where we now have all the   
conveniencies of life; but as for them, their  
housing is nothing but a few mats tied about   
poles fastened into the earth, where a good  
fire is their bed clothes in the coldest season;  
their clothing is but the skin of a beast; their   
diet 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 of them encounter cer­-  
tain cases, 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,   
without the least mischief to them; but in   
most of their dangerous distempers, a Powaw   
must be sent for, i. e. a Priest; who roars and   
howls and uses magical ceremonies over the   
sick man, and will be well paid for it when he   
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 abominably slothful, making their   
poor squaws, or wives, to plant, and dress, and   
barn, and beat their corn and build their wig-  
­wams or houses for them. Their chief em-  
ployment, when they will condescend to any,  
is that of hunting; wherein they will go out   
some scores if not hundreds, and drive all be-  
fore them. They continue in a place till the  
have burnt up all the woods thereabouts, and   
then they pluck up stakes to follow the wood   
which they cannot fetch home unto themselves;   
hence when they inquire about the English,   
'why came they hither?' they themselves   
very learnedly determine the case, 'it was be-  
­cause they wanted firing.' No arts are under-  
­stood among them, unless just so far as to main-  
­tain their brutish conversation, which is little

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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 abroad, they have   
somewhat observed the motion of stars; among   
which it has been surprising unto me to find that  
they have always called Charles's wain by the   
name of Paukunnawaw, or the Bear, which is   
the name whereby Europeans also have distin-  
guished it. Moreover, they have little, if any   
traditions 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 has unaccountable characters en­-  
graven upon it. All the religion they have,   
amounts unto thus much; they believe that   
there are many gods, who made and own the   
several nations of the world; of which a cer-  
tain great God in the South-west regions of the  
heavens, bears the greatest figure.   
 "They believe that every remarkable crea-  
­ture has a peculiar God within, or about it;   
there is with them a Sun-god, a Moon-god, and   
the like; and they cannot conceive bot that  
the Fire most be a kind of god, inasmuch as a   
spark of it will soon produce very strange ef-  
fects. They believe that when any good or   
ill happens to them, there is the favour or the  
anger of a god expressed in it; and hence, as   
in a time of calamity, they keep a dance, or a   
day of extravagant, ridiculous devotions to their  
God: so in a time of prosperity, they likewise

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have a feast, wherein they also make present,   
one to another.   
 “Finally, they believe that their chief God  
Kichtan, or Kautantowit, made a man and a work  
man of a stone; which upon a dislike, he broke   
to pieces, and made another man and a woman   
of a tree, which were the fountains of all man-  
­kind; and, that we all have in us immortal   
souls. which, if we were godly, shall go to a   
splendid entertainment with Kautantowit; but   
otherwise we must wander about in a restless   
horror forever. But if you say to them any-  
­thing of a resurrection, they will reply upon   
you, ‘I shall never believe it.’  
 “When they have any weighty undertaking   
before them, it is an usual thing for them to   
have their assemblies, wherein they worship   
the devil. This was the miserable people which   
our Eliot propounded unto himself the saving   
of! And he had a double work incumbent on   
him: he was to make men of them, ere he   
could hope to see them saints; they must be   
civilized ere they could be christianized. He   
could not as Gregory, once of our nation, see   
any thing angelical to bespeak his labours for   
their eternal welfare: all among them was di­-  
abolical. To think of raising a number of these   
hideous creatures unto the elevations of our   
holy religion, must argue more than common   
or little sentiments in the undertaker; but the   
faith of an Eliot could encounter it."  
 Eliot remembered what God had done in for­-  
mer days; how at first, be caused the cross to

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triumph over the united exertions of wicked   
men and devils. He remembered that the com-  
mission under which his disciples acted was ex-  
ceediugly broad: “-- Go ye into all the world and   
preach the gospel to every creature." The In­-  
dians were as much the creatures of God as   
the white people. They were situated in his   
immediate vicinity, and he felt under solemn   
obligation to declare unto them the acceptable   
year of the Lord and the day of vengeance of our  
God. He was encouraged in view of the pro-  
mise, which the great Head of the church  
made to his servants who were engaged in pub-  
­lishing tidings of salvation, "Lo I am with you   
alway even to the end of the world!" He that   
made this promise still lived. He still possess-  
ed almighty power, and it was as easy for him  
to convert the savages 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.

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CHAPTER III.

THE COMMENCEMENT AND EARLY PROGRESS OF HIS   
 EXERTIONS TO CIVILIZE AND CHRISTIANIZE THE   
 INDIANS.

MR. ELIOT, having now made sufficient pro­-  
gress in the Indian tongue to have himself un-  
­derstood by them with the occasional aid of an  
interpreter, entered on his labours among the   
neighboring tribes. He bad but a short dis-  
­tance to travel, before he entered into the   
wildest scenes of uncivilized life. As our fa-  
thers had, at that 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.\* Having given no­-  
tice to some natives, whose wigwams, or tents,  
were pitched within a few miles of Roxbury,

\* The Indians, a few years before our ancestors set-  
­tled New-England, were much more numerous than   
they were when they came here. In the years 1612   
and 1613, seven or eight years before the settlement   
at Plymouth, a mortal epidemic prevailed among them   
that swept off vast numbers.  
 Divine Providence thus made way for the quiet and   
peaceable settlement of our pilgrim fathers. I have   
discoursed (says Gookin) with some old Indians, that   
were then youths; who say, that the bodies all over   
were exceeding yellow, describing it by a yellow gar-  
ment they shewed me, both before they were dead and

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that he purposed to pay them a visit, he pro-  
­ceeded to their residence in company with three   
friends, and opened his intercourse with them   
on the 28th of October, 1646.\*  
 We shall extract the account of his first in-  
­terviews with the Indians, in his own simple   
and expressive words, from a scarce tract pub­-  
lished in 1647, entitled, after the quaint fashion  
of the times, "The Day-breaking, if not the   
Sun-rising, of the Gospel, with the Indians in   
New-England.†  
 Afterwards. Gookin gives the number of Indians in  
the year 1674 and their number formerly.  
 warriors formerly. men in 1674.  
1. Pequods 4,000 300   
2. Narragansets 5,000 about 1,000  
3. Pawkunnawkuts, about 3,000 nearly extinct   
4. Massachusetts 3,000 300  
5. Pawtuckets about 3,000 250

\* The place where Eliot first began to preach to the   
Indians was at Nonantum, an hill at the North-East   
corner of Newton, nearly where Messers. Haven's and  
Wiggin’s houses now stand.  
 Gookin thus describes the hill; "The first place  
he began to preach at was Nonantum, near Water-   
town, upon the south side of Charles River, about four   
or five miles from his own house; where lived at that  
time, Waban, one of their principal men, and some   
Indians with him."  
 † See London Missionary Register.

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FIRST INTERVIEW WITH THE INDIANS.

"A little before we came to their wigwams   
five or six: of the chief men of them met   
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 been exhorted thereto   
by Waaubon their chief minister of justice a-  
mong them, who himself gives more hope of   
serious respect to the things of God than any  
that as yet I have known of that forlorn gen-  
eration.  
 "Being all there assembled, we began with   
prayer, which now was in English, we being   
not so far acquainted with the Indian language   
as to express our hearts therein before God of   
them. We hope to be able to do this ere long  
the Indians desiring it, that they also may know   
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 and 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 be called upon.  
 "When prayer was ended it was an affect­-  
ing and yet glorious spectacle, to see a compa-  
ny of perishing and forlorn outcasts diligently   
attending to the blessed word of salvation then   
delivered, and professing that they understood   
all that was then taught them in their own

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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 commandments, and a brief expli-  
­cation of them; then shewing the curse and   
dreadful wrath of God against all those who   
break them, or any of them, or the least tittle  
of them; and so applying the whole unto the   
condition of the Indians then present, with   
much affection. He then preached Jesus Christ  
unto them, as the only means of recovery from   
sin and wrath and eternal death; be explained   
to them who Christ was, and whither he was   
gone, and bow he will one day come again to   
judge the world. He spake to them of the   
blessed state of all those who believe in Christ  
and know him feelingly; he spake to them al-  
so, observing his own method as he saw most   
fit to edify them, concerning the creation and   
the fall of man, the greatness of God, the joys   
of heaven and the horrors of hell; and then   
urging them to repentance for several known   
sins wherein they live. On many things of the   
like nature be discoursed: not meddling with   
matters more difficult, until they had tasted   
more plain and familiar truths.  
 "Having thus in a set discourse familiarly   
opened the principal matters of salvation to   
them, we next proposed certain questions, to  
  
 \* In this modest manner the writer designated him-  
self.--ED.

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see what they would say to them; so that we   
might by a variety of means, instruct them in   
the things of religion. But, before we did this,   
we asked them if they understood all that   
which 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 spoken   
unto them.  
 "We then desired to know of them if they   
would propose any question to us for the mere  
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 Jesus Christ was. But   
since they could not read that book, we wish-  
­ed them to meditate on what they had now   
heard out of God's book; and to do this much   
and often, both when they laid down on their  
mats in their wigwams and when they rose   
up and went alone into the fields and woods;   
so God would teach them. And especially if   
they used a third help, which was prayer to   
God; we told them, that although they could   
not make long prayers, as we English could,   
yet if they did hut sigh and groan, and say   
thus,--'Lord, make me to know Jesus Christ,

MEMOIRS OF ELIOT. 25

for I know him not' -- and if they did so again   
and again with their hearts, that God would   
teach them to know Jesus Christ; because he   
is a God that will be found of them that seek   
him with all their hearts; and hears the   
prayers of all men, Indian as well as English;   
and that Englishmen themselves did by this   
means come to the knowledge of Jesus Christ.   
And we advised them as a further help, to con­-  
fess their sins and ignorance unto God; and to   
acknowledge how justly God might deny them  
the knowledge of Christ, because 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 ourselves;   
but this we perceived, that a few words from   
the preacher were more regarded than many   
from the 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 he was praying, one of his fellow Indi­-  
ans interrupted him, and told him, that he   
prayed in vain, because Jesus Christ under-  
­stood not what Indians speak in prayers, be-  
­cause he had been used to hear Englishmen   
pray, and so could well enough understand   
them, but with Indian language in prayer be   
thought he was not acquainted, but was 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 make, 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 straws, 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 this question, we gave them this an­-  
swer; That there are two sorts of English-

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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 are; but there are a second sort   
of Englishmen, who though for a time they   
lived wickedly also, like other profane and   
wicked English, yet, repenting of their sins  
and seeking after God and Jesus Christ, they   
are good men now, and know Christ and love   
Christ and pray to Christ, and are thankful for  
all they have to Christ, and shall at last, when   
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   
his book, and hearing his word and praying to  
him, they now know Jesus Christ; and just so   
shall the Indians know him, if they so seek   
him also, although at the present they be ex-  
tremely ignorant of him.  
 "After some other questions respecting the   
commandments, one of them asked, 'How is   
all the world become so full of people, if they   
were all once drowned in the flood?'  
 "We told them at large the story and caus  
­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 questions to them, and so to take oc-  
­casion thereby lo open the things of God more  
fully.  
 “Our first question was, whether they did

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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 to see him, if it could be; but   
they had beard from us that he could not be   
seen; and they did believe, though their eyes   
could not see him, yet he was to be seen with  
their soul within. Hereupon we fought to   
confirm them the more; and asked them if   
they saw a great wigwam, or a great house,   
would they think that Racoons or Foxes built  
it, that had no wisdom; or would they think   
that it made itself; or that no wise workmen   
made it, because they could not see him that   
made it. No; they would believe some wise  
workman made it, though they did not see him  
so should they believe concerning God, when   
they looked up to heaven, the sun, moon and   
stars, and saw this great house which he hath  
made; though they do not see him with their   
eyes, yet I hey have good cause to believe with  
their souls, that a wise God, a great God, made  
it.  
 "We know that n great block in their way  
to believing, is, that there 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 but one God,   
and yet, this God be in Massachusetts, at Con-  
necticut, at Quinipeioche, in old England, in   
this wigwam and in the next, every where?   
Their answer was by one most sober among

MEMOIRS OF ELIOT. 29

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 wait so big   
every where; whereupon we further illustrat­ed   
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-  
so, and the same light which was here at Mas-  
sachusetts was at Quinipeioche also, and in old   
England also, and every where at one and the   
same time: much more was it so concerning   
God.  
 "We asked them also, whether they did not   
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?   
 "They told us that they were troubled;   
but they could not tell what to say to it, what   
should comfort them; be therefore who spake   
to them at 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 out 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

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them seeing us conclude with prayer; desire   
to know when we would come again; so we   
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 some more ground to build a town on  
together; which we did much like of, promis-  
ing to speak for them to the General Court,  
that they might possess all the compass of that  
hill,\* upon which their wigwams then stood;  
and so we departed with many welcome from  
them."  
 Waaubon, in whose wigwam this interesting  
scene took place, had readily received the pre-  
vious overtures of Mr. Eliot, and had volunta-  
rily offered his eldest son to 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 con-  
cerning himself. His son hart been according-  
ly placed under his instruction; and was found,  
at his first interview, standing by his father   
among his Indian brethren, dressed him in   
English clothes.

SECOND INTERVIEW WITH THE INDIANS   
  
 Encouraged by the reception which had  
been given to his first serious attempt to in-  
struct the natives in Christianity, Mr. Eliot de-

\* Nonantum before described.

MEMOIRS OF ELIOT. 31

terrnined to pursue his object On the 14th of   
November be 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, he addressed the   
assembly in their own language, to the follow-  
­effect:  
 "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 he happy, and when they die,  
they may go to God and live in heaven."  
 “He discoursed to them, with much affec­-  
tion for about an hour, concerning the charac-  
­ter of God, and the way of reconciliation by   
Jesus Christ. The whole assembly appeared   
very serious; one man in particular poured   
out many tears; and shewed much affliction,   
without any affectation of being seen.  
 "When Mr. Eliot ceased, an old Indian ask­-  
ed 'whether it was not too late for one so   
near death to repent or seek after God?'  
 "This 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 concerning such as are hired at the   
eleventh hour of the day; we told him also   
that if a father had a son who had been diso-  
­bedient many years, yet if at last that son fall   
down on his knees and weep and desire his fa-

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ther to love him, his father is so merciful that   
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 forgive him; so now, the   
day of God was risen upon them, and he had   
sent us to preach repentance for the remission  
of sins; and that they might be sure to find fa-  
vour, though they had lived many years in sin;   
and that therefore, if now they did repent, it   
was not too late, all 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 much from the   
Indians in the knowledge of God and Jesus   
Christ, seeing they had all at first but one fa-  
ther?'  
 "We confessed (says Mr. Eliot) that it was   
true that, at first, we had hut one father; but   
after that our first father fell, he had divers   
children, some were bad and some good. Those   
that were bad would not take his counsel, but

MEMOIRS OF ELIOT. 33

departed from him and from God; and those   
God 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.  
 "And 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 God, dwell in his house, hear  
his word, pray to God, and instruct their chil­d-  
ren out of God's word; hence they come to   
know God; but Indians' fore-fathers were   
stubborn and rebellious children, and would not   
hear the word, did not care to pray, nor teach  
their children; and hence Indians that now   
are, do not know God at all; and so must con-  
­tinue unless they repent, and return lo God   
and pray, and teach their children what they   
now may learn. But withal we told them,   
that many Englishmen did not know God, but  
were like to Kitchamakins (drunken Indians.)   
 "Nor were we yet willing to tell them the  
story 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-   
served 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; he replied  
'yes.' Hereupon we said, first, they must   
lament their blindness and sinfulness, that they   
cannot serve him; and their ignorance of God's   
book (which we pointed to) which directs   
how to serve him. Secondly, that they could   
not serve God, but by seeking forgiveness of   
their sins, and power against their sins, through   
Jesus Christ, who was preached, to them."   
Thirdly, that like as an Indian child, if he   
would serve his father, must know his father's   
will and love his father too, or else be could   
never serve him; but if he did know his fa-  
ther's will and love him, then he could serve   
him; and then, if he should not do some things   
which his father commands him and yet after-  
­wards grieve for it upon his knees before his   
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 has com­-  
mitted adultery or stolen any goods, and the   
Sachem doth not punish him, nor by any law   
he is punished, if also he restore the goods he   
hath stolen, what then? whether is not all   
well now?' meaning, that if God's law was

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broken and no man punished him for it, that   
then no punishment should come from God   
for it; as if, by restoring again, an amends   
were made to God.  
 "Although man be not offended (we repli-  
ed) for such sins, yet God is angry; and his   
anger burns 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 which  
answer, he, who proposed the question, drew  
somewhat back and hung down his head as a  
man smitten to the very heart; and, within a  
little while after he broke out into a complaint,   
‘me little know Jesus Christ.’ We therefore   
told him, that, like 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   
sun is up, then the sun warms and heats, &c.   
So it was true that they knew but little of Je-  
sus Christ now, but we had 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; nod we taught them   
but a little at a time, because they could un­-  
derstand but little; and if they prayed to God   
to teach them, he would send His Spirit and  
teach them more; they and their fathers had  
lived in ignorance until now; it had been a  
long night wherein they had slept, and had 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 afternoon,   
and night coming on, Mr. Eliot, considering   
that the Indians formerly desired to know how   
to pray, and thought that Jesus Christ did not   
understand Indian language, 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   
given.  
 "I cast my eye on one that was hanging down   
his head weeping. He held up his head for a   
while; yet such was the power of the word   
on his heart, that he hung down his head   
again, and covered his eyes again, and so fell  
weeping abundantly, continuing thus till prayer   
was ended; after which he presently tarns from   
us and turns his face 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 word   
at the bearing of which be 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   
solved 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 there fell into more abundant renewed   
weeping, like one deeply and inwardly affect

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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."  
 "Thus 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 God   
set his seal from heaven of acceptance of our  
little, makes those of us who are able, to re-  
solve to adventure 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 exceedingly, 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 how many of   
the wicked Indians 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?'  
 3\*

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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 INTERVIEW WITH THE INDIANS.  
  
 "On the 26th of the same month, Mr. Eliot's   
friends met the natives again, he himself being  
unable to join them on this occasion.   
 "'The assembly was not so numerous as be-  
fore, the Powaws, or priests having dissuaded   
them from hearing the English ministers, and   
deterred others by threateniug them with death.   
The preacher noticed these things and dis-   
coursed to the Indians on the temptations of   
Satan, and that the evil heart closed with them,   
while a good heart would abhor them. They   
were more serious than they yet had 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  
spinning and other useful arts.   
 "A few days after this third meeting, Wam-  
pas, a wise and grave Indian, came to the En-  
glish, as a messenger from his brethren to of-  
fer them his son, and three other Indian chil-

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dren, that they might be educated in the chris-  
­tian faith.  
 "This 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 meeting above mentioned. It   
is wonderful (says Mr. Eliot) to see what a lit-  
tle leaven will work, when the spirit of Christ   
hath the setting of it on, even upon hearts and   
spirits most incapable! An English youth of   
good capacity, who lodged in Waaubon's wig-  
­wam on the night after the third meeting, as-  
sured us, that the same night Waaubon 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 man of gravity and chief   
prudence and counsel among them, although no   
Sachem or King) is like to be a means of great   
good to the rest of his countrymen, unless cow­-  
ardice or witching put an end (as they usually  
have done) to such hopeful beginnings."

