

a boy called up to work very early in the morning, who falling asleep, as was said, the candle set the house on fire,) whereby many other houses were consumed, together with the meeting-house at that end of the said town.

Sometime in November, 1677, a great black boar came into the town of Dedham, no man knows from whence, which was eight feet in length. He was shot thirteen times, before he could be killed, and almost the whole town were mustered together, before he could be mastered.

A French vessel, that lay between the Capes to take a vessel that was at Pascataqua, was driven ashore at Cape Anne, twelve of the men drowned, and of eight that escaped, many frozen.

For close of these sad events of Providence may be added the burning of Boston, August 5,<sup>1</sup> 1679, set on fire by some wicked and malicious wretches, as is justly suspected, which hath half ruined the whole Colony, as well as the town; for therein a considerable part of the warehouses, belonging to the chiefest merchants in the town, were suddenly consumed in the flames, and several dwelling houses of good value, to the number of twenty or thirty, whereby that which was many years in gathering was in a few hours scattered and consumed. By another fire also, which happened there in the year 1682, were many principal warehouses burnt down again, whereby God would teach us not to trust in *riches, which take wing* and fly away as a bird toward Heaven, out of the reach of the owners thereof.

#### CHAP. LXXVI.<sup>2</sup>

##### *The success and progress of the Gospel amongst the Indians in New England.*

FORASMUCH as the conversion of the Indians in America was none of the least motives that persuaded many of the inhabitants of New England to transport themselves thither, it will be expected that in this place some account should be given of the effect thereof.

<sup>1</sup> "Aug. 8, about midnight;" it began "at one Gross's house, the sign of the Three Mariners, near the dock." Hutchinson, i. 313; Snow, pp. 165-6.—H.

<sup>2</sup> LXXV in the MS.—H.

For the satisfaction, therefore, of those that desire to inquire after the premises, the footsteps of God's dealing with these poor heathen shall be declared in what follows. From the first planting of the country there might be observed some taste of the sprinklings of his grace upon them, of which some instances are given by those that were careful to take notice of them.

Anno 1622,<sup>1</sup> in the second year after the English first settled at Plymouth, when that place and people were in great distress for want of rain, the people there set a solemn day apart to seek God in that behalf. An Indian,<sup>2</sup> taking notice that all the former part of the day was a very hot, clear sunshine time, and yet in the evening that rain fell in a sweet, soaking shower, was transported into a great wonderment of the power the English had with their God, and was so convinced thereby, that he resolved from that day not to rest till he did know this great God, and for that end he immediately forsook the Indians, and clave to the English; and notwithstanding all enticements and flatteries or frowns of his countrymen, he could never be induced to forsake his Christian friends, but died amongst them, leaving some good hopes in their hearts that his soul went to rest.

Two years after the English were settled in the Massachusetts, Sagamore John, i. e. the chief of those Indians, being, from the first landing of the English, more courteous and ingenuous to them than the rest, desired to learn their language, and loved to imitate their manners and behavior, and was so persuaded of the goodness of the Englishman's religion above the Indian's, that he promised to leave the Indians and come live with them; but yet, kept down by fear of the scoffs of the Indians, had not power to make good his promise; and being soon after smitten with the small pox,<sup>3</sup> a mortal disease amongst them, and never known to them before, he sadly lamented his not endeavoring to know God better; "but now," said he, "I must die, the God of the English is much angry with me, and will destroy me. Ah! I was afraid of the scoffs of the wicked Indians, yet my child shall live with the English, and learn to know their God,

<sup>1</sup> 1623. See page 74.—H.

<sup>2</sup> This Indian was Hobbamock.—H.

<sup>3</sup> See page 195.—H.

when I am dead; ||I||<sup>1</sup> give him to Mr. Wilson, (the minister of Boston, that went to visit this poor wretch in his forlorn condition, as his disease at that time made it,) he is much good man and much love me." And when he had committed his only child to Mr. Wilson's care he soon after died; but whether the child answered the father's desire or no, is not known, but the contrary feared. He hath mercy on whom he will have mercy: there shall be two in one house, the one taken and the other left.

