

ELEAZAR WHEELOCK

A PLAIN AND FAITHFUL
NARRATIVE OF THE
ORIGINAL DESIGN, RISE,
PROGRESS AND PRESENT
STATE OF THE INDIAN
CHARITY-SCHOOL AT
LEBANON, IN
CONNECTICUT

Eleazar Wheelock
A plain and faithful narrative
of the original design, rise,
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of the Indian charity-school
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NARRATIVE

"The Liberal deviseth liberal Things, and by liberal Things

"shall he stand."—Isai. xxxii. 8.

"The liberal Soul shall be made fat, and he that watereth

"shall also be watered himself."—Prov. xi. 25.

**TO THE RIGHT HONOURABLE
WILLIAM, MARQUIS OF LOTHIAN**

May it please your Lordship,

That Charity and disinterested Care for the Souls of Men, which make so amiable a Part of your Lordship's Character, and give a Lustre and Grace to all those worldly Honours with which God has dignified you, and entitle you to the kindest Wishes, and sincerest Prayers of all who love our Lord Jesus Christ, and long for the Enlargement of his Kingdom in the World; do now embolden me to inscribe the following Narrative to your Lordship, as a Testimonial of my Gratitude, for that repeated Liberality, whereby you have testified your Approbation of our feeble Attempts in the important Affair here related, and given your Sanction to the Plan we have been prosecuting.

And as you have animated and encouraged our small Beginnings, when we had most need of such Countenance and Assistance; so your Condescension and Generosity have made me solicitous how to manifest my Gratitude suitably to a Personage of such Distinction.

But as your Lordship could propose no other End, besides that which we were pursuing, when you thus opened your Hand for our Assistance therein, while it was yet small and obscure; so I may reasonably suppose, nothing I can return will give your Lordship more Satisfaction, than a plain, and concise Account of

the Progress of it, and our still growing and encreasing Prospects of those good Effects, which will be the only Reward which your Lordship could have in View.

And though it be presented to your Lordship in a very plain and unfashionable Dress, agreeable to the Country from whence it comes, yet I am perswaded your Lordship will not despise it on that Account, since the Dress, plain and unfashionable as it is, does so much excel the savage, and sordid Habit, and Appearance of those miserable Creatures, who have so moved your Lordship's Compassion as to become the Objects of your Charity and Beneficence. Nor will Modesty itself under such endearing and inviting Expressions of your Lordship's Condescension and Goodness, forbid our reposing Confidence in you as our Patron, or indulging the animating Expectation of future Benefit by your Smiles on this infant Institution.

May the Blessing of many, who shall, in the present and succeeding Generations, reap the Benefit of your generous Donations, come upon you.

And that God may graciously lengthen out your valuable and important Life, to refresh the Bowels of his Saints, and encourage THIS, and every Attempt to make known the Name of Christ, "and manifest the Saviour of his Knowledge in every Place," and late confer upon you a Crown of Life with distinguished Honours, is the earnest Prayer of,

May it please your Lordship,

Your Lordship's
much obliged, and
most obedient
humble Servant,

Eleazar Wheelock.

Lebanon, Dec. 16. 1762.

A NARRATIVE OF THE

Original Design, Rise, Progress and present State of the
INDIAN CHARITY-SCHOOL in *Lebanon*.

Understanding there are Numbers of religious and charitably disposed Persons, who only wait to know where their Charities may be bestowed in the best Manner for the Advancement of the Kingdom of the great Redeemer; and, supposing there may also be in some, evil Surmisings about, and a Disposition to discredit a Cause which they don't love, and have no Disposition to promote; I have, to gratify the one, and prevent the Mischiefs of the other, thought it my Duty to give the Publick a short, plain, and faithful Narrative of the Original Design, Rise, Progress, and present State of the Charity-School here, called *Moor's Indian-Charity School, &c.* And I hope there is need of little or nothing more than a plain and faithful Relation of Facts, with the Grounds and Reasons of them, to justify the Undertaking, and all the Pains and Expence there has been, in the Prosecution thereof. And

to convince all Persons of Ability, that this School is a proper Object of their Charity; and that whatever they shall contribute for the Furtherance of it, will be an Offering acceptable to God, and properly bestowed for the promoting a Design which the Heart of the great Redeemer is infinitely set upon.

The Considerations first moving me to enter upon the Design of educating the Children of our Heathen Natives were such as these; viz.

