

**JOHN ELIOT AND THE INDIANS**

1652-1657



*Etched by G. B. after the original portrait owned by W. Whitson*

**JOHN ELIOT**  
**AND THE INDIANS**  
**1652 – 1657**

Being Letters Addressed to  
Rev. Jonathan Hanmer of Barnstaple, England

Reproduced from the Original Manuscripts  
in the possession of Theodore N. Vail  
Edited by Wilberforce Eames

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THE NEW  
TESTAMENT  
OF OUR  
LORD AND SAVIOUR  
JESUS CHRIST.

Translated into the  
INDIAN LANGUAGE.

AND

Ordered to be Printed by the *Commissioners of the United Colonies*  
in *NEW-ENGLAND,*

At the Charge, and with the Consent of the  
CORPORATION IN ENGLAND  
*For the Propagation of the Gospel amongst the Indians*  
in *New-England.*

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C A M B R I D G E :

Printed by *Samuel Green* and *Marmaduke Johnson.*

MDCLXI.

## PROLOGUE

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The letters of John Eliot here printed belong to the period when he was most actively engaged in his work among the Massachusetts Indians. They were addressed to the Rev. Jonathan Hanmer,\* minister of the church at Barnstaple in Devonshire, whose interest in Mr. Eliot's labors had been enlisted by mutual friends.

John Eliot had come to New England in November, 1631; was ordained teacher of the church at Roxbury in 1632; and had taken up the study of the Indian language in 1643. In 1646 he began to preach to the Indians in their own tongue, at Nonantum; and in 1650 he selected a site and laid out the plan for an Indian town at Natick. Accounts of the progress of this work were published at London in 1643, 1647, 1648 and 1649, in four of the so-called "Eliot Tracts;" and the interest aroused thereby resulted in the creation by Act of Parliament,

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\*Mr. Hanmer was born in 1606 and died in 1687. He was minister in the church at Barnstaple from 1646 to 1662, and was the author of several books. See *Dictionary of National Biography*, vol. xxiv, pp. 295-297, and authorities there quoted.



July 27, 1649, of the Corporation for the Propagation of the Gospel among the Indians in New England.

The efforts of the new Corporation were at once directed to the raising off unds for the purchase of tools and other necessaries required in the building of the new town. It was at this stage of affairs that Mr. Hanmer wrote to Mr. Eliot, on March 12th, 1652, announcing that an unnamed gentleman (Mr. Speacot) had made a liberal gift of £50, which would be laid out in such commodities as were most desired. Mr. Eliot replied in two letters, dated July 19 and October 7, 1652, as follows:

Facsimile of Letter of July 19, 1652

Remond is dears etc

It has excited your l<sup>ts</sup> dated March 12. 51. wherein the rowd hath made  
you an unexpected present, & message of encouragement & supply unto this  
work of the Lord among these poor Indians, & that, it may be when ex-  
pected helps may be more slow, that so the Lord might please to show  
himself the only guide, & guide for his people in all their ways.  
& desire to acknowledge the Lord herein, who hath more fostered me in this work  
to his. it is with that I should inform you of the state of this work,  
that your prayers may be in the more particular faith & fervor, be-  
cause rather p<sup>er</sup> at the throat of grace, in the behalf of this work, & the so-  
l<sup>l</sup> labour therein. I cannot be so particular as I would, by reason of straits of  
time, the ship being quickly to sail after I have received your l<sup>ts</sup>. if the  
Lord give you opportunity of going to Exeter, or of intercourse with  
my l<sup>ts</sup> Mr. Nicols, by him you may hear somewhat more than I can  
now write unto your self. the said ministers, & christian people therein,  
carrying out these two years contributions towards this work, & by whose  
supply, a great part of the work for the civilizing in charges & expenses  
& hath been carryed on. after several years looking to them, the Lord opened  
their hearts to desire baptism to take up of them of their former & to desire  
the state of ministry, whereby to enjoy all Gods ordinances, & to enjoy cohe-  
rential ways, & mercys. in the order they have been taught, they might  
have visible civility, before they can rightly enjoy visible fellowship in  
ecclesiastical communion. hence we looked at a place fitt for to begin  
in the year 50. we began that work through with great in the  
the day of fasting & prayer, they entered into a covenant  
making the word of God their only magna charta, for govern<sup>l</sup> laws, &  
all conversation. & chose rulers of themselves. 50. & of an hundred.  
the platform of our holy government of Gods own institution. I have  
but over this year sent Mr. Nicols to the said Exon in exon. &  
if the Lord give you opportunity, I should gladly with your self might  
also have a sight of it, that I might revive your animadversions on it  
in my poor thoughts, I apprehend it would be a moody to England, if they  
that in this kind of kind, take up that form of govern<sup>l</sup>, or is a di-  
vine institution, & by the said Christ should reign over them, by the word  
of his mouth. but I forget my self. I am speaking of the Indians, whom I have  
first to train up to be the Lord's people only, ruled by his word in all things.  
as the Lord hath blessed them in this their govern<sup>l</sup>, & quieted them in judgment.  
this past year the 2<sup>d</sup> promise to reign & prosper the for holy Church covenants  
wherby they give up themselves to be govern<sup>d</sup> by the Lord ecclesiastically, in all his ordi-  
nances, & Church administrations. the I shall walk & god direct before I do this. they  
are now thinking themselves a meeting house, when it is made, it may please the Lord  
call the same to be built a spiritual help unto the Lord.  
Touching to you say of my writing for a supply of books for my brethren make. it is true I did so.  
but since after the Lord was pleas<sup>d</sup> to offer a comfortable supply both to him, & not also. for  
I bought two libraries of two ministers who left us, & of they are both paid for, by  
the Corporation in London, & my brethren make hath lent possession of his aged child.  
50. the said 2<sup>d</sup> ministers of Exon have put into us new supply. & this year  
they put into us the 2<sup>d</sup> edition of the new annotations upon the whole Bible. so that  
through the riches of Gods bounty he is now supplied, but in particular books he  
may

what more then I can now wright unto your selfe. The reverend ministers, and christian people there, having bene these two years contributors towards this work, and by whose supply, a great part of the work for the civile part in charges and expences, hath bene caryed on. After several years preaching to them, the Lord opened their hearts to desire baptisme to seale up pardon of their sinne, and to desire church estate, and ministry, whereby to injoy all Gods ordinances, and to injoy cohabitation, and civile government, as subservient unto, and greatly conducing unto these spiritual wayes, and mercys. In this order they have bene taught, they must have visible civility, before they can rightly injoy visible sanctitie in ecclesiastical communion. Henc we looked out a place fitt for to begin a towne, where a competent number of people might have subsistenc together. In the yeare 1650 we began that work through rich grace. In the yeare 1651 in a day of fasting and prayre, they entered into a covenant with God, and each other, to be ruled by the Lord in all their affaires civile, making the Word of God their only magna charta, for government, laws, and all conversation. And chose rulers of tennes, fifties, and of an hundred. The platforme of which holy government of Gods owne institution, I have sent over this yeare unto Mr. Nicols with the reverend elders in Exon. And if the Lord give you oportunity, I should gladly wish your selfe might also have a sight of it, that I might receive your animadversions on it. But in my poore thoughts, I apprehend it would be a mercy to England, if they should in this terme of lines, take up that forme of government, which is a divine institution, and by which