Mention is made of another Indian, that seeing a profane fellow of the English, in some remote Plantation, felling of a tree, said unto him, "do you not know this is the Lord's Day in the Massachusetts, 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 a chiding and contending with angry words one against the other, when they intermitted their brawling so far as to bid him sit down and tell him he was welcome, (possibly they might be in expectation of traffic, 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.

Lastly, a Pequod Indian, called Waquash, a proper man, and of good courage, and a captain amongst *them* in the wars they had with the English Anno 1637, yet was so smitten at the terrors of God upon *the* taking their fort and killing so many hundred of the Indians in an hour's time, he was from *that* moment so awakened in his conscience, to think the Englishman's God was a great God; which did so pursue and follow him that he could have no rest till ||<sup>2</sup>he used all means to come|| to the knowledge of the Englishmen's God, and was so importunate that way that he would occasion the English (amongst whom he came afterwards,) to spend more than half the night in conversing with him. Afterwards coming to live with the English at Connecticut, he would often sadly smite on his breast and complain of his naughty

||<sup>1</sup> He did ||

||<sup>2</sup> he came ||

<sup>1</sup> In the MS. it was *He*, which some one took for *He*, and was so kind as to insert a *did* to make nonsense.—H.

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 life, confessing his dearest sins, lust and revenge, many ways testifying his unfeigned return from the same. Afterwards he went amongst 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 Waquash shall die, then Waquash is willing to die, and will not lengthen out his life by any such means;" and so he bequeathed his only child to the care of the English. He died, as was charitably conceived, a martyr for Christ, rejoicing in this hope, that the child should know more of Christ than its poor father did.

These were the first fruits or gleanings; what the harvest may prove, will be the advantage of after generations to know, but at the present there have been some few, a remnant, that have given some hopes of their seeking after God. For it having been put into the heart of that faithful and laborious minister of the Gospel, Mr. Eliot of Roxbury, to use indefatigable pains to learn the language, and take all opportunities to instruct them *domatim et vicatim*, he did at last persuade two or three small companies to join together in the profession of Christianity, separating themselves from the Indian's manners, way, and worship, wherein they were bred up, and many of them have given good hopes of the truth and reality of their conversion to the Christians, which is evident by their public profession thereof, and savory discourses out of texts of Scripture before some of their company upon solemn times, when they have been called to seek God by fasting and prayer, for the removal of some judgments that have befallen them, upon some public occasion. The principal of those that so do within the bounds of the Massachusetts is called Natick, near

Dedham, where there had been ever since a company of them that profess our religion. An instance shall, for the satisfaction of the reader, be given of one, that, in the year 1658, thus delivered himself from a text of Scripture at the said Natick.

The sum of the speech of Nishokkon.<sup>1</sup>

The text he spake from was Gen. viii. 20, 21. "And Noah built an altar unto Jehovah, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21. And the Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living,<sup>2</sup> as I have done."

A little I shall say, according to that little I know.

In that Noah sacrificed to God, he shewed himself thankful; in that he worshipped God, he shewed himself godly; in that he sacrificed clean beasts, he shewed that God is an holy God, pure and clean, and all that come to God and worship him, must be pure and clean; and know that we must by repentance purge ourselves and cleanse our hearts from all sin, which is a work we are to do this day. In that he sacrificed, it was the manner of worshipping God in old time. But what sacrifice must we offer now? Answer by that in Psalms iv. 5, "Offer to God the sacrifice of righteousness, and trust in the Lord." These are true and spiritual sacrifices which God requireth at our hands; sacrifices of righteousness, that is, we must look to our hearts and conversation, that they be righteous, and then we shall be acceptable to God when we worship him; but if we be unrighteous, and unholy, and wicked, we shall not be accepted, our sacrifices are naught. Again, we must trust in the Lord, for who else should we trust in? we must believe in the Word of God, for if we doubt of God and doubt of his Word, then our sacrifices are little worth; but if we trust steadfastly in the Lord, then our sacrifices are good. Again,