The great Obligations lying upon us, as God's Covenant-People, who have all we have better than they in a Covenant Way, and consequently are under Covenant-Bonds to improve it in the best Manner for the Honour and Glory of our liberal Benefactor. And can such Want of Charity to those poor Creatures, as our Neglect has shewn; and, our Neglect of that which God has so plainly made to be the Matter of our Care and Duty; and that which the Heart of the great Redeemer is so set upon, as that he never desired any other Compensation for all the Travail of his Soul, can it, I say, be without great Guilt on our Part?

It has seem'd to me, he must be stupidly indifferent to the Redeemer's Cause and Interest in the World; and criminally deaf and blind to the Intimations of the Favour and Displeasure of God in the Dispensations of his Providence, who could not perceive plain Intimations of God's Displeasure against us for this Neglect, inscribed in Capitals, on the very Front of divine Dispensations, from Year to Year, in permitting the Savages to be such a sore Scourge to our Land, and make such Depredations on

our Frontiers, inhumanly butchering and captivating our People; not only in a Time of War, but when we had good Reason to think (if ever we had) that we dwelt safely by them.

And there is good Reason to think, that if one half which has been, for so many Years past expended in building Forts, manning and supporting them, had been prudently laid out in supporting faithful Missionaries, and School-Masters among them, the instructed and civilized Party would have been a far better Defence than all our expensive Fortresses, and prevented the laying waste so many Towns and Villages: Witness the Consequence of sending Mr. *Sergeant* to *Stockbridge*, which was in the very Road by which they most usually came upon our People, and by which there has never been one Attack made upon us since his going there; and this notwithstanding there has been, by all Accounts, less Appearance of the saving Effects of the Gospel there than in any other Place, where so much has been expended for many Years past.

And not only our Covenant Bonds, by which we owe our all to God, and our divine Redeemer—our Pity to their Bodies in their miserable, needy State—our Charity to their perishing Souls—and our own Peace, and Safety by them, should constrain us to it; but also Gratitude, Duty, and Loyalty to our rightful Sovereign. How great the Benefit which would hereby accrue to the Crown of *Great-Britain*, and how much the Interests of His Majesty's Dominions, especially in *America*, would be promoted hereby, we can hardly conceive.

And the Christianizing the Natives of this Land is expressly mentioned in the Royal Charter granted to this Colony, as a Motive inducing His Majesty to grant that Royal Favour to our Fathers. And since we are risen up in their Stead, and enjoy the inestimable Favour granted to them, on this Consideration; What can excuse our not performing to our utmost, that which was engaged by, and reasonably expected from, them? But that which is of greatest Weight, and should powerfully excite and perswade us hereto, are the many Commands, strong Motives, precious Promises, and tremendous Threatnings, which fill so great a Part of the sacred Pages; and are so perfectly calculated to awaken all our Powers, to spread the Knowledge of the only true God, and Saviour, and make it as extensive and common as possible. It is a Work, in which every one in his Place, and according to his Ability, is under sacred Bonds to use his utmost Endeavours. But for Brevity sake, I omit a particular Mention of them, supposing none have read their Bibles attentively, who do not know, that this is a darling Subject of them; and that enough is there spoken by the Mouth of God himself, to obviate and silence all the Objections which Sloth, Covetousness, or Love of the World can suggest against it; and to assure them it is not a Course to Penury, and outward Want, but to Fulness, and worldly Felicity; while they are at the same Time laying up a Treasure to be remitted by Christ himself, a Thousand Fold, when he shall say *to them on his Right-hand, come ye blessed of my Father, inherit the Kingdom prepared for you—For I was an hungred, and ye gave me Meat,*

&c. If denying Food and Raiment, when we have them in our Power, to supply the bodily Necessities of the Poor and Needy, does in the Apostle's Account, evidence, that the Love of God is wanting in our Hearts; how much more does the Neglect of the precious Souls of our Fellow-Creatures, who are perishing for lack of Vision, when we have such Fulness to impart, fall below our high Profession of Love to Christ. Can the Objection that there is extraordinary Expence and Difficulty in accomplishing it, be esteemed weighty enough to excuse and justify our Neglect, in a Case of such Necessity and Importance? And especially if we consider, there is not so much necessary hereto, as would render the Attempt any Thing like an intolerable Burden, or a Burden to be felt, if those who are concerned therein, i. e. the Christian World, were in any Measure united and agreed in it. And considering further, that the Advantage thereby to the Crown of *Great-Britain* (supposing the Success of Endeavours should be only in Proportion as have been, the Successes of feeble Endeavours in Times past) would abundantly compensate all the Expence, besides all those temporal and eternal Rewards of such Charity and Liberality, which are secured in the many great and precious Promises of God.