Christ should reigne over them, by the word of his mouth. But I forget my selfe, I am speaking of the Indians, whom I desire to traine up, to be the Lords people only, ruled by his Word in all things. And the Lord hath blessed them in this their government, and guided them in judgment. This present yeare the Lord seemeth to ripen and prepare them for holy church covenant whereby they give up themselves to be governed by the Lord ecclesiastically, in all his ordinances, and church administrations. But I shall walk by good advise before I doe this. They are now building themselves a meeting house, which when it is made, it may please the Lord to call them forth to be built a spirituall house unto the Lord.

Touching what you say of my wrighting for a supply of books for my brother Mahu, it is true I did so. But soone after the Lord was pleased to offer a comfortable supply both to him, and me also. For I bought two libraries of two ministers who left us, and they are both paid for, by the corporation in London, and my brother Mahu hath bene possessed of his a good while. Besides, the reverend elders, ministers of Exon have sent unto us new supply, and this yeare they sent unto us the second edition of the new annotations upon the whole bible, so that through the riches of Gods bounty he is now supplied, but what particular books he may further want, I cannot tell. Sir you make mention of a liberal gift of a religious gentleman, whose name I hope I shall hereafter know, that I may expresse my thankfulness in a few lines unto him. And wheras you require to know in what commodity, it may be most suitably laid out, I answer in two

commodities chiefly. First in strong linnen cloth, canvas and other good hempen cloth, and lockroms, because in the hot sunmers, the Indians delight to goe in linnen, and work, if in any garment, only a linnen garment, if they can get it. Secondly in red, blew, or white cottons, course and thik, some call it trading cloth, which is the coursest, and some better. Only these two soorts of commodities are best for the present. The way of sending, may be by ships from Barstable, who have often recourse hither, or by some Bristol ships, who also trade hither. If by London, then there is a faithfull freind of mine Mr. Bulcher who will conveigh any such things to me. But it may be the goods had better be taken up in your country, then to be bought in London. Sir I doe also request this, that if any ships come from Barstable, you would please to appoynt some or other discreete and Godly man, able to judg wisely, and discern, to set apart so much time, as to see with his eyes, and heare with his owne eares, how the matters are here caryed, and what is done among the Indians. And should he have a good allowanc for his paines, it would tend much to the furtheranc of our work, and comfort of your hearts. And may you please to communicate this my motion to reverend Mr. Nicols and consider what were wisdom to be done in that case. Nay if some of the churches should send forth a minister, and other faithfull brethren, on purpose to visit and comfort and incourage such a work, I see not but it were a worthy work and well becomeing the spirit of the gospel. But I can now goe no further. I doe humbly blesse the Lord for the prayres that are made in all the churches, in the behalfe of

Endorsement of Letter of July 19, 1652

To his everend and much  
respected Brother  
m<sup>r</sup> Thomas Wright  
of the Gospel at  
Barnstable in  
Dorset.

For your kind letter to me Mr John  
Clarke merchant at m<sup>r</sup>  
Dunwich in Blakenhall Hall  
to be for fifty is  
where written



this work, and us that labour in it. I beg for the continuane thereof,  
and so commending you and all your holy labours unto the Lord, and  
to the blessing of his grace I rest.

Your unworthy fellow labourer  
in the gospell of Christ,

Roxbury this 19th of the 5th, 1652.

John Eliot.

[Addressed:] To his reverend and much  
respected brother  
Mr. Hanmer minister  
of the gospell at  
Barnstable in  
Devonshire,  
these.

I pray leave these letters with Mr. John  
Clarke merchant at Mr.  
Duns house in Blackwell hall  
to be sent safely as is  
above written.

Facsimile of Letter of October 7, 1652

Reverend is much respected in Christ.

I recd let from you full of love, both in acknowledgment & encouragement in  
this work of the Lord among the Indians. to wch I have by the for-  
mer ship returned answer accordingly as you desired. but least this last  
that failure & miscary coming so far, & through so many hands before  
they can come at you therefore I thought it necessary to write by this  
ship also, as I shall by the next likewise if the Lord give opportunity  
your loving expression about books of this kind, & through the goodness of  
God, wants are well supplied by the purchase of two libraries, one  
for my brethren make, the other for my self. as also Rowland M<sup>r</sup>  
Nicols of Exeter, with the rest of the reverend ministers there,  
is Christian people, have made a good supply unto us both in  
books & things to the Lord, & things to they. for the first disposal of  
of <sup>the</sup> you mention. because? Indians are now come to a habitation  
is labour, they much delight in linen, to work in, in the sum-  
mer especially. if therefore it be laid out in good canvas & other good  
they know for shirts, & some for some better use, about head <sup>clothes</sup> &  
it will be accommodat us for the present. unless some be laid out  
in thick warm white blanket cloth, wch I think is plentifully made  
in your country. such things will not suit us. for the way of sending  
it I desire it may be by your westward shipping. as if none be bound for  
the Bay of Massachusetts. yet if any be bound for the shore of Shoals  
the great fishing place of N.E. it may be safely consigned unto me  
for the minister who preacheth there is named M<sup>r</sup> Brock a goodly  
man. unto whom the care being committed. I doubt not but he will  
carefully send them unto me. or if they be bound to any other  
port wch us, but is good sent unto me, who am of Roxbury,  
will surely be notified & consigned, if any body of trust had the  
care thereof committed to them. the first part of 3<sup>rd</sup> of August, is through  
the grace of Christ, come up to this, that upon the 13<sup>th</sup> day of this  
month (if God will) we have a day of fasting & prayer, wherein we  
shall call forth Judry Indians to make confession of Jesus Christ  
his truth & grace. whose confessions if they be charity, approved to  
be such as were not revealed to them by flesh & blood, but by the  
faith then we shall endeavour to bring them into a visible Christian  
Church for the enjoyment of Christ in all his holy ordinances.  
now this business is going on to fill the me so in occasion, as I cannot  
attend unto to writing, & if overruled by your prayers, & the prayers  
of all the people of the Lord. is so concluding, & all your holy labours  
unto the Lords blessing & increase. I rest

Roxbury this 7<sup>th</sup> of the 8<sup>th</sup> month. 1652.

your affectionate brother &  
fellow labourer in  
the Lords vineyard  
John Eliot

It is my heart they from 1658 to now. If the Christian people who are inhabitants & this year work of the Lord  
of that kind of service for God, which you who say for the his eyes which is sweet, & the fruits of grace  
of that kind of service which they have bestowed. it may well be said to their satisfaction, & encouragement in your  
is your work as this is.