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FOURTH INTERVIEW WITH THE INDIANS.

After the interview which took place on the   
9th of December, the Indians offered all their   
children for christian education. As their pov­-  
erty rendered it necessary to give instruction   
freely, preparations were made for establish-  
ing a school among them.   
 Various questions were proposed, as usual,   
on the part both of the Indians and the Eng-  
lish. The following extract marks the lively  
influence of christianity on the heart.  
 "One of them complained of other Indians,   
that revile them, and call them rogues, and   
such like names, for cutting off their locks, and   
for cutting their hair in a modest manner, as   
the New-English generally do; for since the   
word begun to work upon their hearts, they   
have discerned the vanity 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. They were   
therefore encouraged by some there present of   
chief place and account with us, not to fear the   
reproaches of, wicked Indians, nor their witch-  
­craft and powaws and poisonings; but were as-  
­sured that if they did not dissemble, but would   
seek God unfeignedly, they would stand by   
them, and that God also would be with them."  
 "We have given ( says the Missionary Reg-  
­ister) these details of Mr. Eliot's first attempts

MEMOIRS OF ELIOT. 41

among the natives somewhat at large, as they   
furnish an excellent example of wisdom and   
piety to other missionaries. His success was   
beyond his 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 his request, a   
portion of land for the erection of a town; and   
while the court were deliberating on the choice   
of a convenient 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 by Mr. Eliot and his   
friends of the effect of their labours, were very   
encouraging. Waaubon and his companions   
would utter such expressions as the following  
in prayer:  
 Amaoaomen, Jehovah, tahassen metagh!  
 "Take away, Lord, my stony heart!"  
 Chechesom, Jehovah, kekowhogkan!  
 "Wash, Lord, my soul !"

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

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cursed ground should yield such kind of in-  
crease in so short a time.\*

\* Mention is made of Indians at an earlier period:   
than these noticed by Mr. Eliot, who apparently em-  
­braced Christianity. An Indian seeing a profane Eng-  
­lishrnan fall a tree on the Sabbath said to him, "Do   
you not know that this ie the Lord's day in the Massa-  
chusetts, much matchet man, (i. e. much wicked   
man.) what, break you God's day?"  
 "The same Indian coming a little while after into  
an Englishman's house thereabouts, where a man and   
his wife were chiding and contending with angry words   
one against the other, when they intermitted their  
brawlings so far as to bid him sit down and tell him he  
was welcome, (possibly they might be in expectation  
of traffick, wherein they both were well agreed,) he   
answered he would not stay there, because God no   
dwell there, but rather Holbomack, i. e. with them  
the devil.  
 "A Pequod Indian named Waquash, is characterized  
by Hubbard 'as a proper man, and of good courage,  
and a captain 11moog them in the wars they had with the  
English in 1637, yet was so smitten with the terrors of   
God upon the taking of their fort and killing so many   
hundreds of the Indiana in an hour's tune, he was from   
that moment so awakened in his conscience, to think   
that the Englishman's God was a great God, which   
did so pursue and follow him, that he could have no   
rest till he came to the knowledge of the Englishman's,   
God; and was so importunate that way, that he would  
occasion the English (amongst whom be came after-  
wards) to spend more than half the night in conversing   
with him. Afterwards coming to live with the Eng-  
lish at Connecticut, he would often sadly smite on his  
breast and complain of his naughty heart, adding,   
'Waquash no know God, Waquash no know Jesus  
Christ;' but afterwards it pleased the Lord so to   
move on his heart, that he throughout reformed his

MEMOIRS OF ELIOT. 43  
  
 "When the place was chosen for the erec-  
tion of their first town, the Indians wished to  
affix an appropriate name. It was suggested   
to them that they should call it Noonanctum,   
'Rejoicing,' as their friends sincerely rejoiced   
that now the Indians heard the word of God,  
and were disposed to seek the knowledge of   
him. This name greatly delighted them, and  
by it therefore their first place of assembling  
was distinguished."\*  
 "Our principal guide (says the Register) in  
this part of the narrative, is a Tract, printed in  
London in 1648, entitled, 'The clear Sun-shine

life, confessing his dearest sins, lust and revenge, many  
testifying his unfeigned return from the same. After-  
wards he went among the Indians like the woman of   
Samaria, proclaiming Christ and warning them to fly  
from the wrath to come, by breaking off their sins and  
wickedness.  
 "Some of the Indians were, like the children of the   
devil, as Paul speaks, so filled with rage, that they   
gave him poison, which he took without suspicion;  
when the Indians wished him to send for the powaws,  
who with them are their physicians and their priests,   
he only told them," if Jesus Christ say that Waquash.  
shall live, then Waquash live; if Jesus Christ say Wa­-  
quash shall die, then Waquash: is willing to die, and will   
not lengthen out hi, life by any such means;" and so   
he bequeathed his only child to the care of the Eng-  
lish. He died, as was charitably hoped, a martyr for   
Christ, rejoicing in this hope, that the child should   
know more of Christ than its poor father did."  
 Hubbard's, Hist, New Eng. pp. 651, 652.  
 \* This was situated on the hill before mentioned, in  
the east part of Newton.

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of the gospel breaking forth upon the Indians   
in New England.' Mr. Eliot advised the In-  
dians to surround their town with ditches and   
stone walls upon their banks: promising to sup-   
ply them with needful tools for that purpose. To   
encourage them in this unaccustomed labour,   
he offered them rewards; and found them so   
ready to listen to his counsel, that they called   
for tools faster than be could supply them. By  
these exertions, Noonanetum was soon enclos-  
ed: and the wigwams of the lowest class among   
them rivalled those of the Sachems, or chiefs   
in other places; they were here built, not of   
mats, but with the bark of trees; and were divid-  
ed into several apartments, whereas they for-  
merly had but one room for all purposes. But  
Mr. Eliot had 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; and they   
soon found something to bring to market all   
the year round. Io winter they sold brooms,   
staves, baskets and turkeys: in spring, cran-  
­berries, strawberries and fish; in summer,   
whortleberries 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   
who had been habituated to it from early life.  
 "While this servant of God with his zeal  
ous friends, were rejoicing in the success of   
their labours at Noooanetum, the Indians near

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Concord, some miles further in the interior, in-  
­timated a wish to be united in a regular com-  
­munity, and to receive the christian faith.--  
­They had beard what was passing among their   
countrymen; and in consequence, the Sachem,   
with a few of his men, had 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 English, and to abandon those wild and sin-  
­ful courses, wherein they had lived.  
 "When his people discovered their Sa­-  
chem's mind, some of them began to oppose   
him, but he reasoned with them, and succeed­-  
ed in bringing them to a better temper. At an   
assembly of Sachems and other principal In-  
­dians, held towards the end of November, they   
agreed to repress by heavy fines all intemper­-  
ance, conjuring, falsehood, theft, profanation of   
the Lord's day, impurity, gambling and quar-  
­relling; they determined to punish adultery   
and murder with death; they resolved to aban-  
­don their old practices of bowling 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-  
­tion to seek after God, to understand and es-  
cape the temptations of Satan, to improve their   
time, to live peaceably one with another, to   
labour after humility, to pay their debts, and   
to establish prayer in their wigwams.  
 "These regulations were adopted by the   
whole assembly, and a respectable Englishman  
 4

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appointed as their Recorder to see them put   
into execution. They entreated Mr. Eliot to  
visit and instruct them; and applied to the   
government for a grant of land whereon they   
might build themselves a town.  
 “An affecting scene was exhibited at Cam-   
bridge, in June, this year, 1647, at the annual   
meeting of the Synod. Mr. Eliot preached   
there an Indian Lecture, which was attended  
by a great confluence of Indians from all quar-  
ters. From Eph. ii. 1, the preacher opened to   
them their miserable condition without Christ,  
dead in trespasses and sins; and directed them   
to that Saviour, who alone could quicken them   
from their spiritual death. When the sermon   
was finished, there was a convenient space of   
time spent in hearing and answering such ques-   
tions as the Indians proposed. We will give   
the narrator's description in his own words.  
 "That which I note is this; that their gra-  
­cious attention to the word, the affections and   
mournings of some of them under it, their so-  
ber propounding of divers questions, their apt-  
­ness to understand and believe what was appli-  
­ed to them, the readiness of divers poor naked   
children lo answer openly the chief questions   
in the Catechism, which had been taught them,   
and such like appearances of a great change   
upon them, did marvellously affect all the wise   
and godly ministers, magistrates and people,   
and did raise their hearts up to great thankful-  
­ness to God; very many deeply and abundant-  
­ly mourning for joy to see such a blessed day,

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and the Lord Jesus so much known and spoken   
of among such as never heard of him before."  
 Mr. Eliot's labours among the Indians began   
now to be widely extended. On occasion of   
a journey with some friends, towards the end   
of the year as far as Cape Cod, on some oth­-  
er business, be embraced the opportunity of   
preaching to the poor Indians in his way.  
 "He found, however, much difficulty in   
making himself understood, the dialect vary-  
­ing materially every forty or fifty miles, and   
these Indians being wholly unused lo hear any  
thing on the subject of religion. By the aid,   
however, of interpreters, and by circumlocu­-  
tion and variation of expression, he contrived   
to become intelligible. He had indeed an ad­-  
mirable talent of adapting himself to his hear-  
­ers; and excelled, as his friends testify, all oth-  
­er Englishmen, in the explanation of sacred   
truths to the Indians, as much as they excelled   
him in the utterance of common matters in   
the Indian tongue. In Mr. Eliot's customary in­-  
structions of the Indians, after fervent prayer   
for the divine blessing on his labours, he at­-  
tended in their regular order,  
 1. To the catechising of the children; by   
which the adults themselves were greatly ben-  
­efitted and enabled to teach their Indian chil­-  
dren at home.  
 2. To the preaching of the word, in all   
plainness and brevity; to which many became   
very attentive.

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3. To admonition and censure, if any occa-  
sion thereof bad arisen.   
 4. To the bearing and answering of their   
questions: which was a great means of instill-  
ing into them the accurate knowledge of divine  
truth.   
 The regular use of admonition and censure,   
as a means of instruction and conviction, de-  
serves a particular notice. Its greatest effica-  
cy should awaken others, whether among   
christian or heathen people, to the proper use  
of it. We will give Mr. Eliot's own account.   
of his success therein.   
 "If there be any occasion, we go to admo-  
nition and censure; unto which they submit   
themselves reverently and obediently, and some  
of them penitently confessing their sins with  
much plainness, and without shiftings and ex­-  
cuses. I will instance in two or three partic-  
­ulars.  
 "A man named Wampoowas, 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 condemned himself, without any excuse;   
and when he was asked what provocation his  
wife gave him, he did not in the least blame   
her, but himself; and when the quality of the

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sin was opened, that it was cruelty to his own   
body, and against God's commandment; and   
that passion was a sin, and much aggravated by   
such effects, yet God was ready to pardon it   
in Christ, he turned his face to the wall and   
wept, though with modest endeavour to hide   
it; and such was the penitent and melting be-  
­haviour of the man, that it much affected all   
to see it in a Barbarian, and all did forgive   
him; only this remained, that they executed   
their law, notwithstanding his repentance; and  
required his fine, to which be willingly sub-  
mitted.   
 "Another admonition was this; Cutshamaquin   
the Sachem, had a son of about fourteen or fif-  
teen years of age, who bad behaved himself   
disobediently and rebelliously against his fa-  
ther and mother; for which sin they did blame   
him, but he despised their admonition. Be-  
­fore I knew it, I observed, when I catechised   
him, that when he should say the fifth com­-  
mandment, he did not freely say, 'Honor thy   
father,' but wholly left out 'mother;' and   
so he did the Lecture-day before; but when   
this sin of his was produced, he was called be-  
­fore the assembly, and be confessed what was   
said against him was true; but he fell to accuse   
his father of sundry evils, as that he would   
have killed him in his anger, and that be forc-  
­ed him to drink saik, and I know not what else;   
which behaviour we greatly disliked, shewed   
him the evil of it, and laboured much with him;   
but all in vain; his heart was bard and hope  
 4\*

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less for that time. Using therefore due per­-  
suasions, we did sharply admonish him of his   
sin, and required him to answer further next   
Lecture-day, and so left him; and so stout was   
he, that when his father offered to pay 10s. for   
bill drunkenness, according to their law, he   
would not accept it at his hand. When the   
next day was come and other exercises finish-  
ed, I called him forth, and be willingly came;   
but stilt in the same mind as before. Then we   
turned to his father, and exhorted him to re-   
move that stumbling block out of the son's  
way, by confessing his own sins, whereby he  
had given occasion of hardness of heart to his   
son; which thing was not sudden to him, for   
I had formerly in private prepared him there-  
­unto, and be was very willing to hearken to   
that counsel, because his Conscience told him   
that he was blame-worthy; and accordingly  
he did; he confessed his main and principal   
evils of his own accord. Upon this advantage,  
I took occasion to put him upon confession of   
sundry other vices, of which I knew be had  
in former times been guilty, and all the Indi­-  
ans knew it likewise; and I put it after this   
manner; 'are you now sorry for your drunk-  
­enness, filthiness, false dealing, lying, &c, which   
sins you committed before you knew God?'   
unto all which cases he expressed himself sor­-  
rowful, and which example of the Sachem was   
profitable to all the Indians: When he had   
thus confessed his sins, we turned again to his   
son, requiring him to confess his sin and en-

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treat God to forgive him for Christ's sake, and   
acknowledge his offence against his father and   
mother, and beg-them to forgive him; but he   
still refused. And now the other Indians spake   
unto him affectionately and soberly; divers   
of them one after another, and some several times.  
 "At last be did bumble himself, confessed   
all, and entreated his father to forgive him and   
took him by the hand; at which his father   
burst forth into great weeping; he did the  
same also to his mother, who wept also, and   
so did divers others; and many English be­-  
ing present, fell a weeping on every side,   
and then we went to prayer, in all which time   
Cutshamaquin wept, in so much that when we   
had done, the board he stood upon was all drop-  
­ped with tears."

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CHAPTER IV.

HIS LABOURS AND SUFFERINGS,

MR. ELIOT continued his pastoral charge at   
Roxbury; and laboured much with the Indians  
in his immediate vicinity, at Noonanetum and   
about Concord. His exertions were not how-   
ever confined to a few places, He generally   
took a missionary journey once a fortnight;   
travelling into all parts of Massachusetts, and   
of the surrounding country, every where de-   
claring the glad tidings of salvation.  
 Having thus engaged in the instruction of In­-  
dians, he pursued his object with unwearied   
zeal through difficulties almost incredible. On   
one occasion, which may be taken as a speci-  
­men of the dangerous journeys which he made   
through the dreary wilderness to his scattered   
Indians, he says, "I was not dry night nor day,  
from the third day to the sixth; but so travelled;   
and, at night I pull off my boots; wring my stock-  
ings, and on with them again, and so continued;   
yet God helped. I considered that word, 2 Tim.   
ii. 3; Endure hardness a, a good soldier of Je­-  
sus Christ."  
 But these perils of water, and peril, in the   
wilderness were far less trying to him than   
those perils by the heathen he had to encounter.

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When travelling through the wild parts of   
the country, without any 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.

OPPOSITION FROM POWAWS, OR PRIESTS.

THE POWAWS held the people in great sub-  
jection. They professed themselves Physi­-  
cians for soul and body; they both administer-  
ed medicine, and addressed their deities for a   
blessing. They bowled and danced, and em­-  
ployed a multitude of charms, for the recovery   
of the sick; and it was the common belief of   
the poor natives, that by their familiar con­-  
verse with the invisible world, they could heal   
or destroy, some particular cases excepted,   
wherein the Deity was inexorable. Even the   
new converts retained this persuasion; believ­-  
ing, however, that the God of the christians   
was 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, in the Island called Martha's vineyard.   
They reminded him that he knew their witch-   
crafts would destroy him; and declared that,   
they would exercise them on him lo the utmost  
unless he returned to the religion of his fa-  
thers. In the midst of a great assembly of In-  
­dians, the power assumed by the Powaws be-   
came a subject of debate. After many stories   
had been told in proof of their power, an In­-  
dian called out, "Who is there that does not   
fear the Powaws?"--Another replied, "There   
is not a man on earth who is not afraid of the   
Powaws." The eyes of all present were in-  
­stantly fixed on Hiacoomes, who rose from his   
seat, and undauntedly set their power at de-  
­fiance, declaring his firm trust in God who con­-  
trolled them all. The whole assembly waited   
in dread suspense, looking for signal vengeance   
to overtake him; but seeing that he remained   
unhurt, they changed their minds, and began   
to congratulate him on being delivered from   
the power of the Powaws. Hiacoomes avail­-  
ed himself of their favourable disposition; and   
exhorted them to repent and turn to God with   
such effect, that more than twenty renounced  
their superstitions and embraced the faith.  
 The Powaws were enraged at these pro-  
ceedings, and threatened the praying Indians   
with death; but Hiacoomes challenged them   
to do their worst. "Let all the Powaws," said   
he, "in the bland come together, I will venture

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myself in the midst of them. Let them use all   
their witchcrafts, with the help of God I will tread   
upon them all." Yet this fancied power of the   
priests was a great hindrance to the progress   
of christianity.  
 Though some of the converts had courage   
like Hiacoomes, to set it at defiance, others   
were afraid to appear openly against them.  
 Mr. Eliot observed a remarkable difference   
in their looks, when the Powaws were present,   
and when they were out of the way.

CHAPTER VI.

OPPOSITION FROM THE SACHEMS OR CHIEFS.