<sup>1</sup> Delivered "upon a late day of fasting and prayer at Natick, 15th of the 9th month, 1658." This speech, with five others, is contained in "A further Account of the Progresse of the Gospel amongst the Indians in New England;" London, sm. 4to., 1659.—H. <sup>2</sup> *Living thing* in the MS.—H.

what [kind of<sup>1</sup>] sacrifices must we offer? Answer, we must offer such as Abraham offered. And what sacrifice did he offer? Answer, see Gen. ||xxii.|| 12. "Now I know that thou fearest me, seeing thou hast not withheld thy son, thine only son from me;" he had but one dearly beloved son, and he offered him to God; and then said God, "I know thou fearest me, because thou hast not withheld thy son." This was to sacrifice in deed and in truth, so we must sacrifice in deed and in truth; but God doth not require us to sacrifice our sons, but our [beloved<sup>1</sup>] sins, our dearest sins. God calleth 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, it is not a right sacrifice; we must part with those sins we love best, and then we offer a good sacrifice. Again, God smelt a ||<sup>sweet</sup>|| savor in Noah's sacrifice, and so when we offer such worship to God as is clean and pure, and sacrifice as Abraham did, then God accepts our sacrifice. Again, God manifested his acceptance of Noah's sacrifice by promising to drown the world no more, but gave him fruitful times and seasons. God hath chastised us of late [with such rains<sup>1</sup>] as if he would drown us; and he hath drowned and spoiled a great deal of the hay, and threatens to kill our cattle, and for this we fast and pray this day. Now, if we offer a spiritual sacrifice, clean and pure as Noah did, then God will smell a savor of rest in us, as he did in Noah, and then he will withhold the rain and give us fruitful seasons.

But the greatest appearance of any saving work and serious profession of Christianity amongst any of them, was at Martin's Vineyard, which, beginning in the year ||<sup>1643</sup>|| hath gradually proceeded till this present time, wherein all the Island is, in a manner, leavened with the profession of our religion, and hath taken up the practice of our manners in civil behavior, and our manner of cultivating of the earth. It is credibly reported that there are two hundred families of them that so do, and that there are about six or seven that are able to instruct the rest, by catechising or other ways of teaching, which the reader may take in the words of Mr. Mayhew,

[ xx ]

[ <sup>1</sup> good ]

[ <sup>1</sup> 1645 ]

---

<sup>1</sup> Supplied from the "Further Account."—H.

whom God raised up and fitted as a special instrument with knowledge of their language and zealous resolution to improve all advantages for the promoting that blessed work, although it pleased the Lord, in whose hand are all our times, to put a period to his life, as he was going over for England in the year 1657,<sup>1</sup> that the work may appear not to be carried on by the arm of flesh, but by the power of the living God, who causeth the dry bones to live.

In a letter ¶ for ¶ Mr. Whitfield.<sup>2</sup>

[Sir,]

Now for your satisfaction you may please to know, that this work amongst the Indians had its first rise and beginning in the year 1643, when the Lord stirred up the heart of an Indian, who then lived near to an English Plantation, whose name ¶<sup>2</sup>is¶ Hiacoomes, a man of a sad and [a] sober spirit; unto whose wigwam, or house, some of the English repairing, and speaking to him about the way of the English, he came to visit our habitations and public meetings, thinking that there might be better ways and means amongst the English for §the§ attaining the blessings of health and life than §could§ be found amongst themselves, yet not without some thoughts and hopes of an higher good he might possibly gain thereby; at which time I took notice of him, and had oft discourse with him, inviting him to my house every Lord's Day at night. About this time it so fell out that this Indian went with some Englishmen to a little island, where meeting with a surly sagamore whose name was Pakeponesso, who reproved him for his fellowship with the English, both in their civil and religious ways, railing at him for his being obedient to them, Hiacoomes replied, that he was gladly obelient to the English, neither was it for the Indians' hurt he did so; upon which the sagamore gave him a great blow on the face with his hand, but there being some English present, they would not suffer the sagamore to strike him again. The poor Indian, thus wronged, made this

¶ from ¶

¶<sup>2</sup> was ¶

<sup>1</sup> See page 557.—H.

