

NEW
ENGLANDS
FIRST FRUITS;

IN RESPECT,

First of the { Conversion of some,
Conviction of divers, } of the *Indians*.
Preparation of sundry

2. Of the progresse of *Learning*, in the *Colledge* at
CAMBRIDGE in *Massachusetts Bay*.

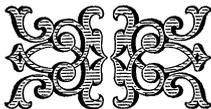
WITH

Divers other speciall Matters concerning that *Country*.

Published by the instant request of sundry Friends, who desire
to be satisfied in these points by many *New-England Men*
who are here present, and were eye or eare-
witnesses of the same.

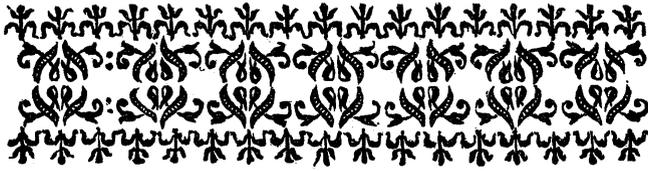
Who hath despised the Day of small things. Zach. 4. 10.

*If thou wert pure and upright, surely now he will awake for thee:—And
though thy beginnings be small, thy latter end shall greatly encrease. Iob. 8 6, 7.*



LONDON,

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NEW
ENGLANDS
FIRST FRUITS:

I. In respect of the INDIANS, &c.



He Lord, who useth not to be wanting to the desires of his Servants, as he hath not frustrated the ends of our Transplanting in fundry other respects; so neither in the giving some light to those poore *Indians*, who have ever sate in hellish darknesse, adoring the *Divell* himselfe for their *G O D*: but hath given us some testimony of his gracious acceptance of our poore endeavours towards them, and of our groanes to himselfe for mercy upon those miserable Soules (the very Ruines of Mankind) there amongst us; our very bowels yerning within us to see them goe downe to Hell by swarmes without remedy.

Wherefore

Wherefore we judged it our duty no longer to conceale but to declare (to the praise of his owe free grace) what *first Fruits* he hath begun to gather in amongst them, as a sure pledge (we are confident) of a greater *Harvest* in his owne time. And wonder not that wee mention no more instances at present: but consider; First, their infinite distance from Christianity, having never been prepared thereunto by any Civility at all. Secondly, the difficulty of their Language to us, and of ours to them; there being no Rules to learne either by. Thirdly, the diversity of their owne Language to it selfe; every part of that Countrey having its own Dialect, differing much from the other; all which make their comming into the Gospel the more slow. But what God hath done for some of them, we will declare.

1. **M**Any years since at *Plimmouth* Plantation, when the Church did fast and pray for Raine in extreame Drought; it being a very hot and cleare sun-shine day, all the former part thereof; An *Indian* of good quality, being present, and seeing what they were about, fell a wondring at them for praying for raine in a day so unlikely, when all Sunne and no Clouds appeared; and thought that their God was not able to give Raine at such a time as that: but this poore wretch seeing them still to continue in their
Prayers,

Prayers, and beholding that at last the Clouds began to rise, and by that time they had ended their Duty, the Raine fell in a most sweet, constant, soaking showre, fell into wonderment at the power that the English had with their God, and the greatnesse and goodnesse of that God whom they served, and was smitten with terror that he had abused them and their God by his former hard thoughts of them ; and resolved from that day not to rest till he did know this great good *God*, and for that end to forsake the *Indians*, and cleave to the English, which he presently did, and laboured by all publique and private meanes to suck in more and more of the knowledge of God, and his wayes. And as he increased in knowledge so in affection and also in his practice, reforming and conforming himselfe accordingly : and (though he was much tempted by inticements, scoffes and scornes from the *Indians*) yet, could he never be gotten from the *English*, nor from seeking after their God but died amongst them, leaving some good hopes in their hearts, that his soule went to rest.

2. *Sagamore Iohn*, Prince of *Massaquesets*, was from our very first landing more courteous, ingenious, and to the English more loving then others of them ; he desired to learne and speake our Language, and loved to imitate us in our behaviour and apparrell, and began to hearken after our God and his wayes, and would much commend English men and their God ; saying
(*Much*

(*Much good men, much good God*) and being convinced that our condition and wayes were better farre then theirs, did resolve and promise to leave the *Indians*, and come live with us; but yet kept downe by feare of the scoffes of the *Indians*, had not power to make good his purpose; yet went on, not without some trouble of mind, and secret plucks of Conscience, as the sequel declares: for being struck with death, fearfully cryed out to himselfe that he had not come to live with us, to have knowne his „God better : „*But now* (said he) *I must die, the God of the English is much angry with me, and will destroy me; „ab, I was affraid of the scoffes of these wicked „Indians; yet my Child shall live with the English, „and learn to know their God when I am dead; He „give him to Mr. Wilson, he is much good man, „and much loved me:* so sent for Mr. *Wilson* to come to him and committed his onely Child to his care, and so died.

3. Divers of the *Indians* Children, Boyes and Girles we have received into our houses, who are long since civilized, and in subjection to us, painfull and handy in their businesse, and can speak our language familiarly; divers of whom can read English, and begin to understand in their measure, the grounds of Christian Religion; some of them are able to give us account of the Sermons they heare, and of the word read and expounded in our Families, and are convinced of their sinfull and miserable Estates, and affected
with

with the sense of Gods displeasure, and the thoughts of Eternity and will sometimes tremble and melt into teares at our opening and pressing the Word upon their Consciences; and as farre as we can discern, some of them use to pray in secret, and are much in love with us, and cannot indure to returne any more to the *Indians*.

Some of them will not be absent from a Sermon or Family duties if they can help it; and we have knowne some would use to weep and cry when detained by occasion from the Sermon.

Others of them are very inquisitive after God and his wayes; and being themselves industrious in their Calling, will much complaine of other servants idlenesse, and reprove them.

One of them, who for some misdemeanour that laid him open to publique punishment, ran away; and being gone, God so followed him, that of his owne accord he returned home, rendred himselfe to Justice, and was willing to submit himselfe, though he might have escaped.