THE adversaries of this work were, at first,   
found chiefly among the Powaws and profane   
men. But a more determined opposition soon   
arose from another quarter: the Princes began   
to take alarm for their authority and their rev­-  
enues.  
 Mr. Eliot's 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

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praying to God, as 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 whatev-  
er they had, and themselves too, were at their  
command.  
 “The language of the Sachem was 'all  
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 his men did perceive, they   
would give him all they had to pacify him;   
else his way 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   
desire any wealth, because they get it not   
themselves. But now, if their Sachem so rage,   
and give sharp and cruel language, they will   
admonish him of his sin; and, as for tribute,   
some they are willing to pay, hut not as form-   
erly. These 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-

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hegeos, Narragansets, &c.) the Mooohegen In-  
­dians were much troubled lest the Court should   
take some course to teach them to pray to God.  
 "Unkus, their Sachem, accordingly went to   
Hartford, where the Court sat, and expressed  
his fears of such a thing, and manifested great   
unwillingness thereunto.  
 "This temptation hath much troubled Cuts-  
hamaquin, our Sachem. His spirit was raised   
to such a hight, that, at a meeting after Lec-  
ture, he openly contested with me against our  
proceeding to erect a town, and plainly told  
me that all the Sachems in the country were  
against it.   
 "When he did so carry himself, all the Indi-  
­ans were filled with fear; their countenances   
grew pale, and most of them slunk away. A   
few staid, and I was alone, not any Englishmen   
with me; but it pleased God to raise up my   
spirits; not to passion but to a bold resolution;   
so that I told him it was God's work in which I   
was engaged, that he was with me, and that I fear-  
­ed not him nor all the Sachems in the country, and   
that I was resolt1ed to go on, do what they might.  
 "It pleased Gori that his spirit shrunk and   
fell before me; which when those Indians that   
tarried saw, they smiled as they durst out of   
his sight; and have been much strengthened   
ever since. I have since understood, that, in   
such conflicts, they account him that shrinks to   
be conquered, and the other to conquer;  
which, alas, I knew not, nor did I aim at such

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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 Cutshamaquin went a little   
way with me. He told me that the reason of   
his trouble was, because the Indians, who pray   
to God, do not pay him tribute, since they   
have so done, as formerly they did. I answer-  
­ed him, that, once before when I heard of his   
complaint that way, I preached on that text,   
Render unto Cesar the things, that are Cesar's,   
and unto God the things that are God's.  
 "He said it was true that I taught them   
well, but that they would not in that point do as   
I had taught them; and he assured me that on   
this account all the Sachems set themselves  
against praying to God."  
 Alarmed at this declaration, lest the pray-  
ing Indians, by unjustly withholding what was   
due to their rulers, should dishonor christiani-  
­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 better; and   
he is provoked by other Sachems, and by ill   
counsel, not to suffer this, and yet be doth not   
know how to help it. Hence arise his temp-   
tations in which I do very much pity him.  
 "Having this information bow causeless his   
discontent was, I thought it a difficult thing to   
ease his spirit, and yet to clear and justify the

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people. On the next day of our meeting, I   
preached on Satan's temptation of Christ by   
the love of the world, and applied it wholly to   
his case. Afterwards we had a conference on   
the matter, and gave him the best counsel we   
could.  
 "A great change took place in him, and his   
spirit was very much lightened. This appear­-  
ed both in his countenance and behaviour, and   
he hath carried all things fairly ever since.  
 "But the temptation still doth work strong-   
ly in the country; the Sachems opposing any   
who desire to submit themselves to the service   
of the Lord. Some who began to listen, are   
quite gone back; and some, who are inclined   
to attend, are kept away. Last Lecture-day   
one came in, and submitted himself to call up-  
­on God, and said that he had been kept back   
half a year by opposition, but now at last God   
had emboldened him to break through."  
 Innumerable were the affronts that Mr. Eliot   
met with in his missionary work. Sometimes   
the Sachems would thrust him out from among   
them, telling him he was impertinent to trou-  
­ble himself with them, or their religion, and   
that if he came again it was at his peril; but   
his usual reply was; "I am about the work of   
the great God; and my God is with me; so that   
I fear neither you nor all the Sachems in the coun-  
­try; I will go on, and do you touch me if you   
dare!"  
 The stoutest of them have, on these occa-   
sions, shrunk and fallen before him.

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Some of these enemies brought on them-  
selves swift destruction.  
 "It was particularly remarked (says Dr.   
Mather,) in Philip, the ringleader of the most  
calamitous war that ever they made upon us,   
our Eliot made a tender of the everlasting sal-  
vation to that king; but Philip entertained it  
with contempt and anger; and after the Indi-  
an mode of joining signs with words, he took   
hold of a button upon the coat of that rever-  
­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 ruin  
soon came upon that woeful creature, and up-  
on all his people. The renowned Samuel Lee   
is now Pastor of an English congregation, sound-  
­ing the praises 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 manner, but banished from their society   
all those of their own people who embraced   
christianity; and when they could do it with   
safety even put them to death. Nothing but   
the formidable power of the English prevent-  
ed them from massacreing all the new con­-  
verts; the dread of which prevented some   
who were well inclined from disclosing their   
sentiments, and caused others to fly to the En­-  
glish for protection.  
  
 \* Bristol, R. I.

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Some indeed had courage to profess the   
truth, in the face of all opposition. Hiacoomes,   
before mentioned, received, on one occasion, a   
cruel blow, from a Sachem; and would have   
perhaps, met his death, if the English present   
had not interposed. His own account given in   
the Indian manner, of his feelings on the occa-  
­sion, discovers a truly christian temper. "I   
have two handa," said he; "I have one hand for  
injuries and the other for God; while I did re-  
­ceive wrong with the one hand, the other laid   
the greater hold on God!"  
  
 CHAPTER VII.

SOME ADVANTAGES FROM THIS OPPOSITION.

MR. ELIOT, who was attentive to the work-  
­ings of divine Providence and grateful for his   
mercies, remarks,  
 "By this opposition the wicked are kept   
away from us, and from thrusting themselves   
into our Society. Besides, it has now become   
some trial to come into our company and call   
upon God; for, beside their forsaking their   
Powaws (which was their first trial) and their   
old barbarous fashions and liberty to all sin,

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and some of their friends and kindred; this is   
now added, they incur the displeasure of their   
Sachems; all which put together, it cannot but   
appear that it is a work of God upon their   
hearts which doth carry them through all these  
snares.   
 "If, then, upon competent experience we   
shall find them to grow 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 as 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 shall never be quenched?   
and were these in a fixed habitation, who could   
gainsay their gathering together into a Church?   
Who can forbid that they should be baptized?  
I am persuaded that there be sundry such,   
among whom the pure and holy kingdom of   
Christ shall arise, and over whom Christ shall   
reign, ruling them in all things by his holy  
word."

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CHAPTER VIII.

ESTABLISHMENT OF THE FIRST INDIAN CHURCH AT   
 NATICK.

UNDISMAYED by, the opposition of either   
Priests, or Princes, Mr. Eliot proceeded in his   
work of civilizing and evangelizing the Indian   
tribes. His efforts to accomplish these objects   
went hand in hand, and mutually aided each   
other. We have already seen his success in   
bringing some of them together at Noonane-  
­tum, and others in the vicinity of Concord.   
But, as christianity made its way among them,   
he 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-  
plishmeut of his plan. His own narrative will   
best display his Christian temper under many   
discouragements.  
 "The present work of the Lord that is to  
be done among them, (says Mr. Eliot in the  
summer of 1650,) is to gather them together   
from their scattered kind of the first, into   
civil society, then to ecclesiastical, and both  
by the divine direction of the word of the  
Lord.  
 "This spring that is past, they were very

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importunate to begin that work, and to plant   
corn in the place intended; but I did dis­-  
suade; because I hoped for tools and means  
from England, whereby to prosecute the work   
this summer. But, when ships came, and no   
supplies, you may easily think what a damping   
it was; and truly my heart smote me, that I  
had looked too much to man and means, in   
stopping their earnest affections.  
 “I began without any such respect, and I  
thought God would have me to go on, and on-  
ly to look to him for help whose work it is.  
And when I had thus looked up to him, 1 ad-  
vised with others, and found that their hearts   
consented with me; so I recommended it to   
our Church, and we sought God in a day of   
fasting and prayer, and have ever since been   
acting herein according to our abilities."  
 At length under his encouragement and di-  
rection, a considerable body of Indian Converts,   
united together and built a town, in the year   
1651, on the banks of Charles River, about  
eighteen miles S. W. from Boston. This town   
they named Natick. It consisted of three long   
streets; two on the Boston side of the river,   
and one on the other. To each house was   
attached a piece of ground. Most of the hous-  
es were built after the Indian fashion. One   
large house was erected in the English style,  
the lower apartment of which was employed   
as a school-room in the week, and as a place   
of worship on the Lord's Day.   
 A large canopy of mats was raised upon

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poles for Mr. Eliot and his company; and oth­-  
er sorts of canopies for the Indians to sit under,   
the men and women being placed apart. The   
upper room was a kind of wardrobe, where   
the Indians hung up their skins, and other ar-  
­ticles of value. Io a corner of this room an   
apartment was partitioned off for Mr. Eliot,   
with a bed and bedstead in it. There was   
likewise a large handsome fort, of a circular   
figure, palisadoed with trees; and a foot-bridge  
over the river, the foundation of which was   
secured with stone; with several little houses   
after the English fashion.  
 Here again we shall have recourse to his  
own narrative, as it furnishes a worthy exam-  
ple of his perseverance 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 necessity have a house to   
lodge, and meet in, and wherein to lay our   
provisions and clothes, which cannot be in   
wigwams. I set the Indians, therefore, to fell   
and square timber; and when it was ready, I  
went and many of them with me, and on their   
shoulders carried all the timber together.   
These things they cheerfully do; but this also  
I do, I pay their wages carefully for all such  
works as I set them about, which is a good en-  
couragemenr to labour. I purpose, God wil-   
ling, to call them together this autumn to   
break and prepare their own ground against   
the Spring, and for other necessary works,

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which are not a few in such an enterprise.   
There is a great river, which divideth be-  
tween their planting grounds and dwelling  
place, through which, they easily wade in   
summer, yet in the Spring it is deep, and unfit   
for daily passing over, especially of women   
and children. I thought it necessary, there-  
fore, that this autumn we should make a foot-  
bridge over, against such time in the Spring as   
they shall have 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 did: and with their own hands   
did build a bridge eighty feet long, and nine   
feet high in the midst, that it might stand   
above the floods. When we had done, I call-  
ed them together and prayed, and gave thanks   
to God, and taught them, out of a portion of   
scripture: and, at parting, I told them I was   
glad of their readiness to labor, when I advis-  
­ed them thereunto; and in as much as it had   
been hard and tedious labor in the water, if   
any of them desired wages for their work, I   
would give them; yet, seeing it was for their  
own use, if they should do all this labor in love,   
I should take it well, and, as I may have occa-  
sion, remember it. They answered me, they  
were far from desiring any wages when they   
do their own work; but, on the other hand  
were thankful to me that I had assembled them,   
and counselled them in a work so needful for  
them. Whereto I replied, I was glad to see  
them so ingenuous.

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"Our work in civilizing them goes on slow­-  
ly for want of tools; for though l have bought   
a few for them, we can do but little.  
 “Had I a store of hoes this autumn, either to   
lend them, or to sell to them at moderate pri­-  
ces, we should prepare, by God's blessing,   
a good store of ground for corn against next   
year; and had I wherewith to buy corn to   
carry up to the place, and have it in readiness   
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 a great   
furtherance; and had we but the means 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 mouth. I will say no more. I  
have left it with the Lord. I see that he will  
have us to content ourselves 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-  
pear, for his own eternal praise, in shining in   
his due season, on the day of our small things."  
 When the Indians had settled themselves at  
Natick, they applied to Mr. Eliot for a form of   
civil government. He referred them to the   
advice which Jethro gave to Moses: moreover,   
thou shalt provide out of all the people able men,   
such as fear God, men of truth, hating covetous­-  
ness; and place such over them, to be rulers of

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thousands, and rulers of hundreds, and rulers of   
fifties, and rulers of tens.  
 In compliance with this counsel, about one   
hundred of them held an assembly, and chose   
one ruler of the one hundred, two rulers of fif-  
ty, and ten rulers of ten. After the rulers   
ten were chosen, they placed themselves in   
order, and every individual ranged himself un-  
der the one whom he chose.   
 When this was settled, they entered into the  
following covenant; "We give ourselves and   
our children unto God to be his people. He shall  
rule us in all our affairs; not only in our reli-  
gion and the affairs of the Church, but also in   
our works and affair, in this world. God shall  
rule over us. The Lord is our Judge, the Lord   
is our Law-giver; the Lord is our King; he will  
save us. The wisdom which God has taught   
in his book, that shall guide us and direct us in   
the way. O Jehovah, teach us wisdom to find out   
thy wisdom in thy scriptures.  
 "Let the grace of Christ help us, became Christ   
is the wisdom of God. Send thy Spirit into our   
hearts, and let it teach us. Lord, take us to be  
thy people, and let us take thee to be our God."

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CHAPTER IX.

A GREAT ASSEMBLY HELD AT NATICK,

THE new converts continued several years   
under the character of Catechumens; and   
were visited, during their probation, by Mr.   
Eliot, or some other minister, every week, who   
preached on some article of the christian faith,   
and answered such questions as the Indians   
proposed to them. A day was at length appoint-  
­ed, which they called “Natootomakteackesuk,”   
or “the day of asking questions;” when many   
ministers 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, 1652, when about fif­-  
teen Indians made distinct and open confessions   
of their faith in Christ, and of the efficacy of   
the word upon their minds. In Mr. Eliot's re-  
ports of these confessions, published in the   
Tract entitled, "Tears of Repentance" he says,   
“that he had not knowingly, or willingly, made   
their confessions better than they made them   
themselves; but he is verily persuaded, on good   
grounds, that he has rather rendered them   
weaker than they delivered them; partly by   
missing some words of weight in some senten-

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ces, partly by abbreviating some passages, and  
partly by reason of the different "idioms of  
their language from ours."   
 My readers may form a judgment of these   
confessions, by one which we shall here ex-  
tract.

CHAPTER X.

THE CONFESSION OF PONAMPAM, ON THE FAST-DAY,   
 BEFORE THE GREAT ASSEMBLY.

"BEFORE I prayed to God, I committed all   
manner of sins; and when I heard in the Cat-  
echism that God made me, l 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  
love them.   
 "Then God was merciful to me to let me   
hear that word, that all shall pray from the ri-  
sing to the setting Sun; and then I considered   
whether I should pray, but I found not in my   
heart that all should pray; but when I consid-  
ered of praying, and what would become   
of me if I did not pray, and what would become   
of me if I did pray. But I thought if I did pray,  
the Sachems would be angry; because they   
did not say, pray to God; and therefore I did

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not yet pray; but considering of that word,   
that all shall pray l was troubled, and I found   
in my heart, that I would pray to God; and yet   
I feared that ethers would laugh at me; and   
therefore I did not pray.  
 "Afterwards God was yet merciful unto me,   
and I heard that God made the world and the   
first man, and I thought it was true, and, there-  
­fore I 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   
mercies, 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; and 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 many were 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 heart angry with myself:   
and often I lost all this again and fell into sin.   
Then I heard that word, that God sent Moses  
into Egypt, and promised I will be with thee.   
That promise I considered; but I thought that  
it was in vain I did seek, and I was ashamed   
that I did so: and I prayed, ‘O God, teach me  
truly to pray, not only before man, but before   
God; and pardon all my sins.'  
 "Again, I heard that word that Christ taught

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through every town and village, Repent and  
believe and be saved; and a little I believed   
this word, and I loved it; and then I saw all  
my sins and prayed for pardon.  
 "Again I heard that word, He that casteth off  
God, him will God cast off; and I found in my  
heart that I had done this, and I feared be-  
cause of this my sin, lest God should cast me   
off, I having cast off God. Then I was troub­-  
led about hell, and what shall I do if I be   
damned.  
 "Then I heard that word, If ye repent and   
believe, God pardons all sins; then I thought,   
'O that I had this!' I desired to repent and   
believe; and I begged of God, 'Oh give me   
repentance and faith! freely do it for me!'   
And I saw God was merciful to do it. But I   
did not attend to the Lord only sometimes, and   
I now confess that I am ashamed of my sins;   
my heart is 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,   
was present at this great assembly, and gives the fol-  
lowing account of it. "There is so much of God's   
work among them, as that I cannot but count it a   
great evil, yea a great injury to God and his goodness,   
for any to make light of it. To see and hear Indians   
opening their mouths and lifting up their hands and   
eyes, in prayer to the living God, calling on him by   
his name Jehovah, in the mediation of Jesus Christ,   
and this for a good while together; to see and hear   
them exhorting one another from the word of God;

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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 full understanding 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 his friends as indicating the effica-  
­cious influence of the word of God, by the  
teaching of the Holy Spirit on the hearts of   
those who made them. Various Indians at this   
time were baptized, but they were kept in the   
state of Catechumens until 1660, in which year   
the first Indian Church was formed at Natick.  
  
to see and hear them confessing the name of Christ Je­-  
sus, and their own sinfulness; sure this is more than   
usual! and though they spoke in a language of which   
many of us understood but little, yet we that were pres­-  
ent that day, we saw and heard them perform the du­-  
ties mentioned with such grave and sober countenan-  
­ces, with such comely reverence io their gesture, and   
their whole carriage, and with such plenty of tears   
trickling down the cheeks of some of them, as did ar­-  
gue to us that they spake with the holy fear of God,   
and it much affected our hearts."-- Mather's Life of the   
renowned John Eliot.

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CHAPTER XI.

MR. ELIOT’S LABORIOUS ATTENTION TO SCHOOLS.

IN 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 institution 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 for instructing them, he had   
to arrange and systematize their language,   
and translate school-books into their tongue.   
 "If the Lord please to prosper our poor be-   
ginnings, (be writes in 1650,) my purpose is,   
to have School-exercises 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 can only teach   
them to read English; and for their own lan-  
guage we have no book. My desire there-  
fore is, to teach them to write, and read writ-  
ten hand; and thereby with pains-taking, they  
may have some of the scriptures in their own   
language. I have one already that can write,   
so that l can read his writing well; and he  
with some pains and teaching can read mine.  
I hope that the Lord will both enlarge his un-

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derstanding, and enable others also to do as he   
doth; and if I once had some 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, (he writes   
at the beginning of 1651,) much to enlarge the   
ability of him whose help I use in translating   
the scriptures. Besides, it hath pleased 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 ingenious.   
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-  
­selves, and enable them unto that work. With   
my care to teach them well the sound 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   
to translate.  
 "I have no hope. to see the Bible translated,   
much less printed, in my days. My chief care   
therefore is, to communicate as much of the   
scriptures as I can by writing: and my scope   
is, so to train up both men and youths, that   
they may be sent forth to other parts of the  
country to train up and instruct others.  
 "The most effectual and general way of   
spreading the gospel will be by themselves.   
As for my preaching, though those whose   
hearts God hath bowed to attend can pick up   
some knowledge by my broken expressions;

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yet I see that it is not so taking and effectual   
to strangers as their expressions 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 preachers were just. An Indian preach-  
­er was accustomed to the Indian mode of liv-   
ing; he could with 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 must possess many advantages over   
an English preacher from his knowledge of   
their manner of communicating their thoughts.   
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 Zion hope ultimately to   
spread the gospel, principally, by the instru-  
mentality of native preachers. Missionary sta-  
tions are now formed in various parts of the   
heathen world. At some of these stations God   
has already raised up native preacher. Fifty

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native preachers have already been raised up   
by the Baptist mission at Serampore, who   
preach to their kinsmen according to the flesh   
the unsearchable riches of Christ. At various  
other stations God has raised up from among   
the heathen those that "proclaim the accepta­-  
ble year of the Lord and the day of vengeance of   
our God." God is preparing the way for the   
universal spread of his kingdom. Let every   
friend of Zion say in his heart and in his life,   
"thy kingdom come." Let his alms, his prayers,   
and his exertions all contribute to accomplish this   
desirable end. Were Eliot now on earth, how   
would his holy soul rejoice in the present pros­-  
pects of the Church! Especially would he re­-  
joice to hear that the same gospel which he   
preached upon the banks of the river Charles,   
around Massachusetts Bay, and in the interior   
of the ancient state of Massachusetts, is now   
preached to the Indian tribes upon the tribute-  
­ry streams of the Ohio, upon the banks of the   
Mississippi, on the Missouri, and around the   
Lakes. It would afford him additional satisfac-  
tion to see the hand of the national govern­-  
ment extended to grant relief to these poor ig-  
norant sons of the forest. It would add to his   
enjoyment when he saw the anxiety of the In-  
dians themselves, in so many instances, to be   
taught both the arts of civilized life, and the  
christian religion.\*

\* The Compiler think, it unnecessary to inform the   
reader of the labors and success of Kingsbury, Hoyt,

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CHAPTER XII.