These were some of the Considerations which, I think, had some Influence to my making an Attempt in this Affair; though I did not then much think of any Thing more than only to clear myself, and Family, of partaking in the public Guilt of our Land and Nation in such a Neglect of them.

And as there were few or none who seemed so much to lay the Necessity and Importance of the Case to Heart, as to exert themselves in earnest, and lead the Way therein, I was naturally put upon Consideration and Enquiry what Methods might have the greatest Probability of Success; and upon the whole was fully perswaded that this, which I have been pursuing, had by far the greatest Probability of any that had been proposed, viz. by the Mission of their own Sons in Conjunction with the *English*; and that a Number of Girls should also be instructed in whatever should be necessary to render them fit, to perform the Female Part, as House-wives, School-mistresses, Tayloresses, &c. and to go and be with these Youth, when they shall be hundreds of Miles distant from the *English* on the Business of their Mission: And prevent a Necessity of their turning savage in their Manner of Living, for want of those who may do those Offices for them, and by this means support the Reputation of their Mission, and also recommend to the Savages a more rational and decent Manner of Living, than that which they are in—And thereby, in Time, remedy and remove that great, and hitherto insuperable Difficulty, so constantly complained of by all our Missionaries among them, as the great Impediment in the Way to the Success of their Mission, viz. their continual rambling about; which they can't avoid so long as they depend so much upon Fishing, Fowling, and Hunting for their Support. And I am more and more perswaded, that I have sufficient and unanswerable Reasons to justify this Plan.

As,

1. The deep rooted Prejudices they have so generally imbibed against the *English*, that they are selfish, and have secret Designs to inroach upon their Lands, or otherwise wrong them in their Interests. This Jealousy seems to have been occasioned, nourished, and confirmed by some of their Neighbours, who have got large Tracts of their Lands for a very inconsiderable Part of their true Value, and, it is commonly said, by taking the Advantage of them when they were intoxicated with Liquor. And also, by unrighteous Dealers, who have taken such Advantage to buy their Skins and Furrs at less than half Price, &c. And perhaps these Jealousies may be, not a little, increased by a Consciousness of their own Perfidy and Inhumanity towards the *English*. And it seems there is no Way to avoid the bad Influence and Effects of these Prejudices, at present, unless it be by the Mission of their own Sons. And it is reasonable to suppose their Jealousies are not less, since the late Conquest in this Land, by which they are put into our Power, than they were before.

2. An *Indian* Missionary may be supported with less than half the Expence, that will be necessary to support an *Englishman*, who can't conform to their Manner of Living, and who will have no Dependance upon them for any Part of it. And an *Indian* who speaks their Language, it may reasonably be supposed, will be at least four Times as serviceable among them, supposing he be otherwise equally qualified as one who can communicate to or receive nothing from them, but by an Interpreter: He may

improve all Opportunities not only in Public, but, "when he fits in the House, walks by the Way, when he lies down, and when he rises up:" And speak with as much Life and Spirit as the Nature and Importance of the Matter require, which is very much lost when communicated by an Interpreter.

3. Indian Missionaries may be supposed better to understand the Tempers and Customs of *Indians*, and more readily to conform to them in a thousand Things than the *English* can; and in Things wherein the Nonconformity of the *English* may cause Disgust, and be construed as the Fruit of Pride, and an Evidence and Expression of their Scorn and Disrespect.

4. The Influence of their own Sons among them will likely be much greater than of any *Englishman* whatsoever. They will look upon such an one as one of them, his Interest the same with theirs; and will naturally esteem him as an Honour to their Nation, and be more likely to submit patiently to his Instructions and Reproofs than to any *English* Missionary. This is quite evident in the Case of Mr. *Occom*, whose Influence among the *Indians*, even of his own Tribe, is much greater than any other Man's; and when he shall settle and live decently, and in Fashion, among them, will likely do more to invite them to imitate his Manner of Living, than any *Englishman*.

5. The Acquaintance and Friendship which *Indian* Boys from different and distant Tribes and Places, will contract and cultivate, while together at School, may, and if they are zealously affected will, be improved much for the Advantage

and Furtherance of the Design of their Mission; while they send to, hear from, or visit one another, confirming the Things which have been spoken. And this without so much Ceremony to introduce one another, as will be necessary in the Case of *English* Missionaries; and without the Cumber and Expence of Interpreters.

6. Indian Missionaries will not disdain to own English ones, who shall be Associates with them, (where the *English* can be introduced) as elder Brethren; nor scorn to be advised or reprov'd, counselled or conducted by them; especially so long as they shall be so much dependent upon the *English*

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