An *Indian* Maid at *Salem*, would often come from the Word, crying out with abundance of teares, concluding that she must burne when she die, and would say, she knew her selfe naught for present; and like to be miserable for ever, unlesse free Grace should prevent it; and after this grew very carefull of her carriage, proved industrious in her place, and so continued.

Another often frequenting the House of one of the Ministers at *Salem*, would tell him the
Story

Story of the Bible, even to his admiration, and that he attended upon the Word preached, and loved it; and how he could tell all the Commandements, and in particular each commandement by it selfe, and how he laboured to keep them all; and yet for all this (said he) [*Me die, and walke in fire*] that is, when I die, I must to Hell: That Minister asked him why? he answered, because I know not *Iesus Christ*, and pray'd him earnestly to teach him *Iesus Christ*, and after went out amongst the *Indians*, and called upon them to put away all their wives save one because it was a sinne against Englishmans Saviour.

Another *Indian* comming by, and seeing one of the English (who lives remote from our jurisdiction, prophaning the Lords day, by felling of a tree, said to him, „ *Doe you not know that this is the Lords day, in Massaquetts? much machet man, that is very wicked man, what, breake the Gods Day?*

The same man comming into an house in those parts where a man and his wife were chiding, and they bidding him sit downe, he was welcome; he answered, „ *He would not stay there, God did not dwell there, Hobamock, (that is the Devill) was there, and so departed.*

One of the *Sagamores*, having complaint made to him by some of the English, that his men did use to kill Pigeons upon the Lords day, thereupon forbad them to doe so any more; yet afterwards
some

some of them did attempt it, and climbing the high trees (upon which Pigeons in that Countrey use to make their nests) one of them fell down from off the tree and brake his neck, and another fell down and brake some of his limbs: thereupon the *Sagamore* sent two grave old men to proclaime it amongst his *Indians*, that none of them should kill Pigeons upon the Sabbath day any more.

Another *Indian* hearing of the fame of the *English*, and their God came from a far to see them, and such was this mans love to the *English* and their wayes after he came acquainted with them, that he laboured to transform himselfe into the *English* manners and practises, as if he had been an English man indeed; he would be called no more by his *Indian* name, but would be named *William*; he would not goe naked like the *Indians*, but cloathed just as one of our selves; he abhorred to dwell with the *Indians* any longer; but forsaking all his friends and Kindred dwelt wholly with us; when he fate downe to meat with us, if thanks were given before he came in, or if he did eat by himselfe, constantly he would give thanks reverently and gravely, he frequented the word and family duties where he came, and had a good measure of knowledge beyond ordinary, being a man of singular parts, and would complaine that he knew not Christ, and without him, he said, all he did was nothing; hee was so zealous for the Lords day, that (as it was observed) if he saw any profaning it, he
B
would

would rebuke them, and threaten them to carry them to the Governour.

All which things weighed, we dare not but hope, that many of them, doe belong to the Kingdome of God ; and what further time may produce, we leave it to him that is excellent in Counsell, and wonderfull in working.

4. There is also a Blackmore maid, that hath long lived at *Dorchester* in *New-England*, unto whom God hath so blessed the publique and private means of Grace, that she is not only indued with a competent measure of knowledge in the mysteries of God, and conviction of her miserable estate by sinne ; but hath also experience of the saving work of grace in her heart, and a sweet favour of Christ breathing in her ; infomuch that her soule hath longed to enjoy Church fellowship with the Saints there, and having propounded her desire to the Elders of the Church after some triall of her taken in private, she was called before the whole Church, and there did make confession of her knowledge in the Mysteries of Christ and of the work of Conversion upon her Soule : And after that there was such a testimony given of her blamelesse and godly Conversation, that she was admitted a member by the joynt consent of the Church, with great joy to all their hearts. Since which time, we have heard her much admiring Gods free grace to such a poore wretch as she was ; that God leaving all her friends and Kindred still in their sinnes, should cast

cast an eye upon her, to make her a member of Christ, and of his Church also: and hath with teares exhorted some other of the *Indians* that live with us to embrace *Iesus Christ*, declaring how willing he would be to receive them, even as he had received her.

5. The last instance we will give shall be of that famous Indian *Wequash*, who was a Captaine, a proper man of person, and of a very grave and sober spirit; the Story of which comming to our hand very lately, was indeed the occasion of writing all the rest: This man, a few yeares since, seeing and beholding the mighty power of God in our English Forces, how they fell upon the *Pequits*, when divers hundreds of them were slaine in an houre: The Lord, as a God of glory in great terrour did appeare unto the Soule and Conscience of this poore Wretch, in that very act; and though before that time he had low apprehensions of our God, having conceived him to be (as he said) but a *Musketto* God, or a God like unto a flye; and as meane thoughts of the English that served this God, that they were silly weake men; yet from that time he was convinced and perswaded, that our God was a most dreadfull God; and that one *English* man by the help of his God was able to slay and put to flight an hundred *Indians*.

This conviction did pursue and follow him night and day, so that he could have no rest or quiet because hee was ignorant of the *English mans*

mans God: he went up and down bemoaning his condition, and filling every place where he came with sighes and groanes.

Afterward it pleased the Lord that some *English* (well acquainted with his Language) did meet with him ; thereupon as a Hart panting after the water Brookes he enquired after God with such incessant diligence that they were constrained constantly for his satisfaction to spend more then halfe the night in conversing with him.

Afterwards he came to dwell amongst the English at *Connecticut*, and travelling with all his might and lamenting after the Lord : his manner was to smite his hand on his breast, and to complaine sadly of his heart saying it was *muck machet* (that is, very evill) and when any spake with him, he would say, *Wequash, no God, Wequash no know Christ*. It pleased the Lord, that in the use of the meanes, he grew greatly in the knowledge of Christ, and in the Principles of Religion, and became thorowly reformed according to his light, hating and loathing himselfe for his dearest finnes, which were especially these two *Lust* and *Revenge*, this repentance for the former was testified by his temperance and abstinence from all occasions, or matter of provocation thereunto. Secondly, by putting away all his Wives, saving the first, to whom he had most right.

His repentance for the latter was testified by an eminent degree of meeknesse and patience,
that

that now, if any did abuse him, he could lie downe at their feet, and if any did smite him on the one cheeke, he would rather turne the other, than offend them : many trialls hee had from the *Indians* in this case. Thirdly, by going up and downe to those hee had offered violence or wrong unto, confessing it, and making restitution.