HIS SUCC'ESS IN THE INSTRUCTION OF THE  
 INDIANS.

Mr. ELIOT'S care of the new converts was not   
confined to his own personal instruction; he   
took Monequeesun, an ingenious Indian, into his  
house; and having taught him to read and   
write, made him a School-Master at Natick.   
 He translated into the Indian language Prim-  
ers, Catechisms, the Practice of Piety, Bax-  
ter's Call to the unconverted, several of Mr.   
Shepard's pieces, and at length the Bible it-  
self.  
 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   
most judicious among them to accustom them-

and others at the West among the Indians, for he per-  
sumes, that every well informed Christian knows these  
things already.   
 \* In 1665, a brick edifice was erected at Cam-  
bridge, thirty feet long and twenty feet wide for an In-  
dian College.

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selves to exhort their brethren on the Lord's   
day. A day of fasting and prayer, on account   
of excessive rains, being held November 15,  
1658, various exhortations were addressed by  
them to their countrymen. Two of these ex-  
hortations here follow. They bear no feeble  
testimony to the success of their teacher.

THE EXHORTATION OF WABAN, AN INDIAN.

Matthew ix. 12, 13. When Jesus beard that,   
he said, they that be whole, need not a phy-  
­sician, but they that are sick. But go ye and   
learn what that meaneth, I will have mercy   
and not sacrifice; for I came not to call the   
righteous but sinners 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 Physi-  
­cian, and go to him and make use of his phys­-  
ic; but they that be well need not do so, they   
need it not and care not for it; so it is with   
soul sickness. And we are all sick of that sick-  
­ness in our souls, but we know it not. We  
have many at this time, sick in body; for   
which cause we do fast and pray this day, and   
cry to God, but more are sick in their souls,   
as idlenes, neglect of the Sabbath, passion, &c.   
Therefore, what should we do this day, but go   
to Christ, the Physician of souls? He healed

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men's bodies; but he can heal souls also. He  
is 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 he can heal us both  
in soul and body. Again, what is that lesson   
which Christ would have us to learn, that he   
came not to call the righteous, but sinners to re-  
pentance! What! doth not God love them   
that be righteous? Doth he not call them to   
him? Doth not God love righteousness? Is   
not God righteous? 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 themselves   
­righteous, but are not so indeed; such God  
calleth not, neither doth he care for them.   
But such as see their sins and are sick of sin,   
them Christ calleth to repentance and to be­-  
lieve in Christ; therefore, let us see our need  
of Christ to heal all our diseases of soul and  
body."\*

\* Waban, it will be recollected, was the first Indian   
that embraced the gospel at Noonanetum, and at his   
wigwam the first interview with the Indians was held.   
He removed to Natick with his brethren, and was one  
of the rulers of fifty when the Indians first organized  
their civil government. There are anecdotes respect-  
ing this worthy Indian still preserved among the peo-  
ple in Natick. "Mr. Eliot gave this testimony of Wa-  
ban, that he had approved himself to be a good chris-  
­tian in Church order; and in civil order, a zealous,   
faithful and steadfast ruler to his death." At his death  
he expressed an animating, joy in the hope of heaven,

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THE EXHORTATION OF NISHOKOU.

Gen. viii. 20, 21. And Noah built an altar   
to Jehovah; and be took of every clean beast  
and of every clean fowl, and offered burnt-of-  
­fering on the altar. And the Lord smelt a   
sweet savor; and the Lord said in his heart, I   
will not again curse the ground, &.c.  
 A little shall I say according to that little I  
know.  
 In that Noah sacrificed, he shewed himself  
thankful; in that Noah worshipped, he shew-  
ed himself godly; in that he offered clean  
beasts, he shewed that God is a holy God, and  
that all that come to God must be pure and   
clean. I know, that we must by repentance  
purge ourselves, which is the work we are to  
do this day. Noah sacrificed and so worship-  
­ped. This was the manner of old time. But  
what sacrifices have we now to offer? I shall   
answer by that in Psalm iv. 5. Offer to God   
the sacrifice of righteousness, and put your trust  
in the Lord. These are the true spiritual sa-

where he should unite with the souls of departed be-  
lievers. He charged his children and friend, not to   
mourn at his departure, and urged them all to confess,   
to repent of their sins, and believe in Jesus Christ, in  
whom he trusted for the resurrection of his body. His  
last words, immediately before he expired, were, "I   
give my soul to thee, 0 my Redeemer, Jesus Christ,  
Pardon all my sins, and deliver me from hell. Help  
me against death and then I am willing to die, and when,   
I die, O help me and relieve me.” – History of Newton.

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crifices which God requires at our hands, the   
sacrifices of righteousness; i. e. we must look   
to our hearts and ways, that they may be right-   
eous, and then we shall be acceptable to God   
when we worship 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 put our trust in the Lord. Who else   
is there for us to trust in? We must believe   
in the word of God. If we doubt of God, or   
doubt of his word, our sacrifices are little   
worth; but if we trust steadfastly in God, our   
sacrifices will be good.   
 Once more; what sacrifices must we offer?  
my answer is, we must offer such as Abraham   
offered; and what a sacrifice that was, we are   
told, Gen. xxii. 12; Now I know chat thou fear-  
est me, seeing thou hast not withheld thy son, thy   
only son from me. It seems he had but one   
dearly beloved son, and offered that son to God,   
and so God said, I know thou fearest me. Be-  
­hold a sacrifice in deed and truth! Such an   
one we must offer; only God requires us not   
to offer our sons, but our sins, our dearest sins.  
God calls us this day to part with all our sins,   
though never so beloved; and we must not   
withhold any of them from him; if we will   
not part with all, the sacrifice is not right. 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 aright.

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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 us of late, as if he   
would utterly drown us, and he has drowned   
and spoiled, and rained a great deal of our hay,   
and threatens to kill our cattle. It is for this   
that we fast and pray this day. Let us, 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 seasons as we are desiring of him."  
  
  
 CHAPTER XIII.

HIS TRANSLATIONS.

WE have seen Eliot's anxious wish to trans-  
­late the scriptures into the tongue of his   
Indians, and the great pains to which he   
submitted that he might accomplish his desire.   
Herein God blessed him beyond his hopes, as   
he lived to publish, in 1661, the New Testa-  
­ment in the Indian tongue. It was dedicated  
to Charles II. and was followed, in about three   
years by the Old Testament. This first edi-  
tion consisted of two thousand copies, and was  
much sooner exhausted 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 assistance from Mr. John Cot-  
­ton, of Plymouth.

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 "Behold, ye Americans" (exclaims Dr. Ma-  
ther) "the greatest honor that ever you were   
partakers of! The Bible was printed here   
at our Cambridge; and it is the only Bible   
that ever was printed in all America, from the   
very foundation of the world. The whole   
translation be writ with but one pen: which   
pen, had it not been lest, would certainly have   
deserved a richer case than was bestowed upon   
that pen which Holland writ his translation of   
Plutarch with. The Bible being justly made   
the leader of all the rest, a little Indian libra-  
ry quickly followed; for, besides Primers and   
Grammars, and some other such composures,   
we had the 'Practice of Piety' in the Indian   
tongue; and the Reverend Richard Baxter's   
"Call to the unconverted."  
 "He also translated some of Mr. Shepard's   
composures; and such Catechisms likewise, as   
there was occasion for. It cannot but be hop-   
ed that some fish will be made alive, since the wa­-  
ter, of the Sanctuary thus come unto them."

CHAPTER XIV.

THE FELLOW LABORERS OF ELIOT, WlTH AN   
 ACCOUNT OF THEIR SUCCESS.

THE reader may form a judgment of the   
progress of the gospel, among the Indians, by

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the following extract of a letter written by Dr.   
Increase Mather, Rector of the College of Cam-  
­bridge, in New-England, to Dr. John Leusden,   
Hebrew Professor in the University of Utrecht.  
It is dated Boston, July 12, 1687.  
 After stating the entrance of Mr. Eliot on   
the great work of converting the Indians, above   
forty years before, and his administration of   
the Lord's Supper, first to the Indian Church   
at Natick, he proceeds, "The Pastor of that   
Church now is an Indian; his name is Daniel.\*   
Besides this Church at Natick among our in­-  
habitants of the Massachusetts Colony, there   
are four Indian assemblies, where the name of   
the true God and Jesus Christ is solemnly call-  
ed upon.  
 "These assemblies have some American  
Preachers. Mr. Eliot formerly preached unto   
them once every fortnight; but now he is   
weakened with labors and old age, being in the   
eighty fourth year of his age, and preacheth   
not to the Indians oftener than once in two   
months.  
 "There is another Church 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-  
man: who being skilful in the American lan-  
guage preached the gospel to them in their  
  
 \*This was undoubtedly Daniel Takewambait  
whose tomb-atone is still standing near the place where  
the Indian meeting-house formerly stood. -- He died in   
1716.

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own tongue. This English Pastor is dead;  
and, instead of him, that Church has an Indian   
Preacher.  
 “There are besides that, five assemblies of   
Indians professing the name of Christ, not far  
distant from Mashippaug, which have Indian   
Preachers. John Cotton, Pastor of the Church   
at Plymouth, (son of my venerable father-in-  
law, John Cotton formerly the famous teacher  
of the Church at Boston) hath made very great   
progress in learning the Indian tongue, and is  
very skilful in it; he preaches in their own   
1anguage, to the aforementioned five congre-  
gations, every week.   
 "Moreover, of the inhabitants of Saconet,  
in Plymouth Colony, there is a great congre-  
gation of those who for distinction's sake are  
called praying Indians, because they pray to  
God in Christ.  
 ''Not far from a promontory called Cape  
Cod, there are six assemblies of heathens, who   
are to be reckoned as Catechumens, amongst   
whom there are six Indian Preachers. Sam-  
uel Treat, Pastor of a Church at Eastham,   
preacheth to those congregations in their own   
language. There are likewise among the Isl-  
­anders of Nantucket a Church, with a Pastor   
who was lately a heathen, and several meetings   
of Catechumens, who are instructed by the con-  
­verted Indians.  
 "There is also another island, about seven   
leagues long, called Martha's Vineyard, where   
are two American Churches planted, which

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are more famous than the rest; over one of   
which there presides an ancient lndian as Pas-  
­tor, called Hiacoomes. John Hiacoomes, son   
of said Indian Pastor, also preacheth the gos­-  
pel to his countrymen. In another Church in   
that place, John Tockinosb, a converted Indian,   
teaches. In these Churches, ruling Elders of   
the Indians are joined to the Pastors. The   
Pastors were chosen by the people; and when   
they had fasted and prayed, Mr. Eliot and Mr.   
Cotton laid their bands on them, so that they   
were solemnly ordained.  
 "In short, there are six Churches of baptiz-  
­ed Indians in New-England, and eighteen as-  
semblies of Catechumens, professing the name   
of Christ. Of the Indians, there are four and   
twenty, who are the Preachers of the word of   
God; and, besides these, there are four Eng-  
­lish ministers, who preach the Gospel in the   
Indian tongue."

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CHAPTER XV.

OF THE INTEREST WHICH ELIOT TOOK IN THE   
 SUCCESS OF HIS FELLOW LABORERS.

MR. ELIOT was anxious to excite his breth-  
­ren to take their share in the great work which   
occupied his own soul. Speaking in 1648, of   
some of Cutshamaquin's subjects in Martha's   
Vineyard, he says, ''I hue entreated Mr. May­-  
hew (the young scholar, son of old Mr. May-  
­hew) who preacheth to the English, to teach   
them; and he doth take pains in their lan­-  
guage, and teacheth them not without success,   
blessed be God! And truly I think all the min-  
­isters who live near them would do well to do   
the like. I have earnestly solicited many so   
to do; and I hope God will, in his time, bow   
their hearts thereunto. Nor was he satisfied   
with rousing his brethren to assist him in the   
work; he 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 putteth his hand unto   
this plough at Martha's Vineyard, being young   
and a beginner hath extreme want of books.   
He needeth Commentaries and common places   
for the body of divinity, that so be may be   
well grounded and principled. Send him over   
such books as may be necessary for a young

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scholar. I will name none; he 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 needful for him."   
 Nor did he look with envy at the suc-  
cess with which God favored these fellow la-  
borers.   
 "The blessing of God, (he says) doth hope-  
­fully and successfully appear in the labors of  
my brother Mayhew; insomuch I hope his In-  
dians also will be after a while; ripe for this  
work of civilization, if once they see a suc-  
cessful pattern of it. The cloud increaseth,  
and God seemeth to be coming in among them.  
They are very desirous to have their children   
taught, 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   
dwell, to do that office for their children, and I  
 pay her for it."

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CHAPTER XVI.

OF THE NUMBER, NAMES ANO SITUATION OF THE IN-  
 DIAN PRAYING TOWNS WITHIN THE COLONY OF   
 MASSACHUSETTS, WITH THE CHURCHES GATHERED   
 IN SOME OF THEM, THE QUANTITIES OF LAND BE-  
 LONGING TO THEM &c.

THE first town of praying Indians in Massa-  
chusetts is Natick. The name signifieth a   
place of hills.\*

\* Our authority for this was Deacon Ephraim, a   
Natick Indian lately deceased. The Indian name for   
hills in the Ma88acbusetts Psalter is Wadokwash. In  
Roger Williams' Key into the language of America,   
we find the word Nittauke, which signifies my land.  
 The following chapter is taken from Gookin's His-  
­torical Account of Indians, written in 1674.† “Major   
General Gookin, of Cambridge, the author of this ac-  
­count of praying towns, was the superintendant of all   
the Indians that had subjected themselves to the pro­-  
vincial government. He was accustomed to accompa-   
ny Mr. Eliot in his missionary tours. While Mr. Eliot   
preached the gospel to the Indians, General Gookin   
administered civil affairs among them. In 1675, when   
Philip's war broke out, the English inhabitants gene-  
rally were jealous of the praying Indians, and would   
have destroyed them, had not General Gookin and Mr.   
Eliot stepped forth in their defence. The Christian   
Indians were for a while kept on one of the islands  
in Boston harbour through fear of their becoming traitors

† See Collection, of Mass. Hist. Society, Vol. I.

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It lieth upon Charles river, eighteen miles   
south-west from Boston, and ten miles north-  
­west from Dedham. It hath twenty nine fam-  
­ilies, which computing five persons to a fami­-  
ly, amount to one hundred and forty five per-  
­sons. The town contains about six thousand   
acres. The soil is good and well watered, and   
produceth plenty of grain and fruit. The land   
was granted to the Indians at the motion of Mr.   
Eliot, by the General Court of Massachusetts:   
and in the year 1651, a number of them com­-  
bined together and formed a town, which is  
the place of the greatest name among Indians  
and where their principal courts are held.   
 (The form of government which they adopt­-  
ed, the manner of its organization, the way in   
which the town was laid out and built, have   
been before described, so that we shall omit   
this part of Gookin's account of Natick, and  
relate only those particulars that have not been  
noticed.)  
 In this town was the first Church of Indians   
embodied, in the year 1660. Unto this Church   
some pious Indians of other places, both men   
and women, are since joined. The number of

and going over to the enemy. The issue proved that  
these fears were entirely groundless. Not a single   
praying Indian went over to the enemy. This fact  
affords abundant encouragement to civilize and chris­-  
tianize the savages of our western forests. This is the   
most effectual way to preserve our frontier settlements  
from savage butchery. General Gookin died in 1687,  
an old man whose days were tilled with usefulness."

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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-  
bers, or baptized persons; which ordinance 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 obedience to him,   
but the infants of such as are members of the   
visible Church, are to be baptized. Here I   
shall take the liberty, though it be a digres­-  
sion, to relate a story of remark concerning a   
child at Natick, a youth of about eleven years   
of age, who was of a sober and grave carriage,   
and an attentive hearer of the word consider-  
ing his age and capacity, but he had a weak   
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 this   
passage, did often solicit his father and moth-  
­er, that one or both of them would endeavour   
to join to the Church, that be might be mark­-  
ed for one of Christ's Lambs before he died.   
The parents, who were well inclined, espe­-  
cially the mother, and being also very affec-

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tionate to their child, as the Indians generally   
are, did seriously ponder the child's reiterated   
intreaties; aad 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 marked for one of Christ's Lambs;   
now said be to his father and mother, I am will-  
­ing to die; which shortly after came to pass;   
and l doubt not, but as the child had Christ's   
name set upon him in baptism and by faith, so   
his immortal soul is now in glory, rejoicing in   
communion with Christ.  
 There are many Indians that live among   
those that have subjected themselves to the   
gospel, that are catechised; who attend public  
worship, read the scriptures, pray in their fam-  
­ilies morning and evening, who have not yet   
attached themselves to the visible Church.  
 The manner practiced by these Indians in   
the worship of God is thus. Upon the Lord's  
days, fast days, and lecture days, the people   
assemble together at the sound of a drum, (for   
bells they yet have not) twice a day, in the   
morning and 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 worship, for I have often   
been present with them, they demean them­-  
selves visibly with reverence, attention, mod-  
esty and solemnity; the men-kind 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 satisfied, according to   
the judgment of charity, that divers of them do   
fear God and are true believers; but yet I will   
not deny, but there may be some of them hypo­-  
crites, that profess religion, 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 are 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 furnish them with abilities to expli­-  
cate and apply the scriptures, by setting up a   
lecture among them in Logick and Theology,   
once every fortnight all the summer, at Na-  
­tick: whereat he is present and ready, and   
reads and explains to them the principles of   
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 all you can imagine   
such little means of learning can advantage   
them unto. From this Church and town of Na­-  
tick hath issued forth, as from a Seminary of   
virtue and piety, divers teachers that are em-  
ployed in several new prying towns.

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In this town 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 Indian that excels   
him. Other rulers there are living there, as  
Nattous and Piam, Boohan and others. These  
are good men and prudent, but inferior to the  
first. The teachers 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 Pennahanit.   
He doth attend the chief courts kept here, but  
he dwells at another place, Nashobah.†  
 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.‡  
 The next town is Pakemitt or Punkapoag.§   
The signification of the name is taken from a   
spring, that ariseth out of red earth. This   
town is situated south of Boston about fourteen  
miles. There is a great mountain called the   
Blue Hill lieth north-east from it two miles;

\* Waban's seat was about half a mile south of the   
place where the meeting house in Natick now stands.  
 † Littleton.  
 ‡ Natick was incorporated into an English District   
in the year 1761, and into a town in 17821  
 § Within the limits or Stoughton.