<sup>2</sup> Rev. Henry Whitfield, the first minister of Guilford, who says, "at my parting from this Iland (Martin's Vineyard) I desired Mr. Mahu that he would take the pains to write me the story of God's dealing with the Indians, from the first time of their coming thither, to this present time; which he accordingly did; which Letter of his to me, finding many remarkable passages in it, I thought fit to publish it."—B.

use of it and said, "I had one hand for injuries and the other for God; while I did receive wrong with the one, the other had the better hold on God."

There was a very strange disease this year among the Indians: they did run up and down till they could run no longer; they made their faces black as a coal, snatched up any weapon, spake great words, but did no hurt. I have seen many of them in this case. The Indians having many calamities fallen upon them, they laid the cause of all their want, sicknesses, and death upon their departing from their old heathenish ways. Only this man held out, and continued his care about the things of God, and being desirous to read, the English gave him a primer, which he still carries about with him.

[1644.] Now whilst Hiacoomes was feeling after God he met with another trial; for going into an Indian house, where there were many Indians, they scoffed at him with great laughter, saying, "here comes the Englishman;" who, by their noise, awaked his old enemy, Pakeponesso, who was asleep, but now joining with the other Indians, told him, "I wonder (said he,) that you that are a young man, having a wife and two children, should love the English and their ways, and forsake the Powaws; what would you do if any of you should be sick, whither would you go for help? I say, if I were in your case, ||there|| should nothing draw me away from our Gods and Powaws." At this time he replied nothing, but told a friend of his that he [then] thought in his heart, that the God in heaven did know and hear all the evil words that Pakeponesso spake. Thus the changing §of§ his way caused much hatred to him, neither was there so much as the least appearance of any outward argument amongst us, that might weigh against it.

After this there fell a great judgment of God upon this sagamore, for in the night, when he and his company were in the wigwam, it beginning to rain, he and a young man stood up upon the floor of planks, which lay about two foot from the ground, to put a mat over the chimney, there came a great flash of lightning, and after it thunder not very loud, [yet] full of the vengeance of God, which killed the young man outright and struck Pakeponesso down dead for a long time; and he fell off from

[they]



the floor of planks along upon [the] ground, with one leg in the fire, and being much burned, it was took out by some that lay in the other side of the Indian house. Now Hiacoomes (as himself saith,) did remember his former thoughts of God, and then thought God did answer him, and that he was brought more to rejoice in God, and rest more upon him.

[1645.] Now in these times, as I did endeavor the good of these heathens by discourse with divers of them, so in particular with Hiacoomes, who did communicate that knowledge he had amongst those he could, (for some of them could not endure the light he brought;) some were more attentive to hear, and more ready to follow the truth, yet they did not well behold the majesty of God, by these personal and particular works of God. At last [1646] the Lord sent an universal sickness, and it was observed by the Indians, that they that did but give the hearing to good counsel did not taste so deeply of it, but Hiacoomes and his family, in a manner, not at all. This put the Indians, who dwell about six miles from us, upon serious consideration of the thing, being much affected that he, which [had] exposed himself to such reproaches and troubles, should receive more blessings than themselves. Hereupon they sent a messenger to Hiacoomes, who was with him about the break of day, and delivering his message, told him that he was come to pray him to go presently to Myoxeo, the chief man of that place, and he should have a reward for his labor, for the Indians were very desirous to know from him all things that he knew and did in the ways of God. So he, being glad of the opportunity, went with the messenger, and when he came there were many Indians gathered together, amongst which was Towanquatick, the sagamore. Then, after many requests, (the general whereof was this, that he would shew his heart unto them, how it stood towards God, and what they must do,) he shewed unto them all things that he knew concerning God the Father, Son, and Holy Ghost. Myoxeo asking him how many Gods the English did worship, he answered, "one God;" whereupon Myoxeo reckoned up about thirty-seven principal Gods he had, "and shall I (said he,) throw away these thirty-seven for one?" Hiacoomes replied, "what do you think of yourself? I have thrown away all these, and a great