Afterwards he went amongst the Indians, like that poore Woman of *Samaria*, proclaiming *Christ*, and telling them what a Treasure he had found, instructing them in the knowledge of the true *God*: and this he did with a grave and serious spirit, warning them with all faithfullnesse to flee from the wrath to come, by breaking off their finnes and wickednesse.

This course of his did so disturb the Devill, that ere long some of the Indians, whose hearts Satan had filled, did secretly give him poyson, which he tooke without suspition: and when he lay upon his death bed, some Indians who were by him, wished him according to the Indian manner, to send for *Powow* (that is to say) a Wizzard; he told them, *If Iesus Christ say that Wequash shall live, then Wequash must live; if Iesus Christ say, that Wequash shall dye, then Wequash is willing to dye, and will not lengthen out his life by any such meanes.* Before he dyed, he did bequeath his Child to the godly care of the English for education and instruction and so yielded up his soule into *Christ* his hands.

I cannot omit the testimony of Mr. *Sb* a godly Minister

Minister in the *Bay*, that wrote to his Friend in *London* concerning this Story, his lines are full plain and pithy his words these,

Wequash the famous Indian at the Rivers mouth is dead, and certainly in heaven; gloriously did the Grace of Christ shine forth in his conversation, a yeare and a halfe before his death he knew Christ; he loved Christ, he preached Christ up and down, and then suffered Martyrdome for Christ; and when he dyed, he gave his soule to Christ, and his only child to the English, rejoycing in this hope, that the child should know more of Christ then its poore Father ever did.

Thus we have given you a little tast of the sprincklings of Gods spirit, upon a few Indians, but one may easily imagine, that here are not all that may be produced: for if a very few of us here present, upon very sudder thoughts, have snatched up only such instances which came at present to hand, you may conceive, that if all in our Plantations (which are farre and wide) should set themselves to bring in the confluence of all their Observations together, much more might be added.

Wee beleeve one mean amongst others, that hath thus farre wonne these poore wretches, to looke after the Gospell, hath been the dealings and carriages, which God hath guided the English in our Patent, to exercise towards them: For,

1. At our entrance upon the Land, it was not
with

with violence and intrusion, but free and faire, with their consents and allowance the chief Sagamores of all that part of the Countrey, entertaining us heartily, and professed we were all much welcome.

2. When any of them had possession of, or right unto any Land we were to plant upon, none were suffered, (to our knowledge) to take one acre from them, but do use to compound with them to consent.

3. They have had justice truly exercised towards them in all other particular acts; that as we expect right dealing from them, in case any of them shall trespassse us, we send to their Sagamore, and he presently rights us, or else we summon them to our Court to answer it; so if any of our men offend them, and complaint and prooffe be made to any of our Magistrates, or the publique Court (they know) they are sure to be righted to the utmost, by us.

4. The humanity of the English towards them doth much gaine upon them, we being generally wary, and tender in giving them offensive or harsh language, or carriage, but use them fairly and courteously, with loving termes, good looks and kind salutes.

Thus they having first a good esteem of our Persons, (such of them as God intends good unto) are the sooner brought to hearken to our words, and then to serve our God: whereas on the contrary, the wicked, injurious and scandalous carriages

riages of some other Plantations, have bin a mean to harden those poore wofull soules against the English, and all Religion for their sakes; and seale them up under perdition.

Yet (mistake us not) we are wont to keep them at such a distance, (knowing they serve the Devill and are led by him) as not to imbolden them too much, or trust them too farre; though we do them what good we can. And the truth is, God hath so kept them, (excepting that act of the Pequits, long since, to some few of our men) that we never found any hurt from them, nor could ever prove any reall intentions of evill against us: And if there should be such intentions and that they all should combine together against us with all their strength that they can raise, we see no probable ground at all to feare any hurt from them, they being naked men, and the number of them that be amongst us not considerable.

Let us here give a touch also of what God hath done and is further about to doe, to divers Plantations of the English, which before that time that God sent light into our coasts, were almost as darke and rude as the Indians themselves.

I. First at *Agamenticus* (a Plantation out of our jurisdiction) to which one of our Preachers comming and labouring amongst them, was a meanes under God, not only to sparkle heavenly knowledge, and worke conviction and reformation

tion in divers of them, but conversion also to Christ in some of them, that blesse God to this day, that ever he came thither.

2. Then after that, at *Sauco* Plantation, which is an hundred miles from us, divers of that place comming often into our coasts and hearing the Word preached, and seeing Gods goings amongst his people there, being much affected went home, and lamented amongst their neighbours their own wofull condition, that lived like heathens without the Gospel, when others enjoyed it in great plenty: hereupon with joynt consent two of their cheife men were sent in all their names earnestly to intreat us to send a godly Minister to preach the Word unto them; which was doe accordingly, not without good successe to the people there, and divers places about them.

3. After this, towards the end of last Summer, foure more Plantations (some of which are divers hundred miles; others of them many hundred leagues from our Plantation) hearing of the goodnesse of God to his people in our parts, and of the light of the Gospel there shining; have done even as *Jacob* did in the Famine time, when he heard there was bread in *Egypt*, he hasted away his Sonnes for Corn, that they might live and not die: in like manner three severall Towns in *Virginia*, as also *Barbados*, *Christophers*, and *Antego*, all of them much about the same time, as if they had known the minds of each other, did send Letters and Messengers, crying out unto us,

as the man of *Macedonia* to *Paul*, *Come and help us* and that with such earnestness, as men hunger-starved and ready to die, cry for bread; so they cry out unto us in the bowels of compassion for the Lord Jesus sake to send them some helpe. They tell us in some of their Letters that from the one end of the Land to the other, there is none to break the *bread of life* unto the *hungry*; and those that should doe it, are so vile, that even drunkards and swearers, cry shame on them.

We had thought (but only for the swelling of our Discourse) to have set down their Letters at large, which they wrote to all our Churches, which spake with such strength of reason and affection, that when they were read in our Congregations, they prevailed with us, that for their necessity, we spared the bread from our own mouths to save their lives, and sent two of our Ministers for the present to *Virginia*; and when the Ships came away from them they left them in serious consultation, whom to give up to the worke of Christ in the other three places also.