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and the town of Dedham about three miles   
north-west from it. This is a small town and   
hath not above twelve families in it; and so   
about sixty souls. This is the second praying   
town. The Indians 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 Natick, before declared.   
They have a ruler, a constable, and a School-  
­master. Their ruler's name is Ahawton; an   
old and faithful friend to the English. Their  
teacher is William Ahawton, his son; an in-  
genious person and pious man, and of good   
parts. Here was a very able teacher that di­-  
ed about three years since. His name was   
William Awinian. He was a very knowing   
person, and of great ability and of genteel de-  
portment, and spoke very good English. His   
death was a very great rebuke to this place.   
This town hath within this ten years, lost by   
death several honest and able men; and some  
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; they are

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also advantaged by a large Cedar swamp;   
wherein such as are laborious and diligent, do   
get. many a pound, by cutting and preparing   
cedar shingles and clapboards, which sell well   
at Boston and other English towns adjacent.  
 Hassanamessit,\* is the third town of praying   
Indians. This name signifieth a place of small   
stones. This place lieth about thirty eight   
miles from Boston, west-southerly; and about   
two miles east of Nipmuck river;† and near   
unto the old road-way to Connecticut. It hath   
not above twelve families; and so, according to   
our computation, about sixty souls; but is ca-  
­pable to receive some hundreds, as generally   
the other villages are, if it shall please God to  
multiply them. The dimensions of this town   
are about four 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 best stored of any In-  
­dian town of their size. Their ruler is named   
Anaweakin; a sober and discreet 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.  
 † Blackstone river.

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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 press-man   
in printing the Indian Bible; who can read well   
and as I take it write also. The father, moth­-  
er, brothers, and their wives, are all reputed   
pious persons, and the principal studs of the   
town. Here 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 wa11 the second Indian Church   
gathered, about three years since, in summer   
1671. The 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 this Church, and living in the   
town, about sixteen men and women; and about   
thirty baptized persons; but there are several   
others, members of this Church, that live in   
other places. This is a hopeful plantation.   
The Lord gave his blessing to it. The way of   
their worship and civil order is here as in oth-  
er Indian towns before mentioned.  
 Okommakamesist, alias Marlborough, is sit-  
­uated about 12 miles north-north-east from Has­-  
sanamessit, about thirty miles from Boston west-  
­erly. This village contains about ten families,

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and consequently about fifty souls. The quan-  
tity of land appertaining to it, is six thousand   
acres. It is much of it good land, and yieldeth   
plenty of corn, being well husbanded. It is  
sufficiently stored with meadow, and is well   
wooded and watered. It hath several good or­-  
chards upon it, planted by the Indians; and is   
in itself a very good plantation. This town   
doth join so near to the English of Marlbor­-  
ough, that it was spoken of David in type, and  
our Lord Jesus Christ the anti-type, under his  
shadow ye shall rejoice; but the Indians here   
do not much rejoice under the Englishmen's  
shadow; who do so overtop them in the num-  
ber of their people, stocks of cattle, &c. that   
the Indians do not greatly flourish, or delight   
in their station at present. Their ruler here   
was Onomog, who is lately deceased, about two  
months since; which is a great blow to the   
place. He was a pious and discreet man, and   
the very soul, as it were, of that place. Their   
teacher's name is Solomon.\* Here they ob-  
serve the same decorum for religion and civil   
order, as is done in other towns. They have  
a constable, and other officers as the rest 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† is the fifth praying town, and this

\* See Hutchinson.  
 † Tewksbury

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place is situated upon Merrimack river, being   
a neck of land, where Concord river falleth  
into Merrimack river. It is about twenty miles  
from Boston, N.N.W. and within five miles   
of Billerica, and as much from Chelmsford; so   
that it hath Concord river upon the W. N. W.   
and Merrimack, upon the N. N. E. It hath   
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 divers others. There is a   
great confluence of Indians, that usually resort   
to this place in the fishing seasons. Of these   
strange Indians, divers 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   
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 fully, being but a short dis-  
tance from it. And divers other sorts of fish   
they might salt or pickle, as sturgeon, and   
bass; which would he much to their profit.   
But notwithstanding divers arguments used to  
persuade them, and some orders made to en-  
courage them; yet their idleness and improve-  
­idence doth hitherto prevail.  
 At this place, once a year, at the beginning   
of May, the English magistrate keeps his court,   
accompanied with Mr. Eliot, the minister; who   
at this time takes his opportunity to preach,   
not only to the inhabitants, but to as many of   
the strange Indians, as can be persuaded to   
hear him; of which sort, usually in times of   
peace, there are considerable numbers at that  
season. And this place being an ancient and   
capital seat of Indians, they come to fish; and   
this good man takes this opportunity to spread   
the net of the gospel, to fish for their souls.  
Here it may not be impertinent to give you  
the following relation.  
 May fifth, 1674, according to our usual cus-  
tom, Mr. Eliot and myself took our journey to   
Wamesit or Pawtucket: and arriving there   
that evening, Mr. Eliot preached to as many   
of them as could be got together, out of Mat.  
xxii. 1-14, the parable of the marriage of the   
king's son.  
 We met at the wigwam of one called Wan­-  
nalancet, about two miles from the town, near  
Pawtucket falls, and bordering upon the Mer-  
timack river. This person, 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, between fifty and sixty.  
He hath 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 christian. But at this time, May 6, 1674,   
it pleased God so to influence and overcome   
his heart, that it being proposed to him to give   
his answer concerning praying to God, after   
some deliberation and serious pause, he stood   
up and made a speech to this effect.  
 Sirs, you. have been pleased for four years   
last past, in your abundant love 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, I have all my days,   
used to pass in an old canoe, ( alluding to his   
frequent custom to pass 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

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enter into a new canoe, and do engage to pray   
to God hereafter.  
 This his professed subjection was well pleas-  
ing to all that were present, of which there  
were some English persons of quality; as Mr.  
Richard Daniel, a gentleman that lived in Bil-  
­lerica, about six miles off; and Lieutenant   
Henchman, a neighbour at Chelmsford; be-  
aides brother Eliot and myself, with sundry   
others, English and Indians. Mr. Daniel be-  
­fore named, desired brother Eliot to tell this  
Sachem from him, that it may be whilst he   
went in his old canoe, be passed in a quiet   
stream; but the end thereof was death and de-  
struction to soul and body; but now he went   
in a new canoe, perhaps he would meet with  
storms and trials; but yet be 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 hear the word and use the mean, that   
God had appointed, and encourage their hearts   
in the Lord their God. Since that time I hear  
the Sachem doth persevere, and is a constant  
and diligent hearer of God's word, and sanc-  
tifieth the Sabbath, though he doth travel  
to Wamesit meeting every Sabbath, which is  
above two miles; and though sundry of his   
people have deserted him, since he subjected   
to the gospel, yet he continues and persists.   
 Nashobah\* is the sixth praying Indian town.

\* Littleton.

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This village is situated in a manner in the cen-  
tre between Chelmsford, Lancaster, Groton and   
Concord. It lieth twenty live miles W. N. W.   
from Boston. The inhabitants are about ten   
families, and consequently about fifty souls.  
The dimensions of this village is about four   
miles square. The land is fertile, and well   
stored with meadows and woods, It hath good  
ponds for fish adjoining to it. The people live  
here as in other Indian villages, upon planting   
corn, fishing, hunting, and sometimes labouring   
with the English. Their ruler of late years   
was John Ahatawance, a pious man. Since his  
decease, Pennakenet, is the chief. Their teach-  
er is named John Thomas, a sober and pious   
man. His father was murdered by the Maquas   
in a secret manner, as he was fishing for eels   
at his wear some years since, during the late   
war. He was a pious and useful person; and  
that place sustained a great loss in him. In   
this village as well all in other Indian planta-  
tions, they have orchards of apples, whereof  
they make cider; which some of them have   
not the wisdom and grace to use for their com-  
fort, but are prone to abuse unto drunkenness   
And although the laws be strict to suppress this   
sin; and some of their own rulers are very   
careful and zealous 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 considered what course   
to take, to restrain this beastly sin of drunken

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sees among them; but hitherto cannot reach  
it. For if it were possible, as it is not, to pre­  
vent the English selling 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; so that nothing can over­-  
come and conquer this exorbitancy, but the  
Sovereign grace of God in Christ, which is the   
only antidote to prevent and mortify the poi-  
­son of sin.  
 Magonkaquog\* is the seventh town where  
praying Indians inhabit. The signification of   
the place's name is a place of great trees. It  
is situated partly within the bounds of Natick   
and partly upon the hinds granted to the coun­-  
try. It lieth west southerly from Boston about   
twenty four miles, near the mid way between  
Natick 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 persons. The quantity of the  
land belonging to it is about three thousand   
acres. The Indians plant upon a great hill  
which is very fertile. These people worship  
God and keep the Sabbath, and observe civil  
order, as do the other towns. They have a   
Constable anti other officers. Their ruler's   
name is Pamphaman; a sober and active man  
and pious. Their teacher's name is Job; a  
   
 \* Hopkinton, 9

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person 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 briefly 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 jurisdic-  
tion of Massachusetts; which, for distinction's  
sake, 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 and 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 September 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 town, and to es-  
tablish 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 towns is   
Manchage,\* which lieth west of Nipmuck riv-  
­er, about eight miles; and is from Hassana-  
­messit west by south, ten miles; and is from   
Boston about fifty miles, on the same rhomb.

\* Oxford.

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It is seated in a fertile country for good land.   
To it belongeth about twelve families and   
about sixty souls; but people were generally   
from home, though we spoke with some of   
them afterwards. For this place we appoint-  
­ed Waabesktamin, a hopeful young man, for   
their minister, whom the people, with whom  
we spake afterwords, accepted.  
 There is no land yet granted by the General  
Court to this place, nor to any other of the  
 new praying towns. But the Court intendeth  
shortly, upon the application and professed   
subjection of these Indians unto the yoke of   
Christ, to do for them as they have for other   
praying Indians.  
 About five miles distant from hence is a se-  
cond town called Chabanakongkomun.\* It  
hath its denomination from a very great pond,   
about five or six miles long, that borders upon  
the south-ward of it. This village is fifty five  
miles southwest from Boston. 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's name is Jo-  
seph, who is one of the Church of Hassanames-  
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 since.  
   
 \* Dudley.

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It is a new plantation and is well accommodate-  
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.  
Eliot 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 discoursing with them,  
and resolving a variety of questions propound-  
ed by them, touching matters of religion and  
civil order, The teacher Joseph and the Con-   
stable James went with us unto the next town   
which is called Maanexit,\* is a third village,  
and lieth about seven miles westerly from   
Chabanakongkomun. It is situated in a very   
fertile country and near unto a fresh river up-   
on the west of it, called Mohegan river.† 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, O ye gates; and be ye lift up, ye  
everlasting doors; and the King of glory shall  
come in, &c.  
  
 \* The northwest part of Woodstock.  
 † Now called Quinaboag river, which falls into She-  
­tucket river two mile above Norwich landing.

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After Sermon was ended, we presented unto   
them John Moqua, a pious and sober person   
there present, for their minister, which they   
thankfully accepted. Then their teacher nam-  
ed and set and rehearsed, a suitable psalm,   
which being sung, and 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 had 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 bath about twenty fami­-  
lies and one hundred souls. We went not to   
it, being straitened for time; but we spake with   
some of the principal people at Wabquissit.   
For whom we appointed a sober and pious  
young man of Natick, called Daniel.† to be   
minister, whom they accepted in the Lord.  
 Wabquissitt‡ is a fifth town 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 southeast part of Woodstock.  
 † This was probably Daniel Takewambit whose  
tomb-stone is still standing in Natick near by where   
the Indian meeting-house formerly stood.  
 ‡ The southwest part of Woodstock. Woodstock   
is in Connecticut; but it was formerly considered as   
within the limits of Massachusetts.  
   
 9\*

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miles. It lieth about four miles. within the   
Massachusetts south line. It hath about thirty   
families and one hundred and fifty souls. It is  
situated in a very rich soil, manifested by the   
goodly crop of Indian corn then newly gather-  
ed, not less than forty bushels upon an acre.   
We came thither fate in the evening upon the   
fifteenth of September, and took up our quarters   
at the Sagamore's wigwam, who was not at   
home; but his squaw courteously admitted   
and provided liberally in their way, for the In-  
dians that accompanied us. This Sagamore   
inclines to religion, and keeps the meeting on  
Sabbath-days at his house, which is spacious,   
about sixty feet in length, and twenty in width.   
 The teacher of this place is named Samp-  
son; an active and ingenious person. He   
speaks good English and reads well. He is   
brother unto Joseph, before named, teacher at   
Chabanakoogkomun; being both the only sons  
of one Petavit, alias Robin, one of the late rul-  
ers of Hassanamessit, who died not above three   
days before our coming thither, after about a   
year's sickness of the stone. He was in his  
time a courageous and stout man for God and   
religion; and was one that stood in the gap   
against the pride and insolence of wicked In­-  
dians, although Sagamores, who sometimes   
would ruffle against religion and good order in  
his presence. He would venture him to op-   
pose them, to good success. I remember sun­-  
dry years since, a Sagamore, that lived up in   
the inland country, came to Hassanamessit and

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brought with him a rundlet of strong liquors;   
and lodging in his house, Petavit in the morn-  
­ing sent for the Constable, and ordered him,   
and according to law seized the rundlet of   
liquors. At which act the Sagamore drew his   
long knife, and stood with his foot at the rundlet,  
daring any to seize it. But Petavit thereupon  
rose up and drew his knife and set his foot al-  
­so at the rundlet, and commanded the Consta-  
ble to do his office. Some other actions of the   
like kind he did. In truth God has magnified   
his grace to his two sons; being both hopeful,   
pious, and active men; especially the young-  
est before named, Sampson, teacher at Wab-  
quisset, who was a few years since a dissolute   
person, and I have been forced to be severe in   
punishing him for his misdemeanors formerly.   
But now he is, through grace, changed and be-  
come sober and pious; and he is now very   
thankful to me for the discipline formerly ex-  
­ercised towards him.  
 And besides his flagitious life heretofore, he   
lived very uncomfortable with his wife: but   
now they live very well together. I confess   
this story is a digression. But because it tend-  
eth to magnify grace and that to a prodigal,   
and to declare how God remembers his cove­-  
nant unto such, as are faithful and zealous for   
him in their time and generation, I have men-  
tioned it.  
 We being at Wabquissit, at the Sagamore's   
wigwam, divers of the principal people that   
were at home came to us, with whom we spent

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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, said he, Unkas is   
not well pleased, that the English should pass   
over Mohegan river, to call his Indians to pray  
to God.   
 Unto which speech Mr. Eliot first answered,  
that it was his work to call upon all men every   
where, as he had opportunity, especially the  
Indians, 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   
jurisdiction of Massachusetts, and that the gov-  
ernment of that people did belong to them;   
and that they do look upon themselves con-   
cerned 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 those sins of   
drunkenness, idolatry, powawing or witchcraft,   
whoredom, murder, and like sins. As for the

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English, they had taken no tribute from them,  
nor taxed them with any thing of that kind.  
 Upon the 16tb 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 thereof, and all other   
things shall be added unto you. Their teach-  
er Sampson first reading and setting the 119th   
Psalm, first part, which was sung. The exer-  
eise was concluded with prayer.  
 Then I began a Court among the Indians,  
and first I approved of their teacher Sampson,   
and their Constable black James; giving each   
of them a charge to be diligent and faithful in   
their places, also I exhorted the people to  
yield obedience to the gospel of Christ, and to  
these set in order there. Then published a   
a Warrant, or order I had prepared, empowering  
the Constable to suppress drunkenness, Sab-  
bath-breaking, especially powawing and idola-  
try. After warning given, to apprehend all  
delinquents, and bring them before authority  
to answer for their misdoings; the smaller  
faults to bring before Wattasacompanum, rul-  
er of the Nipmuck country; for idolatry, and   
powawing to bring them before me. So we   
took leave of the Wabquissit country and about   
eleven o'clock returned back to Maanexit and   
Chabanakongkomun, where we lodged this  
 We took leave of the Christian Indians at

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Chabanakongkomun and took our journey 17th  
of the seventh month, by Manchage to Paka-  
­choog; which lieth from Manchage north-   
west, about 12 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 twenty families and hath  
­one hundred souls. This town is seated upon  
a fertile hill,\* and is denominated from a del-  
icate spring water that is there.  
 We repaired to the Sagamore's house; call-  
ed John, alias Horowanninit, who kindly enter-  
tained us.   
 There is another Sagamore belonging to this   
place, of kindred to the former, whose name   
is Solomon, alias Wooanaskochu. This man was  
also present, who courteously entertained us.   
As soon as the people could be got together,   
Mr. Eliot preached unto them; and they at-  
tended reverently. Their teacher, named   
James Speen, being present, read and set the   
tune of a psalm, that was sung affectionately.   
Then was the whole duty concluded with   
prayer. After a short respite, a court was   
kept among them. My chief assistant was   
Wattasacompanum, ruler of the Nipmuck In-  
dians, a grave and pious man, of the chief Sa­-  
chem's blood of the Nipmuck country. He

\* This hill it it supposed is situated partly in Wor-  
cester and partly in Ward, and is called Boggachoag.  
Boggachoag brook runs on the west side of it.

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resides at Hassanamessit; but by former ap-   
pointment calleth here, together 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   
hath preached to this people almost two years;   
but he yet resides at Hassanamessit, about seven   
miles distant. Also they chose and the court   
confirmed, a new constable, a grave and sober   
Indian, called Mattoonus.  
 Then I gave both the rulers, teacher, con­-  
stable and people, their respective charges;   
to be diligent and faithful to God, zealous  
against sin, and careful in sanctifying the Sab-  
­bath. Moreover at this court, it was agreed   
to send a grave and pious 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 Lancaster. These have been a   
great people in former times; but of late   
years, have been consumed by the Maquas'   
wars and other ways; and are not above fifteen

\* Weshakim ponds are in the southeast part of Ster­-  
ling, which was at that time included in Lancaster.   
The compiler of this work was born and educated near  
these ponds, and on his father's farm were numerous   
vestiges of the aboriginal inhabitants.

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or sixteen families. I gave this Jethro a letter   
or order of the purport following.