[Roxbury, October 7, 1652.]

Reverend and much respected in Christ.

I received letters from you full of love, both in acknowledgment and encouragement in this work of the Lord among the Indians, to which letters I have by the former ship returned answer according as you desired. But least these letters should faile and miscary coming so far, and through so many hands before they can come at you therefore I thought it necessary to write by this ship also, as I shall by the next likewise if the Lord give oportunity. Your loving expression about bookes I thus answered, that through the goodnesse of God, wants are well supplied by the purchase of two librarys, one for my brother Mahu, the other for my selfe. As also Reverend Mr. Nicols of Excester, with the rest of the reverend ministers there, and christian people, have made a good supply unto us both in bookes, blessed be the Lord, and blessed be they. For the fittest disposal of that fifty pounds you mention, because our Indians are now come in cohabitation and labour, they much delight in linnen, to work in, in the summer especially. If therefore it be laide out in good canvas and other good strong linnen for shirts, and some for some better uses, about head cloathes etc. it will best accommodate us for the present, unlesse some be laide out in thik warme white blanket cloth, which I think is plentyfully made in your country. Such things will best suit us.

For the way of sending it, I desire it may be by your westerne shiping, and if none be bound for the Bay of Massachusets, yet if any be bound for the Ile of Shoals the great fishing place of New England, it may be safely conveighed unto me. For the minister who preacheth there is named Mr. Brock, a godly man, unto whom the care being committed, I doubt not but he will carefully send them unto me. Or if they be bound to any other port with us, letters and goods sent unto me, who am of Roxbury, will easily be notified, and conveighed, if any body of trust have the care theroff comited to them. The present state of our busynesse, is through the grace of Christ, come up to this, that upon the 13th day of this month (if God will) we have a day of fasting and prayre, wherin we shall call forth sundry Indians to make confession of Jesus Christ his truth and grace. Whose confessions, if they, to charity, appeare to be such as were not revealed to them by flesh and blood, but by the father, then we shall proceed to build them into a visible constituted church, for the Injoyment of Christ and all his holy ordinances. Now this busynesse is pressing on and filleth me so with ocasions, as that I cannot attend much to writing. Sir I earnest beg your prayres, and the prayres of all the people of the Lord, and so commending you, and all your holy labours unto the Lords blessing and mercy, I rest.

Your affectionate brother and  
fellow labourer in  
the Lords vinyard

Roxbury this 7th of the 8th month, 1652.

John Eliot.

[Postscript:)

Sir

In my former letters I was bold to move, that if the christian people who are contribuitors to this good work of the Lord would please to send over soine Godly messenger who may see with his eyes what is done, and what fruite appeareth of that love of theirs which they have bestowed, it may much tend to their satisfaction, and encouragement in so great and good a work as this is.

Facsimile Title of Eliot's Translation of  
the Whole Bible 1663

M A M U S S E  
WUNNEETUPANATAMWE  
UP-BIBLUM GOD  
NANEE SWE  
NUKKONE TESTAMENT  
KAH WONK  
WUSKU TESTAMENT.

---

Ne quoshkinnumuk nashpe Wuttinneumoh *CHRIST*  
noh afoowelit

JOHN ELIOT.

---

C A M B R I D G E :

Printeewoop nashpe Samuel Green kahi Marmaduke Johnson.

1 6 6 3.



From these letters we learn that a part of the funds for carrying on the Indian work during 1650 and 1651 had been contributed by friends in Exeter, chief among whom was the Rev. Ferdinando Nicolls (b. 1598, d. 1662), who was rector of St. Mary Arches there since 1634. To him Mr. Hanmer is several times referred for fuller information. Mr. Eliot then proceeds to tell how, after several years preaching to the Indians, they had selected a place to begin the town of Natick, in 1650, and had organized a plan for self government in 1651. For further particulars concerning this plan, or platform, he refers Mr. Hanmer to the accounts sent over to Mr. Nicolls to be published in the tract called *Strength out of Wealcnesse*, London, 1652.

Mr. Eliot then mentions that he had written to Mr. Hanmer, some time before, about a supply of books for Rev. Thomas Mayhew, who ministered to the Indians on the island of Martha's Vineyard; and that in the meantime the want had been supplied by the purchase of the libraries of two ministers who had gone away. These were the libraries of Rev. Thomas Jenner, formerly of Weymouth, and Rev. Thomas Weld, formerly of Roxbury; the former of which was bought (in part) for Mr. Mayhew at £30, and the latter for Mr. Eliot at £34. He also mentions having received from England, among other books sent over to him by his friends at Exeter, the second edition of the

New Annotations upon the Whole Bible. The full title of the work is as follows:

ANNOTATIONS || upon all the || BOOKS || of the || Old and  
New Testament: || This Second Edition so enlarged, || As they  
make an entire Commentary on the sacred Scripture: ||  
The like never before published in English. || Wherein ||  
The Text is Explained, Doubts Resolved, Scriptures Par-  
alleled, || and Various Readings observed. || By the Labour  
of certain Learned Divines thereunto || appointed, and  
therein employed, As is expressed in the || PREFACE. ||

. . . || LONDON, || Printed by John Legatt, 1651. ||

Two volumes, folio.

The first edition appeared in 1645, and the third edition in 1657. Copies of all three are in the New York Public Library.

The most interesting information derived from these letters, however, is that concerning the outlay to be made of the £50 given by Mr. Speacot. It was to be expended entirely in linen and canvas goods, to be used for wearing apparel by the Indians. In the directions for sending, Mr. Eliot names his London friend Mr. Bulcher, and also

Facsimile Title of Eliot's Translation of  
Bayly's Practice of Piety 1665

*Manitowmpae*

POMANTAMOONK

Sa n p vshinau

Christianoh

Utoh woh, an

POMANTOG

Wuffikkitteahonar

G O D.

---

1 Tim 4 8.

*Manitowmpae. obtoom o quobode. onga hi yeyen ut pomantog. amaongand kah ne paomantog.*

---

CAMBRIDGE:

Printed in the Year 1665.