We heare moreover that the Indians themselves in some of the places named did joyne with them in this their suit.

Now from what hath bin said, see the riches of Gods free Grace in Christ, that is willing to impart mercy even to the worst of men, and such as are furthest off cry out with *Paul*, *Oh the depths, &c.* and let heaven and earth be filled with the glorious praises of God for the same.

And

And if such as are afarre off, why should not we that are nearer presse in for a share therin, and cry out, as *Efsau* did with teares to his Father, when he saw the blessing going away to his younger brother, and himselfe, like to lose it : [*Oh my Father hast thou but one blessing, blesse me also, even me thy first borne, blesse me, oh my Father.*] Else these poore Indians will certainly rise up against us, and with great boldnesse condemn us in the great day of our accompts, when many of us here under great light, shall see men come from the East and from the West, and sit down in the Kingdome of God, and our selves cast out.

2. Let the world know, that God led not so many thousands of his people into the Wildernesse, to see a reed shaken with the wind, but amongst many other speciall ends, this was none of the least, to spread the light of his blessed Gospel, to such as never heard the sound of it. To stop the mouths of the profane that caluminate the work of God in our hands, and to satisfie the hearts of the Saints herin, that God had some speciall service for his people there to doe, which in part already we begin to see, and wait upon *Divine Wisdome*, to discover more of his pleasure herin, and upon his Grace to effect, which we beleve in his time he will so doe, that men shall see and know the wisdome and power of God herin.

3. Shall we touch here upon that apprehension
which

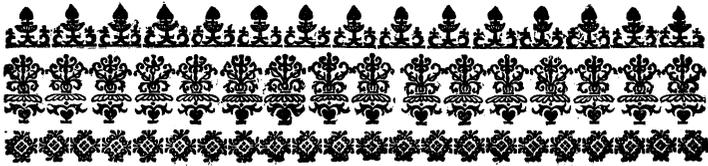
which many godly and wise have conceived, and that from some Scriptures compared, and from other grounds, and passages of Providence collected, that (as it's very probable) God meanes to carry his Gospel westward, in these latter times of the world; and have thought, as the Sunne in the afternoon of the day, still declines more and more to the West, and then sets: so the Gospel (that great light of the world) though it rose in the East, and in former ages, hath lightened it with his beames; yet in the latter ages of the world will bend Westward, and before its setting, brighten these parts, with his glorious lustre also.

4. See how Gods wisdom produceth glorious effects, from unlikely meanes, and make streight works by crooked instruments: for who would have thought, that the chafing away hence so many godly Ministers, should so farre have promoted the praises of God, and should be a meane to spread the Gospel, when they intended to ruine it: they blew out their lights and they burn clearer: their silencing Ministers have opened their mouths so wide, as to found out his glorious praises, to the uttermost parts of the earth, say with the Psalmist, *This is the Lords doing, and it is marvelous in our eyes.*

5. Despise not the day of small things; let none say of us as those scoffers did of their building *Ierusalem, What will these weak Iewes desire*

fire but learne to adore God in all his Providence, and wait to see his ends.

6. Lend us, we beseech you (all you that love *Zion*) your prayers, and helpe in heaven and earth for the furtherance of this great and glorious worke in our hands; great works need many hands, many prayers, many teares: And desire the Lord to stirre up the bowels of some godly minded, to pittie those poore Heathen that are bleeding to death, to eternall death, and to reach forth an hand of soule-mercy, to save some of them from the fire of hell by affording some means to maintain some fit instruments on purpose to spend their time, and give themselves wholly to preach to these poore wretches, that as the tender *Samaritan* did to the wounded man, they may pittie them, and get them healed, that even their bowels may blefs them in the day of their visitation, and Christs bowels refreshed by their love, may set it on his own score, and pay them all againe on the day of their accompts.



NEW
ENGLANDS
FIRST FRUITS:

2. In respect of the Colledge, and
the proceedings of *Learning* therein.



After God had carried us safe to *New-England*, and wee had builded our houses, provided necessaries for our liveli-hood, rear'd convenient places for Gods worship, and setled the Civill Government: One of the next things we longed for, and looked after was to advance *Learning*, and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust. / And as wee were thinking and consulting how to effect this great Work; it pleased God to stir up the heart of one Mr. *Harvard* (a godly Gentleman and a lover of Learning, there living amongst us) to give the one halfe of his
Estate

Estate (it being in all about 1700. l.) towards the erecting of a Colledge, and all his Library : after him another gave 300. l. others after them cast in more, and the publique hand of the State added the rest : the Colledge was, by common consent, appointed to be at *Cambridge*, (a place very pleasant and accomodate and is called (according to the name of the first founder) *Harvard Colledge*.)

The Edifice is very faire and comely within and without, having in it a spacious Hall ; (where they daily meet at Commons, Lectures, Exercises) and a large Library with some Bookes to it, the gifts of diverse of our friends, their Chambers and studies also fitted for, and possessed by the Students, and all other roomes of Office necessary and convenient, with all needfull Offices thereto belonging : And by the side of the Colledge a faire *Grammar* Schoole, for the training up of young Schollars, and fitting of them for *Academicall Learning*, that still as they are judged ripe, they may be received into the Colledge of this Schoole. Master *Corlet* is the Mr., who hath very well approved himselfe for his abilities, dexterity and painfullnesse in teaching and education of the youth under him.

Over the Colledge is master *Dunster* placed, as President, a learned conscionable and industrious man, who hath so trained up his Pupills in the tongues and Arts, and so seasoned them with the principles of Divinity and Christianity that we
have

have to our great comfort, (and in truth) beyond our hopes, beheld their progresse in Learning and godlineesse also; the former of these hath appeared in their publique declamations in *Latine* and *Greeke*, and Disputations Logicall and Philofophicall, which they have beene wonted (besides their ordinary Exercises in the Colledge-Hall) in the audience of the Magistrates, Ministers, and other Schollars, for the probation of their growth in Learning, upon set dayes, constantly once every moneth to make and uphold: The latter hath been manifested in fundry of them by the favoury breathings of their Spirits in their godly conversation. Infomuch that we are confident, if these early blossomes may be cherished and warmed with the influence of the friends of Learning, and lovers of this pious worke, they will by the help of God, come to happy maturity in a short time.