For the Sagamore Shasharim and Indian people   
 that live with him at Weshakim,

Grace, mercy and peace be multiplied.  
 Whereas the Hon. General Court of Massa-  
chusetts, hath appointed and authorised me to   
rule and govern the Indians within this juris-  
diction; and in a special manner to endeavor  
the promoting of religion and civility among   
them. I have thought it expedient with the   
concurrence 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 Hasaanamessit to send   
unto you Jethro, a man approved in Natick, to  
be a minister and teacher among you, and to in-  
struct you in the good knowledge of the Lord   
God, and in the gospel of his Son, our Lord Je-  
­sus Christ. 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 special manner, we exhort you, to keep  
the Sabbath carefully, and abstain from drunk-  
enness, whoredom and powawing and all other   
evils. In ready compliance herewith, you will   
promote your own temporal and eternal hap-  
piness. So committing you to the Lord and   
the word of his grace; praying for a blessing

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upon the means, for God's glory and your good;   
I remain your loving and affectionate friend   
for promoting your everlasting welfare.  
 DANIEL GOOKIN.

Dated at Pakachoog the   
 17th September, 1674.

Letters of the same import are intended to   
be given 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   
Indian present which came into the wigwam   
about an hour before. He belonged to Wes­-  
hakim or Nashaway. This Indian desired lib-  
­erty to speak; which being admitted, he made  
a speech with affection and gravity to this ef­-  
fect; to declare that he belonged to Wes­ha-  
kim near Nashaway; and that he was 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 drunkenness. Then I   
asked him if he would take upon him the of­-   
fice of a Constable, 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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His answer was, that he would first speak with   
his friends, and if they chose him and strength-  
­ened his hands in the work, then be would   
come to me for a black staff and power. I ask-  
­ed him, whether be were willing to have Je­-  
thro go and preach to them; to which he   
readily complied and seemed joyful thereat.   
After this discourse, we concluded with sing-  
ing a psalm and prayer; and retired to rest.  
And the next morning early, being September,   
18th, we took leave of these Indians and pass-  
ed to Marlborough; and from thence we re-  
turned to our own habitations.  
 There is yet another praying town in the   
Nipmuck country called Waeuntug.\* This   
place lieth west of Nipmuck river, against an   
English town called Mendon, which is on the  
east side of the river. It lieth about ten miles   
from Hassanamessit, to the south of this place.  
 There are two teachers; the one named   
James, brother to the pastor of Hassanamessit  
the other called Sasamet. They both live at  
Hassanamessit and are of the Church there,   
and both of them preach to that people. I   
never was at the place; and therefore cannot   
give a particular account thereof at present.   
There are two other Indian towns, viz. Wes-  
­hakim, Quaboog,† which are coming on to re-  
­ceive the gospel: and reckoning these there   
are nine in the Nipmuck country. But they

\* Uxbridge.

† Southeast part of Brookfield.

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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

Town, 14 Souls yielding obedience 1100\*  
 Churches 2 to the gospel about

\* That is, in   
 Natickt† 145  
 Punkapaog 60  
 Hassanamessit 60  
 Okommakamessit 50  
 Wamesit 75  
 Nashobah 50  
 Maguokaquog 55  
 Manchage 60  
 Chabanakongkomun 45  
 Maanexit 100  
 Quaotessit 100  
 Wabquissit 150  
 Packachoag 100  
 Waeuntug supposed, 50  
 \_\_\_\_\_\_  
 1100

† Tradition says, that one hundred and twenty years   
ago the Indian, in Natick were comparatively nume-  
rous. Some of the oldest inhabitants of Natick have   
informed the Editor that their ancestors have seen   
three hundred Indians at an Indian training, paraded  
on Pegan plain, where Natick meeting-house now   
stands.  
 Hubbard says that in 1677, two hundred or the Na-  
­tick warriors were sent with a party of English to   
fight the Indians at the eastward.  
 The war with Philip greatly interrupted the progress  
of christianity among the Indians. Many praying   
towns in Massachusetts were broken up. Mr. Eliot

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The harvest is ripe for many more, if God   
please to thrust forth labourers. The pious  
  
says, that in 1684, they were reduced to four. They   
seem however to have increased soon after; for in the   
year 1687, Dr. Increase Mather mentioned five Church­-  
es. They have gradually diminished since that peri-  
­od. In the year 1753, there were in Natick, the prin-  
­cipal town of Indians in this colony, twenty five fami  
lies, besides several individuals. Some of the males   
were soldiers in the war against the French, which  
took place soon after.  
 Returning from the lakes, they brought home a mor-   
tal disease, of which twenty three died in the year  
1759. In the year 1763, according to census then tak-  
en, there were thirty seven Indians only, in Natick;  
but in this return probably the wandering Indians were  
not included.  
 The Indiana in Natick were is 1792, reduced to one   
family of five persons and two single women.   
 There are besides, belonging to this place, ten adults,  
some of whom have children. They lead a wandering   
life, seldom residing long in one place.   
 There is now (1822) only one resident Indian left at  
Natick. The Indians of Grafton have not wasted so fast.   
In 1746, they were eight or ten families. And there are  
still about thirty persons who retain a portion of their   
lands, and receive their annual quit rent from the white   
inhabitants. These Indians with a few at Stoughton,   
are, we believe, all the remains of the numerous tribes   
who formerly inhabited the old colony of Massachu­-  
setts.  
 It may not he uninteresting to the reader to subjoin   
an account of the two missionaries, Mr. Peabody and   
Mr. Badger, that laboured at Natick after the death of   
Mr. Eliot.  
 When Mr. Peabody came to Natick in 1721, (which   
was thirty one years after Mr. Eliot's death, and sixty   
after the first congregation of the Indian Church,) he

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

could find no trace, of the former Church. He thus   
notes in the beginning of his Church records, (which   
records are in possession of the Editor.) "It must be   
observed, that after my most diligent enquiry and   
search, I can find no record, of any thing referring to   
the former Church in Natick; nor who were the mem-  
bers of it, or baptised, till my coming to town."  
 Mr. Peabody laboured among the Indians from 1721,   
to 29, before be received ordination. On the 21st of   
October 1729, a committee of the Hon. Commission-  
ers, viz. the Hon. Adam Winthrop and Edward Hutch-  
t­ion, Esqrs., and another from the Reverend Corpora-  
­tion of Harvard College, viz. Rev. Messrs. Flynt, Ap-  
­pleton, and Wigglesworth came to Natick in order to   
consider what might be proper to be done to have a   
Church gathered and a minister ordained.  
 It was then thought proper, as the affairs then were,   
a Church should be gathered, partly of Indians and   
partly of English. A Church was gathered December   
3, 1729, consisting of three Indians and five English   
male members. Mr. Peabody was ordained at Cam-  
­bridge the 17th of December of the same year.  
 Mr. Peabody did not labour wholly in vain among   
the natives. In a letter to a Convention of ministers   
who were assembled at Boston, from the New-England   
provinces, on the 7th of July, 1743, to express their   
gratitude to God for the revival of religion in this part   
of the Lord's vineyard, he observes, "among my lit-  
­tle people, (I would mention it to the glory of the rich   
grace, and of the blessed spirit of God,) there have   
been very apparent strivings and operations of the Ho-  
­ly Ghost, among Indians and English, young and old,   
male and female. There have been added to our   
Church, of such as I hope shall be, saved, about fifty   
persons of different nations, since the beginning of last

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here see some small beginnings that God hath  
wrought, and what foundations, through grace,   
are laid for the future good, and increasing   
their numbers; for every one of the towns are   
able to entertain considerable numbers of Indi-  
­ans, and it pleaseth God now and then to ca1l,   
in some wild Indians to settle among them.

March was two years, whose lives witness in general  
to the sincerity of their profession."  
 Mr. Peabody's whole ministry was twenty nine  
years, seven years before his ordination, and twenty  
two after. He died February 2, 1752. During his  
ministry there were admitted to the Church one hun-  
dred and thirty English and thirty five Indians. A  
writer in the Panoplist for July, 1811, gives this sum-  
mary of his character, "He embraced the religious  
principles of our puritanic fathers and has left us abun-  
dant testimony in his publications and manuscripts,   
that he had not so learned Christ as to make the pre-  
cepts of the gospel bend to suit the vices of men. He   
was bold and zealous in the cause of truth; but his   
zeal was not that of an enthusiast. It was an ardent   
desire to promote the glory of God, and the good  
his fellow men. It was a fixed, uniform, benevolent   
affection, which was not satisfied with moderate at  
tempts to do good, in so important a cause as that of  
the Redeemer.'  
 Mr. Badger was ordained March 27, 1753. He  
closed his public service, July, 1799. He was in the   
ministry forty six years, died August 23, 1803, aged   
seventy eight. After Mr. Badger's death the Indians   
had become so few in number that no provision was   
made for their particular instruction.  
 Rev. Mr. Freeman Sears was ordained as minister  
of the town of Natick January I, 1806. He died June   
30, 1811.  
 The Complier of this work was ordained February  
16, 1814.

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CHAPTER XVII.

LETTERS FROM REV. JOHN ELIOT OF ROXBURY,   
 TO HON. ROBERT BOYLE.\*

Roxbury, Sept, 30, 1670.

Right Honorable,  
 Your constant care of, and steadfast affect-  
tion unto this Indian work (which the Lord   
hath in great undeserved mercy to me, put un­-  
der my hand, 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 he will say   
(come ye blessed) unto all the sincere bene-  
factors 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 Synopsis, or Critica Sacra  
upon the whole Bible, which though it has not

\* Mr. Eliot began the work of converting the Indi-  
ans unpatronized. After he had proceeded some time in  
the work, the friends of religion in England, having heard  
of his work, formed a Society to aid in propagating  
the gospel in New-England. An act of incorporation   
was obtained under the Protectorate of Oliver Crom-  
­well. Hon. Robert Boyle was a generous Benefactor   
to this Society, and for many years its President. A   
correspondence was maintained between this Philoso­-  
pher and Mr. Eliot.

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yet come, is under the care and faithful hand   
of my worthy and true friend Mr. Ashurst;   
for which desirable gift I return unto your   
Honor my humble thanks.  
 Touching the present state of this work with   
the indians, I have written to our worshipful   
Commissioners, who will send it unto your   
Honor, governor 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 undertaken a kind   
of academical reading unto them in their own   
language, thereby to teach the teachers and   
rulers, and all that are desirous of learning: I  
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 had we  
but food to entertain them when they come  
there, it would be some encouragement. And   
I have some thoughts, if God give life and   
means, to read medicine and call for such roots   
(for they altogether use the root and not the   
herb) as they have experience of; especially   
had I wherewith to recompense any, that   
bring in a desirable experiment.   
 There hath been a rare work of God this   
summer in a great pond at Watertown, where  
all the fish died, and were not willing to die in   
the waters, but as many as could, thrust them-  
selves on shore, and there died; not less than  
twenty cart loads, by estimation lying dead, all  
at once, round about the pond. An eel was

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found alive on the sandy border of the pond   
and being cast into the water, she wriggled 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, but 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-  
glish and Indians without any hurt and the fish  
were good. \*  
 Now the disease of the stone groweth fre-  
quent among the English, and beginneth among   
Indians; which stirreth me to search, and I   
clearly find, that a crude stomach provides the  
matter and cold in and about the bladder and  
ureters is the efficient cause of the stone, es-  
­pecially in those, whom I have conversed with,   
as may be demonstrated. But I am over bold   
to presume to meddle so far unto your honor.   
I shall therefore cease to give you any further   
trouble at present. So committing you to the   
Lord and the word of his grace I remain  
 your honor's to serve you  
 in the service of the Lord Jesus,  
 JOHN ELIOT.

\* Sometime in June 1676, it was observed that at a  
great pond in Watertown, (says Hubbard) all the fish  
there (many cart loads as was thought,) swam to the   
shore and died. It was considered to be the effect of  
some mineral vapour, that at that time had made an   
irruption into the water.

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LETTER II.

Roxbury, Oct. 23, 1677.

Right Honorable nursing fathers,  
 The poor praying Indians do thankfully ac­-  
knowledge, that (under God our heavenly Fa-  
­ther, and under Jesus Christ our Redeemer,   
who redeemeth us out of all our troubles) you   
have been the means and instrument, 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 that dark day.   
 And since that your charity hath greatly re-  
vived and refreshed us, many of our aged,   
decrepit, fatherless, and widows, still wear the   
garments, not yet worn out, which you chari-  
ty did, the last 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 year countenancing and   
encouraging our rulers, who are of us; and   
live among us, and without whose presence  
and 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 be who hath hitherunto, will still  
move your hearts for our good and welfare;   
and next, our petition is unto yourselves, that   
we may have the countenance of your favour

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to countenance, and our own rulers among us,   
without whose countenance, our teachers will   
be of little power, especially among our youth   
and rising generations, 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 is, though for their protection   
and safety they have crowded in upon us.  
 Noble hearted Sir, your gift I do still reli-  
giously keep, for some special and 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   
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 our late eastern war it hath pleased God  
to show us our weakness by sea, as formerly  
by land. The Indians took many of our fish-   
ing vessels and 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  
not; others do attend that service, to whom I  
leave it. The governor of New-York sent   
strength this summer, and took possession of a   
northern port, where they fixed and fortified   
themselves; since whose coming thither, the   
Indians have not stirred much. Little action   
hath passed, but I bear not of any peace made.  
 The Yorkers have taken in hand a charge-

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able design; what profit will come of it, I   
know not; time will discover that; whether   
their intention be to promote religion, or only   
trading I know not. It 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 have appeared at   
Hadley, burned the mill. They had 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   
the country, submitted to pray 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   
causelessly and basely killed and wounded some  
of them. 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 subsist 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 unarmed, and partly by persua-  
sion, partly by force, carried them all away.

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One with his wife, child and kinswoman, who   
were of our praying Indians, made their es­-  
cape, came into the English, and discovered   
what was done. These things keep some in a   
continual disgust and jealousy of all the Indi­-  
ans. I shall give your honor no further trouble   
at present. We intreat your prayers, and   
commit you to the Lord, and rest  
 your honor's to serve you  
 in the Lord Jesus,   
 JOHN ELIOT.

LETTER III.

Roxbury, Nov. 4, 1680.   
Right Honorable, charitable, indefatigable, nurs-  
 ­ing father.  
 When good works of pure charity are sown   
three hundred fold thick, and that by a living   
hand, Lord, what a reaping time or harvest   
will there be! Sir, you are eminently mind-  
­ful of that gospel charge, 1 Tim. vi. 17, 18, 19,   
Charge them, that be rich be this world that they   
be not high minded, nor trust in uncertain riches,   
but in the living God, who giveth us richly all   
things to enjoy. That they do good, that they be   
rich in good works, ready to distribute, willing to   
communicate; laying up in store for themselves a   
good foundation against the time to come; a found­-  
ation not of grace unto justification, by way of  
  
 11

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merit, but a foundation of degrees of glorifica-  
tion when God will in free mercy distribute   
his gifts of glory, according 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 your charitable heart   
to hear bow it fareth with those that are your  
alumni. We are in great affliction by the Man-  
quaoy Indians; more than sixty at several  
times have been killed or captivated; a narra-  
tive whereof Major Gookin presented to lord   
Culpepper, who was affected with it. Also he   
presented a copy thereof to Sir Edmund An-  
dros, who was likewise affected with it, though  
it is said he might have prevented it. We   
hope he will move in it, and our Mr. Pincbeon   
it is gone up to join with Sir Edmund to endeav-  
our a peace. Major Gookin intendeth to pre-  
sent your honor with a copy of the same nar­-  
rative. The eastern Indians do offer to renew   
peace with us, and to submit themselves to be   
taught to pray 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; thousands of souls, of   
whom some are true believers, some learn-  
ers, and some are still infants, and all of them   
beg, cry, entreat for Bibles, having already   
enjoyed that blessing, but now are in great  
want. Your honor's liberality in English Bi-  
bles is a great favour which we all with thank-

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fulness receive; but the Bible in their 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.  
 Your honor's bounty of thirty pounds to­-  
wards our sending the gospel to those remote   
Indians, that speak the language, whereinto   
the Bible is translated, I do religiously keep  
it to be improved to the same end, to which  
your honor gave it, of which service I am still   
in hope, having more intelligence that there is  
such a people.  
 But by the immaturity of some occurrences  
and the intentions of the ships 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 serve you  
 in any service of Jesus Christ,   
 JOHN ELIOT.

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LETTER IV.  
 Roxbury, March 15, 1682-3.

Right Honorable, charitable, nursing father,  
 This winter the worshipful Mr. Stoughton   
(Commissioner) delivered lo Major Gookin (a   
pillar in our Indian work) and to me, the sum   
of six pounds, as the product of your Honor's   
gift of charity; which we did diligently dis-  
­tribute to christian Indians; two aged blind wo-  
men, others lame in their limbs, others decript   
with age; all which do bless you, the giver,   
and do praise God the fountain; and we, your  
dispensers of so great charity, do thankfully  
accept of so good an office, as to be the dispo-  
sers of so charitable gifts unto the poor ser-   
vants of Jesus Christ. The Lord still goeth  
on among them, and though many of the young-  
er sort, since the wars (where their souls re-  
ceived a wound) have declined, and too much  
miscarried, yet now (through the grace of   
Christ) they are on the repeating and recover­-  
ing hand; of which your Honor may hear   
more, when the work is prosecuted, and brought  
unto a good effect.   
 The great work that I travel about, is, the  
printing of the Old Testament, that they may   
have the whole Bible. They have had the   
whole in the first impression, and some of the  
old they still have, and know the worth and   
use of it; and therefore they are importunate-  
ly desirous of the whole.   
 I desire to see it done before I die, and I

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am so deep in years, that I cannot expect to   
live long; besides, we have but one man (viz.   
the Indian printer) that is able to compose the  
sheets, and correct the press with understand-  
ing. For such reasons, so soon as I received   
the sum of near forty pounds, for the Bible  
work, presently set the work on foot; and   
one tenth part or near, is done; we are in Le-  
­viticus. I have added some part of my Salary   
to keep up the work; and many more things I   
might add, as reasons of my urgency in this   
matter.  
 Touching those remote Indians to the north-  
­west, whose language agreeth with ours, so   
that they and we can speak to each other's un-  
­derstanding, we have not, as yet, so full intel-  
­ligence of them, as to make a report thereof.   
But I do both pray and wait for some informa-  
­tion that way. And for the furtherance there-  
of, I do carefully reserve your Honor's gift of   
thirty pounds to be improved in that service,  
when the Lord shall please. to open a door   
thereunto. The Mauquaoy Indians have not   
stirred to fall upon us this last year; but we   
are not yet fully settled in peace, because they  
declare the eastern Indians to be their ene-  
mies; and the way unto them is through us   
and our Wamesit Indians,\* who are our most  
northerly plantation, are in danger to be their  
thorough fair. And this putteth us into many   
fears; but our hope and help is in God, our   
eyes are unto him, this world is a state and

\* Wamesit, Tewksbury.  
 11\*

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place wherein God's people must expect no-  
­thing steadfast, all things are mutable and af­-  
flicting. But I shall cease to give your Hon­-  
or any further trouble at present; therefore   
commending you to the Lord, and the word of   
his grace, I rest  
 your Honor's to serve you  
 in Christ Jesus,  
 JOHN ELIOT.

LETTER V.