---

the Rev. John Brock, minister on the Isles of Shoals, either of whom he says would take care of any goods consigned to him. These instructions were faithfully carried out by Mr. Hanmer, and the goods were purchased and forwarded to Mr. Eliot the next year, by the ship May-Flower of Boston, Thomas Webber master. A copy of the invoice follows.

Facsimile of Invoice of 1653

1683

Account of Goods sent on by: May Flower  
 of Boston (Master Tho. Webber) for Boston in  
 New England, assigned unto m<sup>r</sup>: John Eliott  
 Pastor of E. Church at Roxbury & m<sup>r</sup>: Jonathan  
 Hammer, J. Cost & Charges, viz:-----

l s d

2: 3: 6

# 1 Ballot of Canvas n <sup>o</sup> : 3 qt: 180 Acords Cost	010	14	09
# 1 Ballot of Canvas n <sup>o</sup> : 6 qt: 210 Acords Cost	016	04	04
# 100 yards of Course Dowels at 10 <sup>d</sup> : 1/2 p <sup>d</sup> : is	004	07	06
# Charges paid on these goods at Bristol is	000	05	08
	031	12	03
# 2 p <sup>s</sup> : of Dutchmize Cloth of 145 yds: of white Cost	016	00	00
# p <sup>d</sup> : for Canvas & packmize, & Dutchmize cloth	000	05	06
# p <sup>d</sup> : for Cartidge to E. Water Side	000	00	08
# p <sup>d</sup> : for Cartidge of E. Canvas from Bristol	000	14	00
# p <sup>d</sup> : for maktmize bills of entry & stearmize	000	03	06
Canvas at E. Customs house			
# p <sup>d</sup> : for Customs of 50 ells of Canvas entered short	000	02	08
# p <sup>d</sup> : for portidge, Cartidge, Crandidge, boatidge,	000	04	08
and Swaridge, & warehouse roome for E. Canvas			
# p <sup>d</sup> : for Warehouse roome, Swaridge, portidge,	000	04	08
Crandidge, & boatidge for E. 2 p <sup>s</sup> : Dutch cloth			
# p <sup>d</sup> : for Freight, portidge & Cartidge	002	11	00
# p <sup>d</sup> : for Freight, portidge & Cartidge	000	00	08
# p <sup>d</sup> : for Freight, portidge & Cartidge			
# p <sup>d</sup> : for Freight, portidge & Cartidge	051	19	05
20 out & my Nattole famier galleth fine of 1/2 p <sup>d</sup>	000	00	06
Shipping out 20 2 bullets of Canvas & packmize of 1/2 p <sup>d</sup>	52	00	01

-----1653,-----

	£	s	d
Invoyce of Goods sente on the May fflower of Boston (Master Tho: Webber) for Boston in New England, consigned unto Mr. John Eliott Pastor of the Church at Roxbury per Mr. Jonathan Hanmer, the Cost and Chardges, viz:.....			
<hr style="border: 1px solid black;"/>			
Item 1 Ballott of Canvas no: 3 qt: 180 Awnes Cost .....	010	14	09
Item 1 Ballott of Canvas no: 6 qt: 210 awnes cost .....	016	04	04
Item 100 yards of Course dowlis at 10d:½ per yd: is ....	004	07	06
Item Chardges paide on those goods at Briston is .....	000	05	08
	031	12	03
Item 2 ps: of Truckeinge Cloth qt: 45 yds: ps: white cost	016	00	00
Item pd: for Canvas and packeinge the Truckinge cloth	000	05	06
Item pd: for Cartidge to the water side .....	000	00	08



Item pd: for Carryadge of the Canvas from Bristoll ...	000	<b>14</b>	00
Item pd: for makeinge bills of entry and clearinge the Canvas at the Custome house.....	000	03	06
Item pd:for Custome of 50 ells of Canvas entred short.	000	02	08
Item pd: for portidge, Cartidge, Craneidge, boatidge, and warfidge, and warehouse roome for the Canvas..	000	04	08
Item pd: for warehouse roome, warfidge, portidge, Craneidge, and boatidge for the 2 ps: truck: cloth..	000	04	08
Item pd: for ffraight, primadge and Averidge .....	002	11	00
Item pd: Severall petty chardges on these goods.....	000	00	08
<b>Sume is.....</b>	<u>0511</u>	<u>19</u>	<u>107</u>
pd out per [ ] Nuttall Junior per a certificate of the shippinge out the 2 ballets of canvas at the excise office in London .....	000	00	06
	52	00	01

With regard to the ship May-Flower, on which the goods were shipped, all that is known of her history is related in Dr. Azel Ames's *May-Flower and her Log*, second edition, Boston, 1907, pp. 94-98. About twenty vessels of that name are there recorded, between the years 1587 and 1657. The genuine May-Flower, it appears, was of only 180 tons burden, and the last known of her with certainty, was her arrival in the harbor of Charlestown, New England, on July 1, 1630. On October 6, 1652, "Thomas Webber, Mr. of the good shipp called the MAYFLOWER of the burden of Two hundred Tuns or thereabouts . . . Rideing at Ancor in the Harber of Boston," sold one-sixteenth of the ship "for good & valluable Consideracons to Mr. John Pinchon of Springfield Mrchant." The next day, October 7, 1652, the same "Thomas Webber, Mr. of the good Shipp called the MAYFLOWER of Boston in New England now bound for the barbadoes and thence to London," acknowledges an indebtedness to Theodore Atkinson, a wealthy "hatter, felt-maker," and merchant of Boston, and the same day (October 1, 1652), the said "Thomas Webber, Mar. of the good shipp called the MAYFLOWER of the burthen of Two hundred tuns or thereabouts," sold "unto Theodore Atkinson felt-maker one-sixteenth part as well of said Shipp as of all & singular her masts Sails Sail-yards Ancors Cables Ropes Cords Gunns Gunpowder Shott Artil-

## The Mayflower in Plymouth Harbor



MAYFLOWER IN PLYMOUTH HARBOR

lery Tackle Munion apparell boate skiffe and furniture to the same belonging." It is of course possible that this was the historic ship, though, if so, reappearing twenty-two years after her last known voyage to New England. If the same, she was apparently under both new master and owner. From the fact that she is called "of Boston in New England" and was trading between that port, "the Barbadoes" and London, it is not impossible that she may have been built at Boston—a sort of namesake descendant of the historic ship—and was that MAY-FLOWER mentioned as belonging, in 1657, to Mr. Samuel Vassall, as he had large interests alike in Boston, Barbadoes, and London.

The shipment of linen and canvas goods reached Mr. Eliot towards the end of the year 1653, and their receipt was acknowledged in the letter next following.

Facsimile of Letter of August 29, 1654

Respect is much respected in the Court.