Over the Colledge are twelve Overseers chosen by the generall Court, six of them are of the Magistrates, the other six of the Ministers, who are to promote the best good of it, and (having a power of influence into all persons in it are to see that every one be diligent and proficient in his proper place.

2. *Rules, and Precepts that are observed in the Colledge.*

1. **W**HEN any Schollar is able to understand *Tully*, or such like clafficall Latine Author *extempore*, and make and speake true Latine in Verse and Prose, *suo ut aiunt Marte*; And decline perfectly the Paradigim's of *Nounes* and *Verbes* in the *Greek* tongue: Let him then and not before be capable of admiffion into the Colledge.

2. Let every Student be plainly instructed, and earnestly pressed to confider well, the maine end of his life and studies is, *to know God and Iesus Christ which is eternall life*, Joh. 17. 3. and therefore to lay *Christ* in the bottome, as the only foundation of all found knowledge and Learning.

And seeing the Lord only giveth wisedome, Let every one seriously set himselfe by prayer in secret to seeke it of him *Prov* 2, 3.

3. Every one shall so exercise himselfe in reading the Scriptures twice a day, that he shall be ready to give such an account of his proficiency therein, both in *Theoreticall* observations of the Language, and *Logick*, and in *Practicall* and spirituall truths, as his Tutor shall require, according to his ability; seeing *the entrance of the word giveth light, it giveth understanding to the simple*, Psalm. 119. 130.

4. That they eschewing all profanation of
Gods

Gods Name, Attributes, Word, Ordinances, and times of Worship, doe studie with good conscience, carefully to retaine God, and the love of his truth in their mindes else let them know, that (notwithstanding their Learning) God may give them up *to strong delusions*, and in the end *to a reprobate minde*, 2 Theſ. 2. 11, 12. Rom. 1. 28.

5. That they ſtudiouſly redeeme the time ; obſerve the generall houres appointed for all the Students, and the ſpeciall houres for their owne *Claffis* : and then dilligently attend the Lectures without any diſturbance by word or geſture. And if in any thing they doubt, they ſhall enquire as of their fellowes, ſo, (in caſe of *Non ſatisfaction*) modeſtly of their Tutors.

6. None ſhall under any pretence whatſoever, frequent the company and ſociety of ſuch men as lead an unfit, and diſſolute life.

Nor ſhall any without his Tutors leave, or (in his abſence) the call of Parents or Guardians, goe abroad to other Townes.

7. Every Schollar ſhall be preſent in his Tutors chamber at the 7th. houre in the morning, immediately after the ſound of the Bell, at his opening the Scripture and prayer, ſo alſo at the 5th. houre at night, and then give account of his owne private reading, as aforeſaid in Particular the third, and conſtantly attend Lectures in the Hall at the houres appointed ? But if any (without neceſſary impediment) ſhall abſent himſelf
from

from prayer or Lectures, he shall bee lyable to Admonition, if he offend above once a weeke.

8. If any Schollar shall be found to transgresse any of the Lawes of God, or the Schoole, after twice Admonition, he shall be lyable, if not *adultus*, to correction, if *adultus*, his name shall be given up to the Overseers of the Colledge, that he may bee admonished at the publick monethly Act.

3. *The times and order of their Studies, unlesse experience shall show cause to alter.*

THe second and third day of the weeke, read Lectures, as followeth.

To the first yeare at 8th. of the clock in the morning *Logick*, the first three quarters, *Physicks* the last quarter.

To the second yeare at the 9th. houre, *Ethicks* and *Politicks*, at convenient distances of time.

To the third yeare at the 10th. *Aritbmetick* and *Geometry*, the three first quarters, *Astronomy* the last.

Afternoone.

The first yeare disputes at the second houre.

The 2d. yeare at the 3d. houre.

The 3d. yeare at the 4th. every one in his Art.

The 4th. day reads Greeke.

To the first yeare the *Etymologie* and *Syntax* at the eighth houre. To

To the 2d. at the 9th. houre, *Profodia* and *Dialects*.

Afternoone.

The first yeare at 2d houre practice the precepts of *Grammar* in such Authors as have variety of words.

The 2d. yeare at 3d. houre practice in *Poësy*, *Nonnus*, *Duport*, or the like.

The 3d. yeare perfect their *Theory* before noone, and exercise *Style*, *Composition*, *Imitation*, *Epitome*, both in *Prose* and *Verse*, afternoone.

The fift day reads Hebrew, and the Easterne Tongues.

Grammar to the first yeare houre the 8th.

To the 2d. *Chaldee* at the 9th. houre.

To the 3d. *Syriack* at the 10th. houre.

Afternoone.

The first yeare practice in the Bible at the 2d. houre.

The 2d. in *Ezra* and *Danel* at the 3d. houre.

The 3d. at the 4th. houre in *Treftius* New Testament.

The 6th. day reads Rhetorick to all at the 8th. houre.

Declamations at the 9th. So ordered that every Scholler may declaime once a moneth. The rest of the day *vacat Rhetoricis studiis*.

The

The 7th. day reads Divinity Catecheticall at the 8th. houre, Common places at the 9th. houre. Afternoone.

The first houre reads history in the Winter,
The nature of plants in the Summer.

The summe of every Lecture shall be examined before the new Lecture be read.

Every Schollar that on prooffe is found able to read the Originalls of the *Old and New Testament* into the Latine tongue, and to resolve them *Logically*; withall being of godly life and conversation; And at any publick Act hath the Approbation of the Overseers and Master of the Colledge, is fit to be dignified with his first Degree.

Every Schollar that giveth up in writing a *System*, or *Synopsis*, or summe of *Logick*, *Naturall* and *Morall Phylosophy*, *Arithmetick*, *Geometry* and *Astronomy*: and is ready to defend his *Theses* or positions: withall skilled in the Originalls as abovesaid: and of godly life & conversation: and so approved by the Overseers and Master of the Colledge, at any publicque *Act*, is fit to be dignified with his 2d. Degree.