many more, some years ago, yet am preserved [as you see this day.] "You speak true," said Myoxeo, "therefore I will throw away all my Gods too, and serve that one God with you." Hiacoomes told them all, he did fear this great God only, and also in a special manner, that the Son of God did suffer death, to satisfy the wrath of God his Father, for all those that did trust in him, and forsake their sins, and that the Spirit [of God] did work these things in the hearts of men, and that himself did fear this great God only, was sorry for his sins, desiring to be redeemed by Jesus Christ, and to walk in God's commandments. This, with many truths more, he shewed unto them, as Adam's transgression, and the misery of the world by it, and did conclude, that if they had such hearts as he, they should have the same mercies. He reckoned up to them many of their sins, as having many Gods, going to their powaws; and Hiacoomes told me himself, that this was the first time he ever saw the Indians sensible of their sins; formerly they did but hear of it as a new thing, but not so nearly concerning them, for they were exceeding thankful, saying also, "now we have seen our sins." Thus it pleased the Lord to give both light and courage to this poor Indian, for although formerly he had been an harmless man amongst them, yet, as themselves say, not at all accounted of, and therefore, they often wondered that he, which had nothing to say in all their meetings formerly, is now become the teacher of them all. I must needs give him this testimony, after some years' experience of him, that he is a man of a sober spirit and good conversation, and as I hope he hath received the Lord Jesus Christ in truth, so also I look upon him to be faithful, diligent, and constant in the work of the Lord, for the good of his own soul, and his neighbors with him.

Now after these things it pleased God to move the heart of Towanquatick, encouraged by some others amongst them, to desire me to preach unto them. At my coming this man spake thus unto me; that a long time ago they had wise men, which, in a grave manner, taught the people knowledge, but they are dead and their wisdom is buried with them, and now men live a giddy life, in ignorance, till they are white-headed, and though ripe in years, yet then they go without wisdom to their

graves. He told me [that] he wondered the English should be almost thirty years in the country, and the Indians fools still; but he hoped the time of knowledge was now come, wherefore himself, with others, desired me to give them an Indian meeting, to make known the word of God to them in their own tongue. And when he came to me to accomplish his desire thereabout, he told me [that] I should be to them as one that stands by a running river filling [many] vessels, even so should I fill them with everlasting knowledge; so I undertook to give them a meeting once a month; but as soon as the first exercise was ended, they desired it oftener || [than] || I could well attend it, but once in a fortnight is our settled course. He hath also since told me the reason why he desired me to preach to them, as that he was greatly desirous to have the Indians grow more in goodness, to have their posterity inherit blessings when he was dead; and himself was desirous to put the Word of God to his heart, to repent and throw away his sins, and to be better, and after he was dead to inherit a life in Heaven. [Yours in the Lord to be commanded,

THOMAS MAYHEW.<sup>1</sup>]

[From Great Harbor  
in Martin's Vineyard  
Sept. 7, 1650.]

By such ways and means hath it pleased God to convince sundry Indians of that Island, so as that in the year 1650 there were about forty families that had given up themselves to the profession of the Christian religion, and did attend upon the public means appointed by the care of Mr. Mayhew, to instruct them further therein; insomuch that now all the Island, in a manner, hath embraced our religion and follow our customs and manners in their husbandry and such like occasions, &c.

As God had stirred up Mr. Eliot in the Massachusetts, and Mr. Mayhew at Martin's Vineyard, to take some pains with the Indians about them to instruct them in the Christian religion, in like manner was one Mr. Richard Bourne, of Sandwich, in the Colony of New Plymouth, inclined to the like endeavor with the Indians near that

|| if ||

<sup>1</sup> The letter from which the above is an extract was published (together with four from John Eliot,) by Whitfield, in London, in 1651, under the title of "The Light appearing more and more towards the perfect Day," &c. &c., from which those words and passages in the text enclosed in brackets have been supplied.—H.

place of his abode, so as, about the middle of July, 1666, the Governor of that jurisdiction, with some other gentlemen of that and the other Colony, gave a meeting to Mr. Bourne, to take notice of what proficiency the Indians had made in the knowledge of the true religion by an open confession thereof, in order to their joining together in church fellowship; who, it seems, gave such satisfaction to those honored and judicious persons, then assembled on that account, that they encouraged them to proceed on therein, insomuch that copies of what the Indians had expressed that way being exhibited to the neighboring churches, upon their further approbation they judged that they might be owned as a Christian society,<sup>1</sup> and these were looked upon as the first fruits of the jurisdiction of New Plymouth.