That liberal gift of that Christian Gentleman, <sup>Mr Sprout</sup> in his religious family, with your own exceeding great love, care, pains, & travail about the same, if did by the blessing of the Lord receive safe & in good condition, in the end of the year. 53. in the Lord put in, at such a season, as if it was a singular comfort unto us, & furtherance of the work, provision for winter clothing, & a support to the work all this Spring, until such times as the Lord affordeth us some more supplies. and if doer put not only my thanks for all this love, but also an account of the improvement thereof unto the ends you appointe the same. & I have put here inclosed one account to your father, & the same I have put to Mr Sprout himself inclosed in his letter, in I request you to direct to him. It pleaseth God so to own & bless the work, they come forward in civility, there is in them a great measure of natural ingenuity, & ingenuity. only it is drowned in their wild & rude manners of living, but by culture, order, government, & religion they begin to be furnished up, & drawn forth unto some good employment, & by Gods blessing I hope they will be in those civill respects raised to some good intents. Religion is on the gaining hand (if bless the Lord) though in church state, & affairs of ecclesiastical polity, they come on but slowly, but in those matters they do as they are acted, & guided by counsel, & not according to their own motions. I hope you have seen their conversions, & they made in the year. 52. as the reason of our standing no further at that time, in the year 53. if did not move at all that way, for some special reasons, only some opposition against this year. This year. 54. we have had an other meeting about it, viz: for the examination of the Indians in point of knowledge in the doctrinal pt of religion. they were examined principally by the Elders of all the Churches about us, as also by any other Christian man, who thought good to propose any questions to them. as some did. for it was an eye to see how far they might be the fitter satisfaction given to all the desires of the Court in conclusion thereof the Elders did give testimony of their good satisfaction in what they had received from them. At a more particular relation of this dayes meeting, I have put over to the Corporation to be published, by Mr W at the next year we put in, touching 3 further proceedings, in gathering them into a church state & covenant. unto which I have also to refer you for fuller information. also the last year I put over the Indians thanks into the Christian people of Engl: for their love, also a relation of some judgments as the rulers have executed upon sinners. which if they are published, wherein may be some three care to build a conversation according to the word of God, & the light they have received

My best love to all the company, & wish the continuance of your prayers unto us Lord for us all  
to the Court, & to the King, & to all your loyal Subjects who shall love, & obey  
Your loving Cousin &  
Father Robinson in W<sup>m</sup>

*[Roxbury, August 29, 1654.]*

Reverend and much respected in the Lord.

That liberal gift of that Christian gentleman Mr. Speacot and his religious familie, with your owne exceeding great love, care, paines and travaile about the same, I did by the blessing of the Lord receive, safe and in good condition, in the end of the yeare 1653, which the Lord sent in, at such a season, as that it was a singular comfort unto us, and furtheranc of the work, provision for winter clothing, and a support to the work all this spring, untill such times as the Lord affordeth us some more supplyes, and I doe send not only my thanks for all this love, but also an accompt of the improvement theroff unto the ends you appoynted the same, and I have sent here inclosed one accompt to your selfe, and the same I have sent to Mr. Specot himselfe inclosed in his letters, which I request you to deliver to him. It pleaseth God still to owne and blesse the work, they come forward in civility, there is in them a great measure of natural ingenuity, and ingeniosity, only it is drowned in their wild, and rude manner of liveing, but by culture, order, government, and religion they begin to be furbushed up, and drawn forth unto some good employments, and by Gods blessing I hope they will be in these civile respects raised to forme good improvements. Religion is on the gaineing hand (I



blesse the Lord) though in church estate, and affaires of ecclesiastical polity, they come on but slowly, but in those matters they doe as they are acted, and guided by counsel, and not according to their owne motions. I hope you have seene their confessions, which they made in the yeare 1652, and the reasons of our proceeding no further at that time. In the yeare 1653, I did not move at all that way, for some special reasons, only some preparations against this present yeare. This yeare 1654, we have had another meeting about it, viz: for the examination of the Indians in poynt of knowledg in the doctrinal part of religion. They were examined principally by the Elders of all the churches about us, as also by any other christian man, who thought good to propound any question to them, as some did, for it was an open and free conferenc, that so there might be the fuller satisfaction given to all that desired the same. In conclusion wheroff the Elders did give testimony of their good satisfaction in what they had received from them. But a more particular relation of this dayes meeting, I have sent over to the Corporation to be published, together with the present state we stand in, touching our further proceeding, in gathering them into a church estate and covenant, unto which I must make bold to refer you for fuller information.

Also the last yeare I sent over the Indians thanks unto the Christian people of England for their love, also a relation of such judgments as the rulers have executed upon sinners, which I hope are published, wherin maybe seene their care to leade a conversation according to the word of God, and the light they have received.

Endorsement of Letter of August 29, 1654

To his reverend brother  
Mr Hammer minister  
of Gods word at  
Braustable in

Dona  
Hof

3  
1

Sir my lines are filled with ocasion, and cannot inlarg further. I intreat the continuanc of your prayres unto the Lord for us all and for me, and so commending you and all your holy labours unto the Lord, I rest.

Your loveing brother and  
fellow labourer in the  
Lords vinyard  
John Eliot.

Roxbury this 29th of the 6th, 1654.

[Addressed:] To his reverend brother  
Mr. Hanmer minister  
of Gods word at  
Barstable in  
Devonshire  
these.

Facsimile Title of  
Eliot's Indian Grammar 1666

THE  
INDIAN  
Grammar

BEGUN: OR,  
*An Essay to bring the Indian Language*  
I N T O  
RULES,

For the Help of such as desire to Learn the same, for  
the furtherance of the Gospel among them.

BY JOHN ELIOT.

Isa. 33. 19. Thou shalt not see a fierce people, a people of a deepeſt ſpeech whom thou canſt perceiue, of a ſtammering tongue, that thou canſt not underſtand.  
Isa. 66. 18. It ſhall come that I will gather all Nations and Tongues, and they ſhall come and ſee my Glory.  
Dan. 7. 14. And there was given him Dominion, and Glory, and a Kingdome, that all People, Nations and Languages ſhould ſerue him, &c.  
Pſal. 19. 3. There is no ſpeech nor language where their voice is not heard.  
Mal. 2. 11. From the riſing of the Sun, even to the going down of the ſame, my name ſhall be great among the Gentiles, &c.

C A M B R I D G E :

Printed by Marmaduke Johnson. 1 6 6 6.

In this letter Mr. Eliot repeats his thanks to Mr. Speacot and Mr. Hanmer for their gifts and encouragement, and continues his account of progress in the Indian work at Natick, with special reference to the Indian confessions of faith printed in the tract entitled *Tears of Repentance*, London, 1653, and to the examination of the Indians by the Elders at a meeting in 1654, a relation of which he says had been sent over to the Corporation to be printed. This relation appeared in print the next year, under the title of *A Late and Further Manifestation of the Progress of the Gospel amongst the Indians in New-England*, London, 1655.