4. *The manner of the late Commencement, expressed in a Letter sent over from the Governour, and diverse of the Ministers, their own words these.*

THE Students of the first Classis that have beene these foure yeeres trained up in University-Learning (for their ripening in the knowledge of the Tongues and Arts) and are approved for their manners as they have kept their publick AËts in former yeeres, our selves being present, at them; so have they lately kept two solemne AËts for their Commencement, when the Governour, Magistrates, and the Ministers from all parts, with all sorts of Schollars, and others in great numbers were present, and did heare their Exercises; which were Latine and Greeke Orations, and Declamations and Hebrew Analasis Grammaticall, Logicall & Rhetoricall of the Psalms: And their Answers and Disputations in Logicall, Ethicall, Physicall and Metaphysicall Questions; and so were found worthy of the first degree, (commonly called Batchelour) pro more Academiarum in Anglia: Being first presented by the President to the Magistrates and Ministers, and by him, upon their Approbation, solemnly admitted unto the same degree, and a Booke of Arts delivered into each of their hands, and power given them to read Lectures in the Hall upon any of the Arts, when they shall be thereunto called, and a liberty of studying in the Library.

All things in the Colledge are at present, like to proceed even as wee can wish, may it but please the Lord to goe on with his blessing in Cbrist, and stir up the hearts of his faithfull, and able Servants in our owne Native Country,
and

and here, (as he hath graciously begun) to advance this Honourable and most hopefull worke. The beginnings whereof and progresse hitherto (generally) doe fill our hearts with comfort, and raise them up to much more expectation, of the Lords goodnesse for hereafter, for the good of posterity, and the Churches of Christ Iesus.

BOSTON in New-England,

September the 26.

1642.

Your very loving
friends, &c.

A Copie of the Questions given and maintained by the *Commencers* in their public Acts, printed in *Cambridge* in *New - England*, and reprinted here *verbatim*, as followeth.

SPECTATISSIMIS



Spectatissimis Pietate, et Illustrissimis

Eximia virtute Viris, D. *Iobanni Winthropo*, inclytæ Massachusetti Colonix Gubernatori, D. *Iobanni Endicotto* Vice Gubernatori, D. *Thom. Dudleo*, D. *Rich. Bellinghamo*, D. *Ioan. Humphrydo*,
D. *Israel. Stoughtono*.

Nec non Reverendis pientissimisque viris *Ioanni Cottono*, *Ioan. Wilsono*, *Ioan. Davenport*, *Tho. Weldo*, *Hugoni Petro*, *Tho. Shepardo*, Collegij *Harvardensis* nov. *Cantabr.* inspectoribus fidelissimis, cæterisq; Magistratibus, & Ecclesiarum ejusdem Colonix Presbyteris vigilantissimis,

Has Theses Philologicas, & Philosophicas quas Deo duce, Præside *Henrico Dunstero* palam pro virili propugnare conabuntur, (honoris & observantiæ gratia) dicant consecrantque in artibus liberalibus initiati Adolescentes.

Benjamin Woodbrigijs.
Georgius Downingus.
Gulielmus Hubbardus.
Iohannes Bulkleius.
Henricus Saltonstall.

Iohannes Wilsonus.
Nathaniel Brusterus.
Samuel Bellinghamus.
Tobias Barnardus.

Theses Philologicas

GRAMMATICAS.

- L**inguarum Scientia est utilissima.
Literæ non exprimunt quantum vocis Organæ efferunt.
3. Hæbræa est Linguarum Mater.
 4. Consonantes & vocales Hæbreorum sunt cœtaneæ.
 5. Punctationes chatephatæ syllabam proprie non efficiunt.
 6. Linguarum Græca est copiosissima.
 7. Lingua Græca est ad accentus pronuntianda.
 8. Lingua Latina est eloquentissima.

RHETORICAS.

- R**hetorica specie differt a Logica.
In Elocutione perspicuitati cedit ornatus, ornatui copia.
3. Actio primas tenet in pronuntiatione.
 4. Oratoris est celare Artem,

LOGICAS.

- U**niversalia non sunt extra intellectum.
Omnia Argumenta sunt relata.
3. Causa *sine qua non* non est peculiaris causa a quatuor reliquis generalibus,
 4. Causa & Effectus sunt simul tempore.
 5. Dissentanea

5. Diffentanea sunt æque nota.
 6. Contrarietas est tantum inter duo.
 7. Sublato relato tollitur correlatum.
 8. Genus perfectum æqualiter communicatur speciebus.
 9. Testimonium valet quantum testis.
 10. Elenchorum doctrina in Logica non est necessaria.
 11. Axioma contingens est, quod ita verum est, ut aliquando falsum esse possit.
 13. Præcepta Artium debent esse *Κατὰ πάντως, καθ' αὐτὸ, καθ' ὅλας πρὸς τον.*
-

Theses Philosophicas.

ETHICAS.

- P**Hilosophia practica est eruditions meta.
Actio virtutis habitum antecellit.
3. Voluntas est virtutis moralis subiectum.
 4. Voluntas est formaliter libera.
 5. Prudentia virtutum difficillima.
 6. Prudentia est virtus intellectualis & moralis.
 7. Iustitia mater omnium virtutum.
 8. Mors potius subeunda quam aliquid culpæ perpetrandum.
 9. Non injuste agit nisi qui libens agit.
 10. Mentiri potest qui verum dicit.
 11. Juveni modestia summum Ornamentum.

PHYSICAS.

PHYSICAS.

COrpus naturale mobile est subjectum Phificæ.
Materia secunda non potest existere sine forma.

3. Forma est accidens.
4. Unius rei non est nisi unica forma constitutiva.
5. Forma est principium individuationis.
6. Privatio non est principium internum.
7. Ex meris accidentibus non fit substantia.
8. Quicquid movetur ab alio movetur.
9. In omni motu movens simul est cum mobili.
10. Cælum non movetur ab intelligentijs.
11. Non dantur orbes in cælo.
12. Quodlibet Elementum habet unam ex primis qualitatibus sibi maximé propriam.
13. Putredo in humido fit a calore externo.
14. Anima non fit ex traduce.
15. Vehemens sensibile destruit sensum.

METAPHISICAS.

- O**Mne ens est bonum.
Omne creatum est concretum.
3. Quicquid æternum idem & immensum.
 4. Bonum Metaphysicum non suscipit gradus.