Boston, June 21, 1633,   
Right Honorable nursing father,  
 Your hungry alumni do still cry unto your   
Honor for the milk of the word in the whole   
book of God, and for the bread of life which   
they have fed upon in the whole bible, and are   
very thankful for what they have, and impor-  
tunately desirous to enjoy the whole book of   
God. It is the greatest charity in the world  
to provide for their souls. Should your Hon-  
­or please but to change the object of your   
bountiful charity from their bodies to their   
souls, here is enough already sent over to ac-  
­complish the work; they only stay for that   
word from your Honor's flat. My age makes   
me importunate. I shall depart joyfully, may  
I but leave the Bible among them; for it is

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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 hold  
up my head; but doth daily drive me to   
Christ; I tell the Lord, that it is his word, and   
your hearts are ;n 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. But I shall give your   
Honor at present no farther trouble, for I am   
surprised with this opportunity of writing;   
therefore, committing your Honor to the Lord,   
I rest  
 your Honor's to serve you  
 in the Lord,  
 JOHN ELIOT.

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LETTER VI.

Roxbury, Nov. 27, 1683.  
Right Honorable, right charitable, indefatigable,   
 nursing 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   
four hundred and sixty pounds unto the work,   
for which l do humble thankfulness unto your   
honor, and take boldness to entreat favour for  
two requests.  
 First, I pray, that you would please to ac­-  
cept an 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 and for the good of souls, which is my   
charge to attend, and run adventures to ac­-  
complish, especially when divine providence   
brought into my band some small encourage-  
­ment to begin. But if this apology be short   
(though capable of much enlargement) yet   
then,  
 My second humble request is, you would  
please to draw a curtain of love over all my   
failures, because love will cover a multitude   
of transgressions. The work goeth on now,   
with more comfort, though we have had many

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impediments, partly by the sickness 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 Sabbath is sanctified in many   
places, and they have still fragments of their   
old bibles which they make constant use of.  
 I desire to take boldness to propose a re­-  
quest. A vessel carried away a great number   
of our surprised Indians, in the times of our   
wars, to sell them for slaves; but the nations,  
whither she went would not buy them. Final-  
ly, she left them at Tangier; there they be,   
so many as live or learn, there. An English-   
man, a mason, came thence to Boston, he told   
me, they desired I would use some means for   
their return home. I know not what to do in   
it; but now it is ia my heart to more your  
honor so to mediate that they may have leave  
to get home, either from thence hither, or  
from thence to England, and so to get home.   
If the Lord shall please to move your charita­-  
ble heart herein, I shall be obliged in great  
thankfulness, and am persuaded, that Christ  
will at the great day, reckon it among your  
deeds of charity done unto them for his name's  
sake. 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 Jesus,  
 JOHN ELIOT.

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 LETTER VII.   
  
 Roxbury, April 221 1684.  
  
Right Honorable and indefatigable benefactors,

"This last gift of four hundred pounds for the   
reimpresaion of the Indian Bible doth set a di-  
adem of beauty upon all your former acts of   
pious charity, and commandeth us to return  
unto your honors all thankful acknowledgments   
according to our abilities. It pleased the wor-  
shipful Mr. Stoughton, to give me an intimation,   
that your honors desired to know the particu-  
­lar present stale 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 bath 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 such mulcts,   
as are inflicted upon transgressors; as also   
and especially, the clear and express command  
  
 \* It is hoped the reader will excuse our repeating  
an account of the praying towns. Mr. Gookin’s ac-  
count in the last chapter was given in 1674, this is in   
1684. Mr. Eliot mentions some particular, that Goo-  
kin has omitted, It also exhibits their state ten years  
later. This will justify its insertion.

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of God which they and their children learn   
and rehearse daily in their Catechisms; these   
all together have fully possessed and convinced  
them of their duty to keep holy the Sabbath­-  
day. So that the sanctifying the Sabbath is a   
great eminent part of their religion. And   
though some of the vain and carnal sort among  
them are not so girt to it, as were to be desir-  
ed, 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 had described their manner  
of conducting their public assemblies it pro-  
ceeds to state, “moreover, Major Gookin hath   
dedicated his eldest son, Mr. Daniel Gookin,   
unto the service of Christ; he is a pious and   
learned young man, about thirty three years   
old, hath been eight years a fellow of the Col­-  
lege; be hath taught and trained up two class-  
­es of young Scholars, unto their commence-  
ment; he is a man, whose abilities are above   
exception, though not above envy. His father,   
with his inclination, advised him to Sherburne,   
a small village near Natick, whose meeting   
house is about three miles, more or less, from   
Natick meeting-house. Mr. Gookin holdeth a

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Lecture in Natick meeting-house once a month;   
which many English, especially of Sherburne,   
do frequent. He first preacheth in English, to   
the English audience, and then the same mat-  
­ter is delivered to the Indians, by an interpret-  
­ter, whom, with much pains, Mr. Gookin hath   
fore prepared. We apprehend that this will   
(by God's blessing) be a means to enable the   
Indians to understand religion preached in the   
English tongue, and will much further Mr.   
Gookin in learning the Indian tongue. Like-  
­wise Major Gookin holdeth and manageth his  
Courts in the English tongue, which doth  
greatly further the Indians in learning law and   
govemment 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-  
ship God and sanctify the Sabbath, are many;  
the most are stated places, others are occa-  
sional.  
 The stated places in the Massachusetts,   
since the wars, are contracted into four, Na-  
­tick, Punkapaog, Wamesit and Chachaubunk  
­kakowok. The occasional meetings are at pla-  
­ces of fishing, hunting, gathering chestnuts in   
their seasons. Also since the wars, the Mau-  
­quaoys, making incursions upon the praying   
Indians, did cause them to make divers forts,  
to live safely in, and then they did there meet   
to worship God and keep the Sabbath.

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In Plymouth Patent there are about ten   
places where they meet to worship God.  
 An intelligent person of Martha's Vineyard,   
reckoned up unto me ten places, where God   
is worshipped every Lord's day in that Island.  
 At Nantucket there be about five places of  
prayer and keeping Sabbaths.   
 Thus I have briefly represented before you,   
right Honorable, at your command, the pres­-  
ent state of praying Indians, in respect of their   
religion. And, what I have here expressed,   
for the substance of the things, I know them   
to be true.  
 By this it appeareth, that they are, in some   
good measure, able, by the light of the scrip-  
tures and by the examples of the churches of   
Christ and by such instruction as they have  
had,) to practise and manage the whole insti-  
tuted public worship of God among themselves,  
without the presence or inspection 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 comfort  
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 Jesus  
Christ. And it is no small comfort to me,   
whom divine Providence and grace hath made  
one of the poor instruments, 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-  
  
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tateuch, I beseech you honors to spare us in   
that; because so many as we send, so many   
bibles are maimed, and made incomplete, be-  
­cause they want the live books of Moses. We   
present your honors with one book, so far as   
we have gone in that work and humbly be­-  
seech you that it may be acceptable until the  
whole be finished; and then the whole im-  
­pression (which is two thousand) is at your   
honor's command. Our slow progress needeth   
an apology. We have been much hindered by   
the sickness this year. Our workmen have   
been all sick, and we have but few hands, one   
Englishmen and a boy and one Indian; and  
many interruptions and diversions do befall us;  
and we could do but little this very hard winter.  
But I shall give your honors no further trouble   
at this time; only requesting the continuance  
of your prayers and protection. So I remain,   
 your Honor's lo serve you  
 in our Lord Jesus,   
 JOHN ELIOT.

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LETTER VIII.  
  
Roxbury, August, 29, 1686,  
 in the third mouth of our overthrow.\*

Right Honorable, unweariable nursing father,  
 I have nothing new to write but lamenta-  
­tions, and I am loth to grieve your loving and   
noble soul.  
 Our Indian work yet liveth, praised be God;  
the Bible is come forth, many hundreds bound   
up, and dispensed to the Indians, whose thank-  
fulness I intimate and testify to your honor.   
The Practice of Piety is also finished, and be-  
ginneth to be bound up. And my humble re­-  
quest to your honor is, that we may again re-  
impose the Primer and Catechism; for though  
the last impression 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   
lean. I know not what to add in this distress-  
ing day of our overthrow! so I commit your   
honor to the Lord, and rest  
 your honor's lo serve you  
 in Jesus Christ,   
 JOHN ELIOT.

\* This date is supposed to allude to the arrival of   
Sir Edmund Andros who was appointed Governor Gen-  
­eral of all New England. Heretofore the governors  
had been elected by the people. Now the Colonies   
were required to surrender their charters and receive  
such a Governor as the King was pleased to send   
them.

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LETTER IX.

Roxbury, July 7, 1688.

Right Honorable, deep learned, abundantly char­-  
itable and constant nursing father,

SIR,  
 I am drawing near home, and am glad of   
an opportunity to take my leave of your hon-  
­or with all thankfulness. Sir, many years   
since you pleased to commit thirty pounds into   
my hand, upon a design of promoting Christ's   
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 old  
and desire to finish that matter, 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 he 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 eldest son, who holds up a Lecture,  
among the Indians and English ten pounds, and   
the third ten pounds give to Mr. John Cotton,   
who helped me much in the second edition of   
the Bible. And also I must commit to him the   
care and labour of the revisal of two other   
small treatise, viz. Mr. Shepherd's Sincere,   
Convert and 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, by

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your Honor's favour and countenance. But I  
cannot commit them to the press without a  
careful revisal, 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 of Con-  
fessors of Christ are in motion lo gather into  
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 bow trading, &c.   
are spoiled, I am silent; but my prayer to God   
is, Isaiah i. 25, 26, And I will put my hand up-  
­on thee and purely purge away thy dross, and take   
away all thy sin, and I will restore thy judges as   
at the first, and thy Counsellors as at the begin­-  
ning, &c. So do, O 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.

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CHAPTER XVIII.

THE LAST DAYS AND DEATH OF ELIOT.

Dr. Mather give, the following account of the  
close of Eliot's life and labors.

WHEN he began to draw near his end, he  
grew still more heavenly, more savory, more di-  
vine! As the historian observes of Tiberius,   
that when his life and strength were going   
from him, his vice yet remained on him, on   
the contrary the grace of this excellent man   
rather increased than abated, when every thing  
else was dying with him.  
 It is too usual with old men, that, when they   
are past work, they are least sensible of their   
inabilities and incapacities, and can scarce en­-  
dure to see another succeeding them in any  
point of their office; but our Eliot was of a   
temper quite contrary; for finding many months   
before his expiration, that he had not strength   
enough to edify his congregation with public   
prayers and sermons, he importuned his peo-  
­ple with some impatience to call another min­-  
ister; professing himself unable to die with   
comfort, until he could see a good successor   
ordained, settled and fixed among them. For   
this cause, he also cried mightily unto God,   
that he would give such a gift unto Roxbury;

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and he sometimes called his whole town to­-  
gether, to join with him in a fast for such a   
blessing.  
 As the return of their supplications, our Lord   
quickly bestowed upon them a person young in   
years, but old in discretion, gravity and expe­-  
rience; and one whom the Church at Roxbu­-  
ry hopes to find a pastor after God's own heart.   
It was Mr. Nehemiah Waller, who. being by   
the unanimous vote and choice of the Church   
there, become the pastor of Roxbury, immedi-  
­ately found the venerable Eliot, embracing, and   
cherishing him with the tender affection of a   
father. The good old man, like old Aaron, as   
it were disrobed himself with an unspeakable   
satisfaction, when he beheld his garments put   
on a son so dear to him.\*  
 After this, he, for a year or two before his   
translation, could scarce be persuaded into any  
public service, but humbly pleaded, what none  
but he would ever have said, "It would be   
wrong to the souls of the people, for him to do   
any thing among them, when they were sup-  
  
 \* Mr. Walter was ordained Oct. 17, 1688. He con-  
tinued the Pastor of this Church above sixty years, and   
died Sept. 17, 1750, aged 87. Eliot said that Mr.   
Walter would be a most brilliant light of the New-  
England Churches. The expectations of Eliot were   
realized. Dr. Colman remarked concerning him,   
"When one is hearing Mr. Walter, it seems as if any   
man could preach so, yet few can equal him." Mr.   
Pemberton used to say, "I know no man that, in his   
preaching reconciles perspicuity with accuracy like   
Mr. Walter. Eliot’s New-England Biography.

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plied so much to their advantage." If I mis-  
take not, the last time that ever he preached   
was on a public fast; when he fed his people  
­with a very distinct and useful exposition upon   
the eighty third psalm; and concluded with an   
 apology, begging his hearers to pardon tbe  
poorness and meanness and brokenness (as he   
called it,) of his meditations; but, added he,   
"my dear brother here will by and by mend  
all."  
 But, although be thus dismissed himself, as  
one so near the age of ninety might well have  
done from his public labors; yet he would not  
give over his endeavours, in a more private  
way, to do good unto all. He had always been  
an enemy unto idleness. Any one that should  
look into 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   
he could now do nothing to any purpose in any  
service for God; and sometimes he would say,   
with an air peculiar to himself, "I wonder for  
what the Lord Jesus Christ lets me live; he knows  
that how I can do nothing for him!" and yet   
he could not forbear essaying to do something  
for his Lord! wherefore, thought he, "what  
shall I do? And he then conceived, that   
though the English could not be benefitted by   
­any gifts which he now fancied himself to have   
only the ruins of, yet who can tell but the ne-

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groes might! He had 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 wearing 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 be made a motion to the  
English, within two, or three miles of him,   
that at such a time and place, they would send   
their negroes once a week to him; for he   
would then catechise them, and enlighten them   
as the utmost of his power in the things of   
their everlasting peace. However, be did not   
live to make much progress in this undertak-  
ing.  
 At length, when he was able to do little   
without doors, he tried then to do something  
within. And one thing was this. A young boy  
in the neighbourhood had, in his 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 his house, with some intentions to make a   
scholar of him.   
 He first informed him from the scriptures, in  
which the boy so profited, that in a little time,   
he could even repeat whole chapters verbatim;   
and if any ether in reading missed a word, he   
would remind them of it; yea, an ordinary   
piece of Latin was become easy to the lad.   
But having his own eyes closed by death, he

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could no longer help the poor child against the  
want of his.  
 "Thus, as the aged Polycarp could say,   
'These eighty sill years have I served my   
Lord Jesus Christ; and he has been such   
a good master to me all this while, that I   
will not now forsake him' -- such a Polycarp   
was our Eliot! He had been so many years en-  
­gaged in the service of his dear Saviour, that   
he would now give it over; it was his ambition   
and his privilege, to bring forth fruit in old age;   
and what veneration the Church of Smyrna paid   
unto that angel of theirs, we were, upon the   
like account, willing to give unto this man of   
God.  
 "While he was making his retreat out of this   
evil world, his discourses, from time to time,   
ran upon the coming of the Lord Jesus Christ.   
It was the theme which he still had recourse   
unto; and we were sure to have something   
of this, whatever other subject he were upon.  
On this he talked; of this he prayed; for this   
he longed; and, especially when any bad news   
arrived, his usual reflection thereupon would   
be, "Behold some of the clouds, in which we   
must look for the coming of the son of man!"  
 At last, his Lord, for whom he had been long   
wishing, came. 'Lord, come; I have been a   
great 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 days brought him

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into the pangs (may I say? or the joy) of   
death; and while be lay in these, Mr. Walter   
coming to him, he said unto him, ‘Brother,  
thou art welcome to my very soul. Pray, retire  
to my study for me, and give me leave to be gone;'   
meaning that he should not, by petitions to   
Heaven for his life detain him here. It was   
in these languishments, that, speaking about the  
work of the gospel among the Indians, he did   
after this heavenly manner express himself;   
“There is a cloud, a dark cloud, upon the work   
of the gospel upon the poor Indians. The Lord   
revive and prosper that work, and grant it may   
live when I am dead! It is a work which I have   
been doing much and long about. But what was  
the word I spoke last? I recal their word 'my  
doings!' alas, they have been poor and small and   
lean doings, and I will be the man that shall throw  
the first stone at them all.'  
 One of his last words was, 'Welcome, joy!'   
and he departed calling upon the standers-by,   
'Pray, pray, pray;' This was the peace in  
the end, of this perfect and upright man. What  
shall we now say? Our Eliot himself used  
most affectionately to bewail the death of all  
good men; yet if one brought him the notice   
of such a thing with any despondencies, or   
said ‘O Sir, such an one is dead, what shall we   
do?' he would answer -- "Well, but God lives!  
Christ lives! the Saviour of New-England yet   
lives! and he will reign till all his enemies are   
made his footstool.' This and only this consid-   
eration have we to relieve us; and let it be

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accompanied with our addresses to the God of   
the spirits of all flesh, that there may be Timo­-  
thies raised up in the room of our departed   
Pauls; and that when our Moseses are gone, the   
spirit which was in these brave men, may be   
put upon the surviving Elders of our Israel."  
 Mr. Eliot died in 1690, aged 86.

CHAPTER XIX.

HIS GENERAL CHARACTER.