After an interval of three years Mr. Eliot wrote again, in 1657; the delay being partly explained by his long illness in 1656. During this period he had been closely occupied with his translation of the Bible into the Indian language. In 1654, his Indian primer or catechism was printed, and in 1655 the book of Genesis and the Gospel of Matthew passed through the press. In the letter which follows he mentions that Mr. Blinman and Mr. Newman, together with his eldest son John Eliot, had been appointed to help him in the Indian work.

Facsimile of Letter of May 5, 1657



Worshipfull & much respected in Christ Jesus.

The last year when I should have written to your wor: the Lord  
was please to lay his hand upon me, with a severe affliction  
pained, in so much as I was not able to do what I desired, in  
writing to your self. But now he hath pleased God to release  
me of the rigor of my pain (I bless his name) but a remnant  
of it he hath left in me to keep me in remembrance, to awaken  
my prayer, faith & zeal for God, or to keep humble, or in  
the awfull fear of my heavenly father. It was the Lord  
that put it into your heart to open your hand so much  
bounty unto the Lords work in my land, among these poor In-  
dians, I thank the Lord for it, & I returned my thanks unto your  
self, and I doubt not but it went ad unto your comfort to hear  
tidings of thine good success in Christ Jesus, my heart doth re-  
joice in this, that this year the Lord hath put forth more labourers  
into this harvest, which is a thing long laboured & prayed for.  
Our Com: comes meeting at Boston, many of the Elders joined to  
request that they would encourage some others to the work,  
and they have so done. for the Elders appointed Mr Blinman &  
Mr Newman whom they accepted, yea & the Lord put it into  
the hearts of the Elders to appoint my eldest son who  
is a graduate in the College, & hath this year gone with  
me sometimes unto the work. and I hope the Lord will  
enable him therunto. this bene of Providence I take as a great  
favor & smile of God upon the work, asuring my self that  
where so ever God sendeth his labourers to carry the福音 of the  
Gospel, there God hath some strain to gather into his garner  
some elect to call into his kingdom. and I bless the Lord, that  
some are still coming in amongst us, and those that are come in,  
some of them are a good sound. It pleaseth God to try them with great  
sickness or mortality, with other afflictions, & trials, which I have  
sometimes feared would have distracted them in the work.  
But I bless the Lord it is not so, but by the Lords assistance, they  
doe the more judge themselves for their sinnes, & draw nearer to  
the Lord, & cry for mercy, pardon, & grace in Christ. & we doe  
truly need your prayers, both for them & me, & all the rest that  
labour in this work. And thus commend you unto the Lord, & to the word of  
his grace, Amen.

Roxbury this 24<sup>th</sup> of the 8<sup>th</sup> 57.

I desire to get my service & Christian respect to all  
your relations & religious families.

your self to love you  
in Christ Jesus  
John. Eliot.

[*Roxbury, May 5, 1657.*]

Worshipfull and much respected in Christ Jesus.

The last yeare when I should have written to your Worship, the Lord was pleased to lay his hand upon me, with a soare afflicting paine, in so much as I was not able to doe what I desired, in writing to your self e. But now it has pleased God to release me of the rigor of my paine (I blesse his name) but a remnant of it he hath left in me to keepe me in remembranc, to awaken prayre, faith and zeale for God, and to keepe humble, and in the awfull feare of my heavenly father. Sir it was the Lord that put it into your heart, to open your hand with so much bounty unto the Lords work in my hand, amongst these poore Indians. I thank the Lord for it, and I returne my thanks unto your self e, and I doubt not but it would ad unto your comfort to heare tidings of their good progresse in Christ Jesus. My soule doth rejoyce in this, that this yeare the Lord hath put forth more labourers unto this harvest, which is a thing I have long laboured and prayed for. Our Commissioners meeting at Boston, divers of the Elders joynd to request that they would incourage some others to the work, and they have so done, for the Elders propounded Mr. Blinman, and Mr. Newman, whom they accepted. Yea and the Lord put it into the hearts of the Elders to propound my eldest sonne who is a graduate in the

Colledg, and hath this yeare gone with me sometimes unto the work, and I hope the Lord will inable him therunto. This turne of providenc I take as a great favor, and smile of God upon the work, assuring my selfe that wherso ever God sendeth his laborours to cary the fanne of the Gospel, there God hath some graine to gather into his garner, some elect to call into his kingdom, and I blesse the Lord that sonle are still coming in among us, and those that arecome in, some of them prosper, and prove sound. It pleaseth God to try them with great sicknesse and mortality, besids other afflictions, and tryals, which I have sometime feared would have dishartened them in the work. But I blesse the Lord it is not so, but, by the Lords assistanc, they doe the more judg themselves for their sinnes, and draw neere to the Lord, and cry for mercy, pardon, and grace in Christ. Sir we doe greatly neede your prayres, both for them, and me, and all the rest that labour in this work. And thus commending you unto the Lord, and to the word of his grace, I rest.

Your worships to serve you  
in Christ Jesus

Roxbury this 5th of the 3d, 1657.

John Eliot.

I desire to present my service, and christian respect to all your relations, and religious familie.

Facsimile Titles of  
Eliot's Indian Primer 1669 and  
Logick Primer 1672

THE  
**Indian Primer;**  
 OR,  
 The way of training up of our  
 Indian Youth in the good  
 knowledge of God, in the  
 knowledge of the Scriptures  
 and in an ability to Reade.

---

Composed by J. E.

---

2 Tim. 3 14, 15. *Qui tenent  
 scripturas, nesciunt nisi  
 quod per se habent, et  
 non sciunt utrum  
 sint, et non sciunt  
 quomodo se habeant  
 ad deum, et non  
 sciunt quomodo se  
 habeant ad homines.*

---

Cambridge, Printed 1669.

THE  
**Logick Primer.**

Some Logical Notions to in-  
 struct the INDIANS in the know-  
 ledge of the Rule of Reason;  
 and to show how to make  
 use thereof.

Especially for the Instruction of  
 such as are Teachers  
 among them.

---

Composed by J. E. for the  
 use of the Praying Indians.

The use of this Iron Key is to  
 open the rich Treasury of  
 the holy Scriptures.

Prov. 14. To give stability to the  
 house; to the young man know-  
 ledge and discretion.

---

Printed by J. N. 1678.

Facsimile Titles of  
Dying Speeches ( 61685) and  
Eliot's Indian Dialogues 1671



Here be  
But a few of the  
*Dying Speeches & Counsels*  
Of such *Indians* as dyed in the Lord.