Upon the publishing of these discoveries of the hopeful progress of the Indians in the knowledge of the Gospel, the Parliament of England were pleased so far to take notice thereof in the year 1649, that they passed an Act for the Promoting and Propagating the Gospel of Jesus Christ amongst the Indians of New England, and in reference to the furtherance and advancement of so good a work a corporation was appointed, &c., to receive such sums of money as from time to time was or should be collected and raised by the liberal contribution of such whose hearts God had touched, and stirred up to so glorious a work. It was likewise enacted, that the Commissioners of the United Colonies of New England, for the time being, by themselves, or such as they shall appoint, shall have power and authority to receive and dispose of the said money, &c. This Act, with several particular orders and instructions relating thereunto, was published July 27, 1649.<sup>2</sup>

Since which time it hath pleased his Majesty,<sup>3</sup> since his restitution to the crown and regal dignity, so far to countenance this work by a legal settlement, which before was wanting. One principal benefit obtained thereby, is the translating and printing the Holy Bible in the Indian language, whereby the glad tidings of the

<sup>1</sup> Mr. Bourne was ordained pastor by Eliot and Cotton, Aug. 17, 1670, and continued his labors until his death, in 1685.—H.

<sup>2</sup> See the Act, dated July 19, 1649, in Hazard, i. 635-6; and a Breviate thereof in Hutchinson, i. 153-4.—H.

<sup>3</sup> Charles II, who granted a new Charter in 1661, and appointed Robert Boyle Governor of the Company. Humphreys, Hist. Soc. Prop. Gospel, (8vo, Lond. 1730,) pp. 5-6.—H.

Gospel, with the history of the Scriptures, both of the Old and New Testament, may with the greater facility be communicated unto them ; so as, in a sense, that of the Prophet Isaiah<sup>1</sup> may be said to be fulfilled as to the Indians of America ; “ the people that walked in darkness have seen a great light, they that dwell in the land of the shadow of death, upon them hath the light shined.” For before the breaking out of the late troubles amongst them, in sundry places there were schools, in which some were employed to teach the Indian children to read in the said Bibles ; which practice, although it hath been much interrupted by the late wars, yet it is not wholly laid aside, so as the hopes of further and greater success in that behalf are again revived.<sup>2</sup>

This is the substance of what at the present can be said of the progress of the Gospel amongst the Indians in New England ; and although the devil hath here, as he always hath done in former times, raised up persecution against them that preach and profess the Gospel, yet are not the Christian Indians discouraged thereby, [so] as to lay aside their profession ; but have, with the peril of their lives, many of them, endeavored to maintain and defend it against the enemies thereof.<sup>3</sup>

#### CHAP. LXXVII.<sup>3</sup>

*A continuation of the History of New Plymouth, from the year 1633 until the year 1678.*

THE inhabitants of New Plymouth found so great advantage for divers years in the wisdom and gravity of Mr. Bradford, that they never durst attempt to make any change in their Governor, notwithstanding the like testimony of respect was deservedly due to some other of the company, (like mariners in a storm or dangerous channel, that, having experience of a skilful and able pilot, are loath to change the helm till that storm be over, or the haven obtained,) till this year, 1633, when, encouraged by the approach of another Colony in the next neighborhood, they called Mr. Edward Winslow to take

<sup>1</sup> ix. 2.—H.      <sup>2</sup> In 1661 Eliot's translation of the New Testament was printed at Cambridge ; and in 1663 that monument of patient industry and self sacrificing toil—the whole Bible in the Indian language—made its appearance. See also “A further Account,” &c., pp. 2-5.—H.

<sup>3</sup> LXXVI in the MS.—H.