HE was a man of Prayer, He not only made  
it his daily practice to enter into his closet, and   
shut his door, and pray to his Father in secret;   
but he would not rarely, set apart days for fast-  
­ing and prayer. Especially when there was   
any remarkable difficulty before him, he took   
this way to encounter and overcome it; being   
of Dr. Preston's mind, that when we would   
accomplish any great things, the best policy is   
to work by an engine which the world sees   
nothing of." He kept his heart in a frame for   
prayer with a marvellous constancy; and was  
continually provoking thereto all that was   
about him!  
 “When he heard of any considerable new,

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his usual and speedy reflection thereon would   
be, 'Brethren, let us turn all this into prayer!'   
When he entered a house where he was famil­-  
iar, he would often say, 'come, let us not have a  
visit without a prayer; let us pray down the bles­-  
sing of heaven on your family before we go.'   
Where especially he came into the company   
of ministers, before he had sat long with them   
they would look to hear him urging--'Breth-  
ren, the Lord Jesus takes much notice of what is   
done and said among his ministers when they are  
together. Come, let us pray before we part.'  
He was a mighty and a happy man, that had  
his quiver full of these heavenly arrows of   
ejaculatory prayer; and when he was never   
to straitly besieged by human occurrences, yet   
he fastened the wishes of his devout soul unto   
them, and very dexterously shot them up to   
heaven over the head of all.  
 "In serious and savory Discourse, his tongue   
was like the pen of a ready writer. He was, in-  
deed sufficiently pleasant and witty in conver-  
­sation; but he had a remarkable gravity mix­-  
ed with it, and a singular skill in raising some   
holy observations out of whatever matter of   
discourse lay before him. Doubtless he im-  
posed it as a law upon himself, that he would   
leave something of God and heaven and relig-  
­ion with all that should come near him, so that   
in all places his company was attended with   
majesty and reverence.  
 "He was a mighty Student of the Bible. It  
was unto him as his necessary food; nor would

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he, 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 prescribe this to others.  
 "He had a high reverence for the house of   
God. If ever any man could, he might pretend   
unto that evidence of uprightness, Lord, I have   
loved the habitation of thy house. It is hardly   
conceivable, how, in the midst of so many   
studies and labours as he was engaged in at   
home, he could possibly repair so frequently   
to the ministry of others. Here he expressed   
a diligent attention by a watchful and wakeful   
posture, and by turning to the texts 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 observance of the Sabbath was remarka-  
ble. He knew that our whole religion fares   
according to our Sabbaths; that poor Sabbath   
make poor christians; and that a strictness in   
our Sabbaths, inspires a vigor into all our oth-  
er duties. Hence, in his work among the In-  
dians, he brought them by a particular article,  
to bind themselves, as a principal means of con-  
firming them in christianity, ‘To remember   
the Sabbath-day, to keep it holy, as long as we   
live.' For himself, the sun did not set, the   
evening before the Sabbath, till he had begun   
his preparations for it. Every day was a sort   
of Sabbath to him: but the Sabbath-day was   
with him a type and foretaste of heaven;   
nor would you hear any thing drop from his

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lips on that day hut the milk and honey of that   
country, in which there yet remaineth a rest for   
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, that   
the grandeurs of this world were unto him just   
what they would be to a dying man. Early   
from his bed, and abstemious in his diet, he   
endeavoured to draw others to partake with   
him in the pleasures which he derived there­-  
from. When especially he thought the coun-  
tenance of a minister showed that he made  
much of himself, he would say, 'Study mortify-  
cation, brother! Study mortification!' modest   
in his own apparel, when he 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;) was his immediate   
compliment to them.  
 "His Charity was a star of the first magni-  
tude in the bright constellation of his virtues,  
the rays of it were various and exten-  
sive.   
 "His liberality went much beyond the pro-  
­portion of his little estate in the world; and   
he would, with a forcible importunity, press  
his neighbours to join with him in his acts of   
beneficence. The poor counted him their fa-

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ther;\* and repaired unto him with a filial con­-  
fidence, in all their necessities. And when his   
age had unfitted him for almost all employ-  
­ment, he would sometimes answer when asked   
how he did; alas! my understanding leaves me;   
my memory fails me; but I thank God my chari-  
­ty holds out still. I find that rather grow than   
fail.  
 "His Charity led him also to peace. -- When   
he heard any ministers complain, that such   
and such in their flocks were too difficult for  
them, the strain of his answer still was -- 'Bro­-  
ther, compass them!' and, 'Brother, learn   
the meaning of these three little words --  
‘­Bear, Forbear, Forgive.’ Nay, his love of

\* So great was Mr. Eliot's charity, that his salary   
was often distributed for the relief of his needy neigh-  
bours so soon after the period at which he received it,   
that before another period arrived, his own family   
were straitened for the comforts of life. One day the   
Parish Treasurer on paying the money for salary due,   
which he put into a handkerchief, in order to prevent   
Mr. Eliot from giving away his money before he got   
home, tied the ends of the handkerchief in as many   
hard knots as he could. The good man received his   
handkerchief, and took leave of the Treasurer. He   
immediately went to the house of a sick and necessi-  
­tous family. On entering, he gave them his blessing,   
and told them God had sent them some relief. The   
sufferers with tears of gratitude welcomed their pious   
benefactor, who with moistened eyes began to untie   
the knots in his handkerchief. After many efforts to   
get at his money, and impatient at the perplexity and   
delay, he gave the handkerchief and all the money to   
the mother of the family, saying with a trembling ac­-  
cent; "here my dear, take it; I believe the Lord de-  
­signs it all for you."

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peace sometimes almost made him to sacrifice   
right itself. When there was laid before an   
assembly of ministers a bundle of papers, which   
contained certain matters of contention be-  
tween some persons, which our Eliot thought   
should rather unite with an 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, won-  
­der not at what I have done, I did it on my knees  
this morning before l came among you.'   
 "His Resignation to the will of God was   
very great. Some afflictions befel him, espe-  
cially when he was called to follow his hope-  
ful and worthy sons, some of them desirable   
preachers, to their graves; but be sacrificed   
others like another Abraham with such a sacred  
indifference, as made all the spectators to say,   
‘This could not be done without the fear of   
God!' yea, he bore all his trials with admira­-  
ble patience, and seemed loth to have any will  
of his own, that should not be wholly melted   
and moulded into the will of his heavenly Fa-  
ther.  
 "When sinking at sea, the boat in which he   
was having been upset by a larger vessel, and   
he imagined he had but one more breath to   
draw in this world, it was, 'The will of the Lord  
be done!'  
 "He arrived, indeed, at a remarkable health   
of soul; and he was kept in a blessed measure,  
clear of those distempers which too often dis-  
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order the most of men. By living near to God   
and dwelling as under the shadow of the Almigh­-  
ty, he contracted a more exquisite sense of   
mind than is usual among christians. If he  
said of any affair, 'I cannot bless it!’ it was  
worse to it than the most inauspicious presage-  
­es in the world."  
 Such is the picture of this exalted man,   
drawn by one who had the advantage of long   
and intimate converse with him, and exhibited   
before multitudes, 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 his wife.   
 Mather says, that one day some of his own   
cattle stood before the door, his wife, to try   
him, asked him whose they were, she found as  
she had expected, that he knew nothing of   
the matter.

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CHAPTER XX.

HIS CHARACTER AS A MINISTER.

"THE grace of God, which we have seen so   
illustriously endowing our Eliot, disposed him   
to the sacred employment wherein he spent  
about sixty years of his life. To this work he   
applied himself wholly, and undertook it, I be-  
lieve, (says Dr. Mather) with as right motives,   
as ever actuated the mind of man.  
 "He had that good measure of learning  
which is needful to his rightly dividing the word   
of truth, He was a very acute grammarian;   
and understood well the languages in which  
God first wrote the holy Bible. He had a   
sharp insight into the liberal arts; and made  
little systems of them for the use of certain In­-  
dians of whose exacter education he was de-  
­sirous. Above all, he had a most eminent skill  
in Theology; mighty in the word, he was able  
to convince gain-sayers; and on all occasions, to  
show himself a workman that needed not to be   
ashamed.  
 "His way of preaching was very plain and   
withall very powerful. His delivery was   
graceful; but when he was to use reproofs  
and warnings against any sin, his voice would  
rise into great warmth and energy; he would

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brandish the sword and sound the trumpet of   
God against all vice with a most penetrating   
liveliness; and I observed that there was a re-  
­markable fervor in the rebukes which he be­-  
stowed upon a carnal spirit and life in profess-  
­sors of religion. There was evermore much  
of Christ in his preaching; and, with St. Paul   
he could say, I am determined not to know any   
thing among you, save Jesus Christ, and him cru-  
cified; from this inclination it was, that though  
he printed several books, yet his heart seemed   
not so much in any of them, as in that serious  
and savoury book of his entitled, 'The Har-   
mony of the gospels, in the Holy History of  
Jesus Christ;' and hence it was that he 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 he could  
perceive required some good thinking and read-  
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 hearers to acknowl-  
­edge therein, the gracious influences of the   
Holy Spirit.  
 "He was very laborious in the Catechising   
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 be took to

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keep up the blessed echoes of truth between  
himself and the young people of his congrega-  
­tion; and what prudence he used in suiting his   
Catechisms to the age and strength of his little  
large. He composed various Catechisms,   
which were more particularly designed to   
guard his own people against such errors as   
right threaten any peculiar danger. And the   
success of this labor was in proportion to the  
defatigable industry with which he prosecut-  
ed it; for it is a well principled people whom   
he hath left behind him. As when certain  
Jesuits were sent among the Waldenses to cor-  
rupt their children, they returned with disap-  
pointment and confusion, because the children  
of seven years old were well instructed enough   
encounter the most learned of them all; so   
any Seducers were let loose as wolves among   
good people of Roxbury, they would find, I am   
confident, as little prey in that well instructed   
place as in any part of the country."

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CHAPTER XXl.

HIS CHARACTER AS A MISSIONARY,

We have reserved this trait in his character   
till the last, because it was his missionary ex-   
ertions, principally, that rendered him distin-   
guished, while he lived, and has 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 christianizing the Indians that missionaries  
have at the present day. Connected with the  
missionary 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 patronised 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 had no coadjutors in the work of   
their civilization. He laments the want of   
such assistance. "Our work of civilizing

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them goes on slowly for want of tools; for   
though l have bought a few for them, we can   
do but little;" again, "had we but the means   
of maintaining a diligent and discreet man to   
work with them and guide them in their work,   
that also would much promote our success." He   
thought it necessary to furnish them with tools   
and procure persons to reside among them to   
teach them the arts of civilized life. These are   
the means that are now in operation to civilize  
 The Indians at the missionary stations among  
the Cherokees, Chickasaws and Chocktaws.  
The Indians had no written language. He   
had 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 to   
convert the heathen to the Christian faith,  
were in his day very rare. Eliot stands in the   
same relation to the missionary exertions of   
the present day, as Wickliff, John Huss and   
Jerome of Prague, stood 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-  
ther and his associates did in the beginning of  
the sixteenth century. Eliot's views of the   
duty of christians to propagate the gospel   
among the heathen and the means by which it   
must be accomplished, were the same as those   
now entertained by the friends of missions.  
 After Eliot had been some time engaged in  
the missionary cause, the Provincial govern-

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meat so far patronized him, as to grant land   
for the settlement of his converts, and a Socie-  
­ty was formed in England that furnished him   
with funds. By the liberality of the friends of   
Christ in England, he was enabled to prosecute   
his benevolent purposes with more success,   
than he otherwise could have done. Mr. Eliot   
began the work with a simple dependence on   
God. He possessed the spirit of the apostles   
and martyrs. He subjected himself to great   
personal inconveniences to preach the gospel   
to the heathen.  
 He was conscious that the cause in which   
he was engaged was the cause of God. This   
greatly emboldened him to persevere against   
all opposition. His answer to a Sachem that   
opposed his design of converting the Indians,   
is the language of a christian hero; I told him   
(says he) it was God's work in which I was en-  
gaged, that he was with me and that I feared   
not him nor all the Sachems in the country, that I  
was resolved to go on, do what they might.' The   
same spirit animated Eliot that did the holy   
apostle. Anticipating the bonds and afflictions   
which awaited him, when he said, "none of  
these things move me; neither count I my life  
dear unto myself so that I might finish my course   
with joy, and the ministry which l have received   
of the Lord Jesus, to testify the gospel of the grace  
of God." He was faithful 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 inherit the promises,

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The subject of these memoirs was one of   
the lights with which God illuminates a dark   
and benighted world.  
 His character should be carefully studied by   
every missionary of the cross. They should   
labor to possess 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 the Heralds of the everlasting gospel, go  
forth into all the world and preach the gospel to  
every creature.  
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CHAPTER XXII.

CONCLUSION.   
  
 IN drawing this work to a close, the Compil-  
er thinks it important to make a few brief re-  
flections,   
 1. We infer from this narrative, the practi-  
cability of civilizing and christianizing the In-  
dians.  
 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  
known that Indians themselves feel an aver-  
sion to a change, either in their habits of liv-  
ing, or in their religion, This attachment is   
forcibly expressed by a Pawnee chief, in a   
speech made to the President of the United  
States at Washington, 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 us 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 your  
people brave.  
 " I am like you, my great Father, I love my  
country--I love my people, I love the manner

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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 animals   
of our country.  
 "I have grown up and lived thus long with­-  
out work--l am in hopes you will suffer me   
to die without it. We 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 plenty 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 resources 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 life, the   
substance 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 cus-   
toms was felt by the Indians in the days of Eli-  
ot. Unkas, a Mohegan Sachem, was greatly   
disturbed, when he heard that Mr. Eliot had  
proposed to the Commissioners, a general plan   
to civilize and christianize the Indians. He   
went to Hartford to intreat the General Assem-  
bly, that his Indians might not be taught to

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pray to God. Another Sachem told him that  
all the Sachems 10 the country were against  
his building a town and introducing civil order  
among Indians. But the perseverance and he-  
roism of this indefatigable missionary of the   
cross, overcame these difficulties. Many of   
the natives that had been accustomed to follow   
the chase to procure their subsistence, subdue-  
­ed their propensity for roving, and settled down   
into the habits of civilized life.  
 In the year 1674, he had collected fourteen   
towns of this description of Indians. In these   
towns the worship of God was maintained and   
civil affairs administered principally by the In-  
­dians themselves. He taught many of them   
to read, and published two editions of the Bible   
of two thousand copies each, in the native dia-  
­lect; and we have reason to believe that many  
hundred souls of Indians, who were the fruit of   
Mr. Eliot's ministry, are now rejoicing in glo-  
­ry. With these facts before us, how can we   
doubt the practicability of civilizing and chris-  
­tianizing the Indians? 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 In-  
­dians of the present day feel attached to their   
own modes of worshiping the great Spirit? So   
did the Indians in the days of Eliot.  
 There is not one objection which can now   
be made to engaging in this work, which was   
not then made. If the faith and perseverance

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of Eliot overcame all difficulties 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   
Druidical rites of worship, and the savage   
mode of life, as the Indians of the North Amer­-  
ican forests now are. When Julius Caesar in­-  
vaded Britain the inhabitants were as far from   
civilization as the savages in our western wil-  
­derness are at the present day. If it was prac­-  
ticable to civilize ancient Britons, why is it not  
practicable to civilize the red people of the  
west?  
 It was by means of missionary exertions, that  
the light of the gospel first shone upon the   
British Isles. Missionaries came from the con-  
tinent and preached the unsearchable riches of   
Christ to our savage heathen ancestors. They   
listened to these servants of the most high God,   
who showed unto them the way of salvation.   
They forsook the altars of heathen idolatry;  
ceased to offer human victims; and deserted  
the temples erected to the worship of their idol  
gods. They became the humble and devout  
worshippers of the only living and true God.   
God can with as much ease now soften and sub-  
due the savage temper, as he did then. Eliot,   
with very little assistance from others, in the  
early days of New-England, accomplished great   
things among the aboriginal inhabitants, and  
shall not the friends of missions by their unit-  
­ed exertions, attempt greater things than these?  
 2. We remark; that the practicability of   
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civilizing and christianizing the Indians, lays us  
under obligations to do it.   
 We are under no obligations to impart in-  
struction to the inhabitants of distant planets;  
for we have no means of holding commnnica-  
tion with them. We are under no obligation   
to communicate the knowledge of Christ to the   
inhabitants of any undiscovered islands in the   
seas; if such exist. But 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 instructing them in the knowledge of God   
and in the arts of civilized life. We cannot   
plead poverty, as an excuse for not engaging   
in this work. No nation is in a more prospe-   
rous condition than the United States. No  
people, in proportion to their number, are ca-  
­pable of doing more in works of religious 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 Indians.   
We have never paid them an equivalent for   
their lands. Large tracts of land were pur-  
chased of them for trifling sums, We owe ,  
them a debt which we can in no way pay but  
by imparting to them the blessings of civiliza-  
­tion and Christianity.  
 3. This narrative furnishes encouragement   
for us to engage in missionary enterprise.

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Eliot lived at a day, in which there was lit-  
­tle done to propagate 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 worship 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 of   
the apostles and prophets, Jesus Christ being   
the chief corner stone. They desired greater   
purity in worship and in practice than they  
then found in the established Church. In this   
western world, they established their Church-  
­es on what they considered the primitive found-  
ation. They had also to contend with the   
hardships of a new country. After they had   
been here a few years, the attention of Eliot   
was turned to the heathen around him. When   
he saw the wretchedness of their situation; his   
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 he had   
even anticipated. The success that attended   
Eliot should stimulate us to exertion, at the   
present day. The slothful and unbelieving  
may say, that "there is a lion in the way; there   
is a lion in the streets;" but the faithful and   
believing will look at obstacles only, as so   
many motives to vigorous exertion. Let the   
friends of Zion only persevere in their exer-

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tions to convert the heathen, and speedily  
"every valley will he exalted, and every   
mountain and hill shall be made low; and the   
crooked shall be made straight and the rough   
places plain. And the glory of the Lord shall   
be revealed; and all flesh shall see it togeth-  
er. God will give to his Son the heathen for   
an inheritance; and the uttermost parts of the  
earth for a possession." The Indian tribes of   
our own forests are certainly included among   
the heathen that are to be given to Christ.   
But they can become his only through the   
means of his own appointment. They are to be   
saved by the instrumentality of preaching.   
They must hear of Christ before they can be-  
lieve on him. "How can they call on him in  
whom they have not believed? and how shall they   
believe in him, of whom they have not heard? and   
how shall they hear without a preacher?" There   
is no possibility of their believing on Christ and   
being saved, unless preachers are sent to them.   
The command of our dying Lord still stands   
unrevoked, "go ye into all the world, and preach  
the gospel to every creature." Those that go forth  
in obedience to this command, may still claim   
the promise, “lo, I am with you alway, even to  
the end of the world." There is the same en-  
­couragement to make exertions in the cause  
of Christ now, that there was immediately   
after his ascension. Yea, at no period since   
the commencement of the christian era, has   
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 has  
awoke from the slumber of ages. Bible, Mis­-  
sionary, Tract and Education Societies have   
risen and acquired a maturity, unparalleled in  
the history of the Church. Had any man half  
century ago, ventured to predict such a state  
of things, his friends would have cried out in   
the language of the unbelieving lord, "behold,   
the Lord would make windows in heaven, might  
this thing be?'' The march of this cause is  
still onward. Every revolving year brings   
with it new accessions of strength and num­-  
bers. Especially the friends to civilizing and   
christianizing the Indians have greatly increas-  
ed. The Congress of the United States have   
appropriated ten thousand dollars a year to   
assist in this cause. Some of the tribes   
themselves are beginning to value the institu-  
tions of religion and the arts of civilized life .   
The Chocktaws have pledged the annual sum   
six thousand dollars, to be received by them   
from the government, during the whole time,   
it shall be paid, that is, for sixteen or seven-  
­teen years to come, for the instruction of them­-  
selves and children in christianity and civiliza-  
tion, The American Board of Commissioners  
for Foreign Missions, have already forty two  
persons resident among them, whose lives are   
devoted to civilizing and christiamzing them.  
What professed follower of Christ is there,  
whose heart is 110 hard, that he is unwilling to  
contribute to the support of those "who have   
foraaken houses and brethren, and sister, and

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mother, for Christ's sake and the gospels?" I  
any, they can have no portion of the spirit of   
Christ. The spirit of Christ is a benevolent   
spirit. It embraces aa the objects of its chari-  
ty, both the body and the souls of men. The   
soul especially it regards as of immense value.   
It is charity of the highest kind to afford means   
of salvation to those, who are perishing for   
lack of vision. Whosoever shall contribute   
only a small sum to this object from right mo-  
tives, Christ will regard it as an act of kindness   
done to himself, and the contributor will in the  
day of judgment, in no wise lose his reward.  
 He shall hear his omnipotent Judge say, in-  
asmuch as ye have done this, unto the least of these  
ye have done it into me. Come, ye blessed of my   
Father, inherit the kingdom prepared for you   
from the foundation of the world.