It is an humbling to me that there be no more, it was not in my heart to gather them, but Major *Gookins* hearing some of them rehearsed, He first moved that *Daniel* should gather them, in the Language as they were spoken, and that I should translate them into English; And here is presented what was done that way.

These things are Printed, not so much for Publication, as to save charge of writing out of Copies for those that did desire them.

*John Eliot.*



*I N D I A N*  
*Dialogues,*

FOR  
Their Instruction in that great Service  
of Christ, in calling home their  
Country-men to the  
*Knowledge of GOD,*  
And of THEMSELVES,  
AND OF  
*IESUS CHRIST.*

Mal. I. II. For from the rising of the Sun,  
even unto the going down of the same, my  
Name shall be great among the Gentiles, and  
in every place incense shall be offered unto my  
Name, and a pure offering: for my Name  
shall be great among the Heathen, saith the  
Lord of Hosts. *John Eliot.*

Printed at Cambridge. 1671. *1671*



The foregoing letters furnish a nearly continuous narrative of the first period of Mr. Eliot's missionary labors among the Indians, from the laying out of the new town at Natick in 1650, to the summer of 1657. They are interesting examples of his epistolary style, and they show his devotion to the great work he had undertaken. They also supply several new facts of interest which seem not to have been published before.

The subsequent progress of Mr. Eliot's work in translation and printing for the Indians may be briefly outlined. In 1658, having finished his translation of the Bible, he petitioned the Corporation in England to have it printed. In the latter part of 1659 the printing of the New Testament was begun, and in 1661 it was finished. The whole Bible was completed at the press in 1663. In 1664, a translation into Indian of Baxter's *Call to the Unconverted* was published, and in 1665 a translation of Bayly's *Practice of Piety*. In 1666, Mr. Eliot printed his *Indian Grammar*, and in 1669, the *Indian Primer*. In 1671, the *Indian Dialogues* appeared, and in 1672, *the Logick Primer*. In 1680 a new edition of the Indian Bible went to press, which was completed in 1685. A second edition of Bayly's *Practice of Piety* also came out in 1685, and in the same year or the year following, the little tract called *The Dying Speeches of several Indians*. In 1688, the Indian version of Baxter's *Call*



Facsimile Title of Eliot's Translation of  
Baxter's Call to the Unconverted 1688

WEHKOMANGANDU

USQUAM

# PEANTOGIC

Kah usquam Quinuppe, ig,

Teknagogus mahche woskiche Pran-  
samwog. Oak woh lampwutica-  
tice Peantamwog.

Wu an. kusuok wunrectou ooh  
nohtompean og.

USSEWSE

Mr. RICHARD BAXTER.

K A H

Y. ayen quiskinnunna en INDIANE  
Wutannonioowaogant.

Wessohsemoowontamunat oow-suork  
God ut Christ Jesus ut, kah  
conacheonat INDIANSOG.

Ezek. 23 27

Wah kah qahkek, tobwuch nob neppoh, woi lfo alle wela

CAMBRIDGE :

Printed by S.G. for the Congress in LONDON  
for the INDIANS in NEW ENGLAND 1683

Facsimile Title of Eliot's Translation of  
Shepard's Sincere Convert 1689

*Sampwutteahae*

QUINNUPPEKOMPALUAENIN.

Wabuwmook oggussemeſuog Sampwutteahae

*Wunnamptamwaenuog,*

Mache wuſſukbúmun ut Engliſh-Máne Unnontowáonk náſhpé  
Né mutáo-wunnegenée Wattiancumoh CHRIST

Noh aſowéſt

THOMAS SHEPHARD

Quinnuppenímun en INDIANE Unnontowáongenit náſhpé  
Né Qattánatáwé wutáinneumoh CHRIST

Noh aſſowéſt

JOHN ELIOT.

Kah náwbutche ut aiyéungáſh oggussemeſe onáſteſáur  
Náſhpé

GRINDAL RAWSON.

Matth. 24. 14. Kah xén aſſotámwóngáſe wánnáun-  
chémpkáonk piſh kuhkótámbádiá wáme mutáohkít né-  
wutché wáwáwáeniúnneate wáme wutóbtimóineáſh.

Rom. 10. 14, 15. Kah tob wóh wáttix wótámunneáſh  
náttá kuhkótámbóhteáeniúnwog? Kah tob wóh bex kuh-  
kótámbéſeá náttá ánnittumuk.

Matth. 28. 19. Tówutche wónchéek, kah kuhkótámáh-  
teáſk wáme wutóbtimóineáſh.

C A M B R I D G E.

Printed by Samuel Green, in the Year, 1689.

*to the Unconverted* was reprinted, and in 1689 a translation of Shepard's *Sincere Convert*. This was the last of Mr. Eliot's publications. He died at Roxbury, May 21, 1690, in the eighty-sixth year of his age.

Further details about Mr. Eliot's labors among the Indians, and the earlier attempts to convert them, will be found in the series of eleven narratives published in London from 1643 to 1671, and generally known as the ELIOT INDIAN TRACTS. Their titles are as follows:

- (1) *New Englands First Fruits; in respect, First of the Conversion of some, Conviction of divers, Preparation of sundry of the Indians.*  
2. *Of the progresse of Learning, in the Colledge at Cambridge in Massacuset Bay . . . London, Printed by R. O. and G. D. for Henry Overton, 1643. Quarto, pp. (2), 26, (1).*
- (2) *The Day-Breaking, if not the Sun-Rising of the Gospel with the Indians in New-England. London, Printed by Rich. Cotes, for Fulk Clifton, 1647. Quarto, pp. (2), 25.*
- (3) *The Clear Sun-shine of the Gospel breaking forth upon the Indians in New-England . . . By Mr. Thomas Shepard Minister . . . at Cambridge in New-England. London, Printed by R. Cotes for John Bellamy, 1648. Quarto, pp. (14), 38.*

Facsimile Title of  
Glorious Progress 1649

THE  
Glorious Progress<sup>s</sup>  
OF THE  
G O S P E L,  
AMONGST THE  
Indians in New England,

MANIFESTED

By three Letters, under the Hand of that famous Instrument of the Lord Mr. JOHN ELIOT,  
And another from Mr. *Thomas Mayhew jun:* both Preachers of the Word, as well to the *English as Indians in New England.*

WHEREIN

The riches of Gods Grace in the effectuall calling of many of them is cleared up: As also a manifestation of the hungry desires of many People in sundry parts of that Country, after the more full Revelation of the Gospel of *Jesus Christ*, to the exceeding Consolation of every Christian Reader.

TOGETHER,

With an Appendix to the foregoing Letters, holding forth Conjectures, Observations, and Applications.  
By *J. D.* Minister of the Gospell.