Thus farre hath the good hand of God favoured
our beginnings ; see whether he hath not engaged
us

us to wait still upon his goodnesse for the future, by such further remarkable passages of his providence to our Plantation in such things as these :

1. In sweeping away great multitudes of the Natives by the small Pox, a little before we went thither, that he might make room for us there.

2. In giving such merveilous safe Passage from first to last, to so many thousands that went thither, the like hath hardly been ever observed in any Sea-voyages.

3. In blessing us generally with health and strength, as much as ever (we might truly say) more than ever in our Native Land; many that were tender and sickly here, are stronger and heartier there. That whereas diverse other Plantations have been the graves of their Inhabitants and their numbers much decreased: God hath so prospered the climate to us, that our bodies are hailer, and Children there born stronger, whereby our number is exceedingly increased.

4. In giving us such peace and freedome from enemies, when almost all the world is on a fire that (excepting that short trouble with the Pequits) we never heard of any sound of Warres to this day. And in that Warre which we made against them Gods hand from heaven was so manifested, that a very few of our men in a short time pursued through the Wilder nesse, slew and took prisoners about 1400 of them, even all they could find, to the great terrour and amazement of all the Indians to this day: so that the name of the

Pequits

Pequits (as of *Amaleck*) is blotted out from under heaven, there being not one that is, or, (at least) dare call himsele a Pequit.

5. In subduing those erroneous opinions carryed over from hence by some of the Passengers, which for a time infested our Churches peace but (through the goodnesse of God) by conference preaching, a generall assembly of learned men. Magistrates timely care and lastly, by Gods own hand from heaven, in most remarkable stroaks upon some of the chief fomenters of them; the matter came to such an happie conclusion, that most of the seduced came humbly and confessed their Errours in our publique Assemblies and abide to this day constant in the Truth; the rest (that remained obstinate) finding no fit market there to vent their wares, departed from us to an Iland farre off; some of whom also since that time, have repented and returned to us, and are received againe into our bosomes. And from that time not any unsound, unfavourie and giddie fancie have dared to lift up his head, or abide the light amongst us.

6. In settling and bringing civil matters to such a maturity in a short time amongst us having planted 50 Townes and Villages built 30. or 40. Churches, and more Ministers houses; a Castle, a Colledge, Prisons, Forts, Cartwaies, Causes many, and all these upon our owne charges no publique hand reaching out any helpe: having comfortable Houses, Gardens, Orchards, Grounds fenced,

fenced, Corne fields &c. and such a forme and face of a Commonwealth appearing in all the Plantation, that Strangers from other parts, seeing how much is done in so few yeares, have wondered at Gods blessing on our indeavours.

7. In giving such plenty of all manner of Food in a Wilderneffe infomuch, that all kinds of Fleth amongst the rest, store of Venison in its season. Fish both from Sea and Fresh water. Fowle of all kinds, wild & tame ; store of Whit-Meale, together with all sorts of English Graine, aswell as Indian, are plentifull amongst us ; as also Rootes, Herbs and Fruit, which being better digested by the Sun, are farre more faire pleasant and wholsome then here.

8. In prospering Hempe and Flaxe so well, that its frequently sowed, spun, and woven into linnen Cloath : (and in a short time may serve for Cordage) and so with Cotton-Wooll, (which we may have at very reasonable rates from the Islands) and our linnen Yarne, we can make Dimittees and Fustions for our Summer cloathing. And having a matter of 1000. Sheep, which prosper well, to begin withall, in a competent time we hope to have wollen Cloath there made. And great and small Cattel, being now very frequently killd for food ; their skins will afford us Leather for Boots and Shoes, and other uses : so that God is leading us by the hand into a way of cloathing.

9. In affording us many materialls, (which in part already are, and will in time further be improved)

improved) for Staple commodities, to supply all other defects : As

1. Fures, Bever, Otter, &c.
2. Clapboard, Hoops, Pipestaves, Mafts.
3. English Wheat and other graine for *Spain* and West Indies ; and all other provisions for Victualling of Shippes.
4. Fish, as Cod, Haddock, Herrings, Mackerill, Basse, Sturgeon, Seales, Whales, Sea-horse.
5. Oyle of fundry sorts, of Whale, Sea-horse, &c.
6. Pitch and Tarre, Rosen and Turpentine, having Pines, Spruce, and Pitch-trees in our Countrey to make these on.
7. Hempe and Flaxe.
8. Mineralls discovered and proved, as of Iron in fundry places, Black-lead (many other in hopes) for the improving of which, we are now about to carry over Servants and instruments with us.
9. (Besides many Boates, Shallops, Hows, Lighters, Pinnaces) we are in a way of building Shippes, of an 100, 200, 300. 400. tunne, five of them are already at Sea ; many more in hand at this present, we being much encouraged herein by reason of the plenty and excellencie of our Timber for that purpose, and seeing all the materialls will be had there in short time.
10. In giving of such Magistrates, as are all of them godly men, and members of our Churches,
who

who countenance those that be good, and punish evill doers, that a vile person dares not lift up his head ; nor need a godly man to hang it down, that (to Gods praise be it spoken) one may live there from yeare to yeare, and not see a drunkard, heare an oath, or meet a begger. Now where sinne is punished, and judgment executed, God is wont to blesse that place, and protect it, *Psa.* 106. 30, *Ier.* 5. 1, *Iof.* 7. 25 with 8. 1. *e contra Eisa.* 20 21.

11. In storing that place with very many of his own people, and diverse of them eminent for godlinesse. Now where his people are, there is his presence, and Promise *to be in the midst of them, a mighty God to save, and to joy over them with singing,* *Zeph.* 3. 17.

12. Above all our other blessings, in planting *his own Name,* and *precious Ordinances,* among us ; (we speak it humbly, and in his feare) our indeavour is to have all his own Institutions, and no more then his own and all those in their native simplicity without any humane dressings ; having a liberty to enjoy all that God Commands and yet urged to nothing more than he Commands. Now *Where soever he records his Name, thither he will come and blesse,* *Ex.* 20 24.

Which promise he hath already performed to very many soules in their effectuall conversion to Christ, and the edification of others in their holy Faith, who daily blesse God that ever he carried them into those parts.