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Published by EDWARD WINSLOW

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Mal. I. II. *From the rising of the Sun, even unto the going down of the same, my Name shall be great among the Gentiles, and in every place incense shall be offered unto my Name, and a pure Offering; for my Name shall be great among the Heathen, saith the Lord of Hosts.*

LONDON, Printed for *Hannah Allen* in *Popes-head-Alley*. 1649.

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- (4) The Glorious Progress of the Gospel, amongst the Indians in New England. Manifested By three Letters, under the Hand of that famous Instrument of the Lord Mr. John Eliot, And another from Mr. Thomas Mayhew jun. both Preachers of the Word, as well to the English as Indians in New England . . . Published by Edward Winslow. London, Printed for Hannah Allen, 1649. Quarto, pp. (8), 28.
- (5) The Light appearing more and more towards the perfect Day. Or, A farther Discovery of the present state of the Indians in New-England, Concerning the Progresse of the Gospel amongst them. Manifested by Letters from such as\_preacht to them there. Published by Henry Whitfield, late Pastor . . . at Gilford in New-England, who came late thence. London, Printed by T. R.& E. M. for John Bartlet, 1651. Quarto, pp. (8), 46. Two editions or issues, with title variation.
- (6) Strength out of Weaknesse; or a Glorious Manifestation of the further Progresse of the Gospel among the Indians in New-England. Held forth in Sundry Letters from divers Ministers and others to the Corporation established by Parliament for promoting the Gospel among the Heathen in New-England . . . Published by the aforesaid Corporation. London; Printed by M. Simmons for John Blague and Samuel Howes, 1652. Quarto, pp. (16), 40. Four editions were printed.



Facsimile Title of  
Tears of Repentance 1653

Tears of Repentance:  
Or, A further  
Narrative of the Progress of the *Gospel*  
Amongst the  
INDIANS  
IN  
NEW-ENGLAND:

Setting forth, not only their present state and condition, but sundry Confessions of sin by diverse of the said *Indians*, wrought upon by the saving Power of the *Gospel*; Together with the manifestation of their *Faith* and *Hope* in *Jesus Christ*, and the Work of Grace upon their Hearts.

Related by Mr. *Eliot* and Mr. *Mayhew*, two Faithful Laborers in that Work of the Lord.

*Published by the Corporation for propagating the Gospel there, for the Satisfaction and Comfort of such as wish well thereunto.*

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May, 42. 3. *A bruised Reed shall he not break, and the smoking Flax, shall be not quench.*

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*London*: Printed by *Peter Cole* in *Leaden-Hall*, and are to Sold at his Shop, at the Sign of the Printing-Press in *Cornhil*, near the *Royal Exchange*. 1653.

Facsimile Title of  
Late and Further Manifestation 165 5

A Late and Further  
MANIFESTATION  
OF THE  
Progress of the G O S P E L  
*AMONGST THE*  
INDIANS  
*IN*  
New-England.

Declaring their constant Love and Zeal to  
the Truth: With a readinesse to give  
Accompt of their Faith and Hope; as of  
their desires in Church Commu-  
nion to be Partakers of  
the Ordinances of  
CHRIST.

*Being a Narrative of the Examinations of the Indians, about  
their Knowledge in Religion, by the Elders of the Churches.  
Related by Mr JOHN ELIOT.*

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Published by the CORPORATION, established by  
*Act of Parliament*, for Propagating the Gospel there.

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*ACTS 13. 47. I have set thee to be a light to the Gentiles, that  
thou shouldst be for Salvation unto the Ends of the Earth.*

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L O N D O N: Printed by M. S. 1 6 5 5.

- (7) Tears of Repentance: Or, A further Narrative of the Progress of the Gospel Amongst the Indians in New-England: Setting forth, not only their present state and condition, but sundry Confessions of sin by diverse of the said Indians . . . Related by Mr. Eliot and Mr. Mayhew, two Faithful Laborers in that Work of the Lord. Published by the Corporation for propagating the Gospel there . . . London: Printed by Peter Cole, 1653. Quarto, pp. (36), 47. Two editions.
- (8) A Late and Further Manifestation of the Progress of the Gospel amongst the Indians in New-England . . . Being a Narrative of the Examinations of the Indians, about their Knowledge in Religion, by the Elders of the Churches. Related by Mr. John Eliot. Published by the Corporation, established by Act of Parliament, for Propagating the Gospel there. London: Printed by M. S., 1655. Quarto, pp. (8), 23.
- (9) A further Accompt of the Progresse of the Gospel amongst the Indians in New-England and of the means used effectually to advance the same. Set forth in certaine Letters sent from thence declaring a purpose of Printing the Scriptures in the Indian Tongue into which they are already Translated. . . . London, Printed by M. Simmons for the Corporation of New-England, 1659. Quarto, pp. (11), 35, (1).

Facsimile Title of  
A Further Account 1660

*A further Account of the progress*  
OF THE  
**G O S P E L**  
*Amongst the Indians*  
In New England :

BEING  
A Relation of the Confessions made  
by several *Indians* (in the pre-  
sence of the Elders and Mem-  
bers of several Churches) in or-  
der to their admission into  
Church-fellowship.

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Sent over to the Corporation for Propagating the Gospel of  
*Jesus Christ* amongst the *Indians* in *New England* at *Lon-*  
*don*, by Mr *John Elliot* one of the Laborers in the Word  
amongst them.

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LONDON,  
Printed by *John Macock*. 1660.

Facsimile Title of  
Brief Narrative 1671



A BRIEF  
NARRATIVE

OF THE

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

Given in

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

In a LETTER by him directed to  
the Right Worshipfull the COM-  
MISSIONERS under his Majesties  
Great-Seal for Propagation of the  
Gospel amongst the poor blind Na-  
tives in those United Colonies.

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LONDON,

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

- (10) A further Account of the progress of the Gospel Amongst the Indians In New England: being A Relation of the Confessions made by several Indians (in the presence of the Elders and Members of several Churches) in order to their admission into Church-fellowship. Sent over to the Corporation for Propagating the Gospel of Jesus Christ amongst the Indians in New England at London, by Mr. John Elliot one of the Laborers in the Word amongst them. London, Printed by John Macock, 1660. Quarto, pp. (8), 76, (2).
- (11) A Brief Narrative of the Progress of the Gospel amongst the Indians in New-England, in the Year 1670. Given in By the Reverend Mr. John Elliot, Minister of the Gospel there. In a Letter by him directed to the Right Worshipfull the Commissioners under his Majesties Great-Seal for Propagation of the Gospel amongst the poor blind Natives in those United Colonies. London, Printed for John Allen, 1611. Quarto, pp. 11.