All which blessings named we looke upon, as an earnest-penny of more to come. If we seeke his face, and serue his Providence, wee have no cause to doubt, that he for his part will faile to make seasonable supplies unto us.

1. By some meanes to carry on to their perfection our staple trades begun.

2. By Additions of Ammunition and Powder

3. By maintenance of Schooles of Learning especially the Colledge, as also additions of building to it and furnishing the Library.

4. By stirring up some well-minded to cloath and transport over poore children Boyes and Girles, which may be a great mercy to their bodies and soules, and a help to us, they being super abundant here, and we wanting hands to carry on our trades, manufacture and husbandry there.

5. By stirring up some to shew mercy to the *Indians*, in affording maintenance to some of our godly active young Schollars, there to make it their worke to studie their Language converse with them and carry light amongst them, that so the Gospell might be spread into those darke parts of the world.

Ob. But all your own cost and ours also will be lost, because there can be no subsistence there for any long time. For,

1. Your ground is barren,

Answ. 1. If you should see our goodly Cornfields, neere harvest, you would answer this your-
felfe.

felfe. Secondly, how could it be thin, that we fhould have *Engliſh* Wheat at 4. s. *per* buſhell, and *Indian* at 2.8. and this not only for ready money, but in way of exchange. Thirdly, that in a wilderneſſe in ſo few yeares, we ſhould have corne enough for ourſelves and our friends that come over, and much to ſpare.

2. *Obj.* Your ground will not continue above 3. or 4 yeares to beare corne.

Anſw. Our ground hath been ſowne and planted with corne theſe 7. 10. 12. yeares already by our ſelves, and (which is more than can be ſaid here of *Engliſh* Land (never yet ſummer tild : but have borne corne, every yeare ſince we firſt went, and the ſame ground planted as long by the *Indians* before, and yet have good crops upon it ſtill, and is like to continue as ever : But this is, (as many other ſlanders againſt that good Land) againſt all ſenſe, reaſon and experience.

3. *Obj.* But you have no money there.

Anſw. It's true we have not much, though ſome there is, but wee having thoſe ſtaple commodities named, they will (ſtill as they are improved) fetch money from other parts. Ships, Fiſh, Iron, Pipeſtaves, Corn, Bever, Oyle, &c. will help us with money and other things alſo.

2. Little money is raiſed in coyne in *Eng-land*, how then comes it to abound, but by this meane ?

3. We can trade amongſt our ſelves by way of exchange, one commodity for another, and ſo doe uſually.

4. *Obj.*

4. *Obj.* You are like to want clothes hereafter.

Answ. 1. Linnen Fustians Dimettees we are making already. Secondly, Sheepe are comming on for woollen cloath. Thirdly, in meane time we may be supplied by way of trade to other parts. 4th. Cordevant, Deere, Seale ; and Moofe Skins (which are beasts as big as Oxen, and their skins are buffe) are there to be had plentifully, which will help this way, especially for servants cloathing.

5. *Obj.* Your Winters are cold.

Answ. True, at sometimes when the wind blowes strong a *Nor-West* : but it holds not long together, and then it useth to be very moderate for a good space. First the coldness being not naturall (that place being 42. degrees) but accidentall. Secondly. The cold there is no impediment to health, but very wholesome for our bodies, infomuch that all sorts generally, weake and strong had scarce ever such measure of health in all there lives as there. Thirdly, Is not a moist and foggie cold, as in *Holland*, and some parts of *England* but bright, cleare, and faire wether, that men are seldome troubled in Winter with coughes and Rheumes. Fourthly, it hinders not our employment, for people are able to worke or travell usually all the Winter long, so there is no losse of time, simply in respect of the cold. Fifthly good fires (wood being so plentifull) will make amends.

6. *Ob.*

6. *Ob.* Many are growne weaker in their estates since they went over.

Ans. Are not diverse in *London* broken in their Estates? and many in *England* are growne poore, and thousands goe a begging (yet wee never saw a beggar there) and will any taxe the City or Kingdome, and say they are unsubfistable places?

Secondly their Estates now lie in houfes, Lands, Horfes, Cattel, Corne, &c. though they have not so much money as they had here, and so cannot make appearance of their wealth to those in *England*, yet they have it still, so that their Estates are not lost but changed.

3. Some mens Estates may be weaker through great and vast common charges, which the first planters especially have bin at in making the place subfistable and comfortable, which now others reape the fruit of, unknowne summes lye buried underground in such a worke as that is.

4. Some may be poore, (so we are sure) many are rich, that carried nothing at all, that now have House, Land, Corne, Cattel, &c and such as carry something are much encreased.

7. *Ob.* Many speake evill of the place.

Ans. Did not some doe so of the Land of *Canaan* it selfe, yet *Canaan* was never the worse and themselves smarted for so doing. Secondly, some have been punished there for their Delinquencies, or restrained from their exorbitancies; or discountenanced for their ill opinions and not
sufferd

sufferd to vent their stufte: and hence being displeas'd take revenge by slanderous report. Thirdly, Let such if any such there be as have ought to alleadge, deale fairely and above board, and come and justifie any thing against the Country to our faces while we are here to answer, but such never yet appeared in any of our presence to avouch any thing in this kinde, nor (we be-leave) dare do it without blushing.

8. *Ob.* Why doe many come away from thence?

Ans^w. Doe not many remove from one Country to another, and yet none likes the Country the lesse because some depart from it? Secondly, few that we know of intend to abide here, but doe come on some speciall busines, and purpose to returne. Thirdly of them that are come hither to stay, (on our knowledge) some of the wisest repent them already, and wish themselves there againe. Fourthly, as some went thither upon sudden undigested grounds, and saw not God leading them in their way, but were carryed by an unstayed spirit so have they returned upon as sleight headlesse, unworthy reasons as they went. Fifthly, others must have elbow-roume, and cannot abide to be so pinioned with the strict Government in the *Commonwealth*, or Discipline in the Church, now why should such live there; as *Ireland* will not brooke venemous beasts, so will not that Land vile persons, and loose livers.

Sixtly,

Sixtly, though some few have removed from them, yet (we may truly say) thousands as wise as themselves would not change their place for any other in the world.

F I N I S .
